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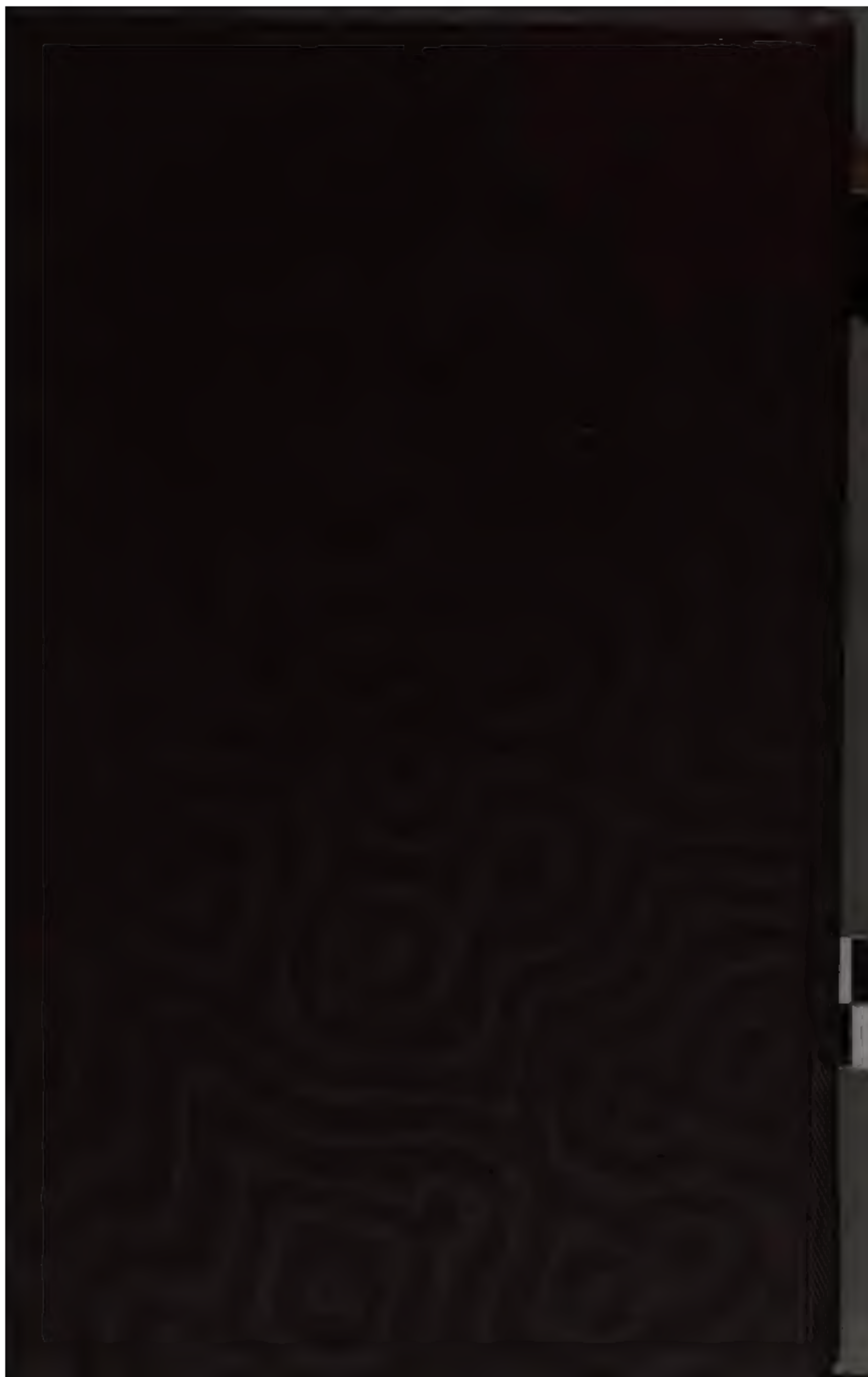
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THE NEW NATION.

NOTICE.—This work was completed within a few pages, and handed to the printers in October last, an office was engaged in November, and the book was advertised for publication on 1st January of this year; unforeseen circumstances necessitated a delay, therefore as the book has been over six months in a semi-public state, this fact is made known in case any question should hereafter arise in connection with the copyright in any part thereof.

1st May, 1880.

JOHN MORRIS.

THE NEW NATION.

BY

JOHN MORRIS.

IN FIVE VOLUMES.

VOL. I.



LONDON:

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LISTS OF AUTHORITIES

QUOTED FROM IN THIS WORK.

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This consists of writings on various subjects by individual authors, and is arranged alphabetically according to their names, with full particulars concerning the editions used.

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- AMBERLEY . . An Analysis of Religious Belief, by Viscount Amberley. London, 1876.
- ARROWSMITH . Geographical Description of the Holy Scriptures, by the Rev. A. Arrowsmith, M.A. London, 1855.
- AUGUSTINE . Sanctii Aurelii Augustini de Civitate Dei (J. Strange). Coloniae, 1850.
- BOHUN . . . Geographical Dictionary, by Edmund Bohun and J. A. Bernard. London, 1693.
- BUNSEN . . . Egypt's Place in Universal History, by Christian C. J. Bunsen, D.Ph., D.C.L. Translated by C. H. Cottrell, M.A. London, 1848 to 1867.
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- CHAMPOLLION . Panthéon Égyptien. J. F. Champollion le jeune. Paris, 1823.
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- COOPER** . . . The Horus Myth in its relation to Christianity, by W. R. Cooper, F.R.A.S., M.R.A.S. A Paper to be read at the Victoria Institute or Philosophical Society of Great Britain, on 6th March, 1876.
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- JONES** . . . The Proper Names of the Old Testament Scriptures, Expounded and Illustrated by the Rev. Alfred Jones. London, 1856.
- JOSEPHUS** . . . The Genuine Works of Flavius Josephus, the Jewish Historian, by W. Whiston, M.A. London, 1737.
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- KEIGHTLEY** . . . Mythology of Ancient Greece and Italy, by Thomas Keightley. London, 1854.
- KELLY** . . . Curiosities of Indo-European Tradition and Folk-Lore, by Walter K. Kelly. London, 1863.
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- MUIR** . . . The Principal Deities of the Rig-Veda, by J. Muir, D.C.L., LL.D. Published in the Transactions of the Royal Society of Edinburgh. Vol. 23, Part III. Edinburgh, 1864.
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LIST No. 2.

This consists chiefly of voluminous works, in preparing each of which a number of authors have been associated.

Asiatic Researches. 22 vols. Calcutta, 1788 to 1829.

Chambers' Encyclopædia. W. and R. Chambers. London and Edinburgh, 1874.

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The Holy Bible, containing the Old and New Testaments ; newly translated out of the Original Tongues, by His Majesty's Special Command. Printed by John Baskett. London, 1738.

The Holy Scriptures of the Old Testament, Hebrew and English. Printed for The British and Foreign Bible Society. Vienna, 1870.

Vetus et Novum Testamentum, ex antiquissimo codice Vaticano ; Edidit Angelus Maius, S.R.E., Card. Rome, 1857.

Bibliorum Sacrorum Vulgatæ Versionis, Editio Clero Gallicano Dicata. Paris, 1785.

La Sainte Bible, ou l'Ancien et le Nouveau Testament, d'après la Version Revue, par J. F. Ostervald. Société Biblique Française et Étrangère. Paris, 1857.

The Bible ; or, the Complete Holy Scripture of the Old and New Testaments, after the German translation of Dr. Martin Luther. Reprinted from the Halle edition, 1813. Printed at the expense of The British and Foreign Bible Society, London.

The Koran ; commonly called the Alcoran of Mohammed, translated into English from the original Arabic, by George Sale. London, 1734.

Records of the Past. Edited by Samuel Birch, Esq. London, 1873.

Inventory of the Food Collection, Science and Art Department of the Committee of the Council on Education, South Kensington Museum. London, 1869.

LIST No. 3.

This is exclusively composed of Dictionaries, Vocabularies, &c., arranged according to Language. Those marked * are only used to supplement the others, when necessary, and when so used, it is stated at the time ; but when nothing more than the name of the language is mentioned, the extracts are invariably from those Dictionaries, to the names of which no * is appended here.

AFRICAN . . Polyglotta Africana; or, a Comparative Vocabulary of nearly 300 words and phrases in more than 100 distinct African Languages, by the Rev. S. W. Koelle. London, 1854. N.B.—When a language is described as Timne African, Iko African, Akumtulufu African, or Akumtulufu A., it is to be understood that the quotation given is from this work or the next.

AFRICAN . . Outline of a Vocabulary of a few of the principal Languages of Western and Central Africa. The African Civilization Society. London, 1841.

AFRICAN* . . Account of the Empire of Marocco, by Jas. G. Jackson. London, 1811.

ANGLO-SAXON . Dictionary of the Anglo-Saxon Language, by the Rev. J. Bosworth, LL.D. London, 1838.

ARABIC AND PERSIAN . Dictionary, Persian, Arabic and English, by Francis Johnson. London, 1852.

ASSYRIAN AND ACCADIAN . Elementary Grammar, with full Syllabary and Progressive Reading Book of the Assyrian Language, in the Cuneiform type, by the Rev. A. H. Sayce, M.A. London, 1875.

CARIBBEAN . . History of the Caribby Islands, rendered into English by J. Davies of Kidwelly. London, 1666.

CHINESE . . Dictionary of the Chinese Language, in Three Parts, by the Rev. Robert Morrison. Macao, 1815.

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- EGYPTIAN*.** . The Hieroglyphics of Horapollo Nilous, by A. T. Cory. London, 1840.
- EGYPTIAN*.** . Vocabulaire Hiéroglyphique, by Paul Pierret. Paris, 1875.
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- ENGLISH** . . Slang Dictionary, published by Chatto and Windus. (SLANG) London, 1874.
- ENGLISH*** . . Dictionary of Archaic and Provincial Words, by J. O. (OBSOLETE) Halliwell, F.R.S. London, 1850.
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- FRENCH.** . . General French and English Dictionary, by A. Spiers, Ph.D. London, 1849.
- FRENCH*** . . Royal Dictionary, English and French and French and English, by Professors Fleming and Tibbins. Paris, 1854.
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- GERMAN** . . . Dictionary of the English and German Languages, by Dr.
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- ICELANDIC** . . . Icelandic-English Dictionary, by R. Cleasby and G.
Vigfusson. Oxford, 1869 to 1874.
- INDIAN** . . . A Comparative Dictionary of the Languages of India
and High Asia, otherwise known as the Non-Aryan
Languages of India, &c., by W. W. Hunter, B.A.
London, 1868. N.B.—This work is chiefly composed
of the dialects of Southern India, Bengal, Nepal, Siam,
Burmah, Arrakan, and Tibet; but it includes also
Japanese, Javanese, Amoy, Brahui, Lepcha (Sikkim),
Bhutani, Mongolian, Georgian, Magyar, Basq, Finnic
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quoted it is from this authority.
- IRISH** . . . English-Irish Dictionary, by E. O'Reilly. Dublin, 1817.
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- MALAYAN** . . . Dictionary of the Malayan Language, by W. Marsden,
F.R.S. London, 1812.
- MALAYAN*** . . . Grammar and Dictionary of the Malay Language, by J.
Crawfurd. London, 1852.

THE NEW NATION.

NOTICE.—No part of this book should be read until all that precedes that part has been carefully perused, for the arrangement is such that it can only be thoroughly understood by those who read it straight through.

CHAPTER I.

GOD AND MAN.

WHEN the Almighty Ruler of the Universe created the heavens and the earth, He did so in that impenetrable darkness which still veils The Source from which all things emanate; to attempt to lift that veil is as useless as it is impertinent;—in darkness the embryo man is still fashioned into life, and in darkness the embryo world was fashioned in the womb of infinite space.

These things belong solely to Him who created and sustains them; and as He has not given to man even the first starting-point from which he can enquire into them, all attempts to do so must, to a certainty, result in nothing; but *once created*, the works of God are open to our investigation, the earth may be ransacked for its treasures, the vapours of the atmosphere may be analysed, and the myriad stars which dot the firmament may be measured and watched without disrespect to Him who has placed these things within the bounds of our powers of inspection; and so far from disrespectful is it in us to enquire into such matters that there is no more certain way to elevate the soul of man than to study the visible works of God; provided that we always bear in mind that they are His works.

It is stated in Genesis i. 3, that, when God created the heaven and the earth, He said, “Let there be light!” that there was light, and that He pronounced it good;—but it is not stated that He said, “Let darkness cease!” on the contrary, it is expressly asserted that, He divided the light from the dark-

ness, and that He called the one Day and the other Night : these two have alternated ever since.

So too with that light which men call knowledge, or understanding, and that darkness which we call ignorance ; He has granted at various times a certain amount of this light, but He has never commanded the cessation of this darkness, or ignorance would have existed no longer ; and, as night has succeeded day in one place, to be again followed by day, so has this ignorance, upon one subject or another, succeeded knowledge, to be again followed by knowledge in its turn. Nations have come and gone, religions in endless variety have succeeded each other, at one time the bright lamp of civilization has been borne aloft in one place by one nation, and at another time in another place by another nation ; for inasmuch as the Supreme Ruler of all things has granted to no people or place a monopoly of that light which constitutes day, so He has granted to no people or place a monopoly of that light which constitutes knowledge, understanding and happiness.

But while the light of day is regular, and can be relied on according to the seasons, the light of knowledge appears subject to no rule but the will of Him who bestows it ; it is however subject to rule, for all that He has made is subject to His law, which is systematic throughout ; though when a nation should rise or fall, when a science should be discovered or lost again, now seems as impossible to predict a long time in advance as when a man should die ; all this however is merely the result of want of observation and the neglect of studying the pre-ordained effects of the relative causes, for, but awhile ago, the same uncertainty existed as to which way the wind would blow to-morrow, yet those who have made the matter their study can now inform us with practical certainty, and they do so without pretending to any supernatural knowledge ; and in the same way as the wind " casts its shadow before it " and as the coming of our daily light gives indications of its arrival in the morning, so are the symptoms of a nation's approaching rise visible to those who scan the horizon of human thought, and so too is the approach of that light which constitutes knowledge apparent to those who watch for it ; and subjects, which had long lain dormant and inanimate, begin to show *to them* signs of waking into life. Some subjects have indeed lain dormant long, the light of understanding has been excluded from them for many centuries, but the approach of that light which will awaken them into vitality, which will dispel the clouds of ignorance and superstition wherever it passes, which will awaken them to consciousness and new life, national, truly religious, human,

and therefore the next thing to divine, is now plainly visible upon the horizon of man's corporate mind, to such as have watched and waited for its dawn ; for at no time has man had such a knowledge of the globe he inhabits as he has now, at no time since the various races spread over its surface have they been in such communication with each other as they are in now, at no time has their knowledge been so far-reaching or so minute as it is now, and at no time has the power to digest this knowledge and extract therefrom the principles which rule the whole been so highly trained, and consequently so great and effective, as it is now, or so free from those local prejudices and absurd superstitions which distort all judgment, as it is at this day. In saying this, however, I do not mean that prejudice is less where it exists, for it is as strong as ever among those whose starting-point is superstition, as distinct from evident fact.

Now, whereas learning not only breeds reverence to Him who is the source of all knowledge, but also a candid avowal of how little the most learned of us know, ignorance obscures man's conceptions of God, and breeds that self-sufficiency and vanity which knows not its own emptiness, and does not hesitate to call things nonsensical which more learned men have patiently discovered to be true.

It is not however the very ignorant only who are apt to think things absurd which they hear for the first time, for, as we are all of us ignorant on some subjects, so is this failing common to us all ; and as my readers will hear many things for the first time, as they read these pages, they will naturally come upon some which may at first appear absurd, until second thoughts, and the confirmations they will find further on, cause them to acknowledge these very things as true.

Rhetoric and fine talk without proof is like steam without mechanism, a mere useless mist and waste of force. There has been quite mist enough, and plenty of force wasted ; speakers endowed with powers of rhetoric and fine talk have been speaking for centuries, and little good has come of it, I therefore prefer to speak in a plain homely way, trusting to my proofs in preference to aught else ; for that concerning which I am about to speak is the most vital matter man ever was engaged in, but it is not my work, all that I pretend to is that by long and patient study I have observed that a part of the Creator's all-embracing plan seems to be now about to develop itself in a way which none appear to have hitherto suspected, but which bids fair to prove the greatest step in advance which has occurred since the days when Joseph son of Jacob was brought down to Egypt by the Ishmaelites.

Following these gleams of the dawning light of higher knowledge which I spoke of, and doing so with that reverence which love and gratitude to Him who is the source of all light naturally inspires, but also with that fearlessness which trust in Him alone can give, I have worked, watched and waited, long and patiently, in silence, wondering to what great change all things were tending, and, as the further light of knowledge broke upon me, I stood enwrapped in admiration of His wondrous work, and now step forth the first, and only, herald of that mighty nation which shall next arise, quickened and awakened into national life, by the dawning light of knowledge and understanding. A nation beside which Ancient Egypt, Israel, Assyria, Persia, Greece, or Rome, were but simple provinces, yet bound together by the ties of blood; not by blood shed and crying to be revenged, but by the ties of race and kindred, bound together by the ties of persecution and abuse endured in common for centuries, by the ties of happiness shared together, and more than all by the ties of love for Him, who for ages has worked in darkness, and preserved their race when no man cared to think of them, when they themselves knew not who they were, yet transmitted from generation to generation the proofs of their identity, knowing no more that they did so than the mother knows the sex of that coming life which branches out of hers. Heralding this nation as I do, rhetoric is of no use; facts, and not fine words, are wanted, I shall therefore speak in plain and simple, though nevertheless in such earnest language as the occasion requires; but these words cannot be fully understood or appreciated until the whole of the last volume has been read, I therefore beg the reader to be patient and to suspend his judgment until then.

In the few lines above written, I have already had occasion to use the word God several times, and as I shall frequently have to do so as we proceed, I must now explain what I mean by the term.

God, as I use the expression, is eternity in time, infinity in space, omnipotence in might, the perfection of reason and goodness, the creator, and one first cause of all things, present everywhere.

These attributes are in themselves incomprehensible, nevertheless they are not contrary to reason, and moreover they are evident facts; I shall show that they are facts, and therefore not contrary to reason, but I shall not attempt to account for them, as they must remain incomprehensible to man as long as he exists in his human state, for they belong to that period of

impenetrable darkness which He who created all things allows none to penetrate ; all on this side of that boundary we may however enquire into, as far as we are able, without being wanting in reverence to Him, as I have already said.

No man can understand eternity of time, or infinity of space, yet all men must admit their existence, because the imagination cannot conceive a beginning or an end to either of them. If we are told that "in the beginning God created the heaven and the earth," we have no reason to doubt that He created them, and therefore believe that to be the beginning so far as the heaven and the earth are concerned, but we perceive at once that it was not the beginning of God ; and although we may say that time commenced with the first rotation of the earth, we know that time so spoken of only means earthly time, and that it is not the beginning of time taken in its full sense ; that time which existed before the heaven and the earth and all other things were made is the time I speak of, and as we can conceive *no beginning* to such time, it is called eternity of time. If we are told that this earth will at last be destroyed and the heavens obliterated, we acknowledge that whenever this takes place, that will be the end of the earth and the heavens and of earthly time, but not the end of God, and therefore not of time in its full sense ; the time which will exist after the heavens and the earth are obliterated is also eternity of time, for we can conceive *no end* to it.

As regards space, we know the earth has limits, but we also know that something must be beyond those limits ; if it is called the atmosphere, we can not conceive an end to that without conceiving something beyond it. If we are told that it is the sky which is beyond the atmosphere, we look up at night and see stars, which we are told are thousands of millions of miles away and that no more can be told us ; we nevertheless know that they are not at the end of creation, stuck up against it like specks on a wall, but even a wall must have two sides, and something must be on the further side, so we come to the conclusion that there must be something beyond the stars ; and when we have conceived the farthest point of space which it is possible to imagine, we should still know that there must be something beyond that ; and as no man can conceive an end to that space which lies beyond the utmost bounds of his imagination, that space is called infinity, or space without end. This Eternity of Time and Infinity of Space, no matter how incomprehensible, are therefore evident facts and as evident as if we understood them ; these evident facts are two of the qualities or attributes of God ; if He had no other, He

would be of little importance to us, as He would be totally out of our sphere, existing *only* before, after, or beyond our powers of conception, but such is not the case, He is here now as much as He was there then, everywhere and always: let us proceed to the remainder of the definition.

Concerning omnipotence in might; we will begin with ourselves; each man knows that he did not make himself, and that, as he is something, he could not have been made by nothing; he knows that he was produced by his father and mother, that they were produced in the same way, and so on until he eventually reaches the first man and woman who ever existed, no matter who that first human couple may be, and by the same reason that he knows he did not make himself, he knows that they did not make themselves, and that they must have been made by somebody or something which existed before themselves; he sees that he has a place to live in, which we call the earth, and he knows he did not make it, and going gradually back he feels equally sure that the first man and woman who ever lived did not make the earth, and also that neither he nor they ever made any part of it, in the sense of creating it, or making it out of nothing, he is also confident that no intervening man or woman ever made any part of it out of nothing; reflecting further he feels sure that all the men and women who have ever lived, from the first couple to himself, could not by their united efforts make something out of nothing, not even a little pebble; he therefore feels that it would be immeasurably more impossible for them to have made the whole earth out of nothing, and, if they could not have done it, he feels quite sure that each pebble did not make itself out of nothing, and going further he comes to the conclusion that the earth did not make itself out of nothing, that neither the sun, nor the moon, nor the stars in their countless thousands, nor the whole expanse of heavenly space, nor anything else that he can conceive made itself out of nothing, but nevertheless he is confronted by the fact that they all exist, and not being self-made must have been made by somebody or something else, and that they must have been made of something; he and all mankind may have been made of the dust of the earth, the earth itself may have been made of a condensation of the atmosphere in which it is enveloped, the sun, moon and stars may have been made in the same way, the atmosphere itself may have been made of various gases, those various gases may have been made of a purer ether, such as lies far beyond our conceptions of the atmosphere, and these things may even have all evolved themselves out of each other by some process.

of nature, but even then that purer ether out of which they were all made must have contained in itself the elements of them all; and as neither the man, nor the pebble, nor the earth, nor the atmosphere, nor the gases could make themselves out of nothing, so neither could that ether; that ether must therefore have been made by somebody or something, and must either have been made of something or nothing; if it was made of something, that something or something previous, must have been *created* expressly for that purpose, in other words it must have been so made out of nothing. To make a pebble out of nothing is a wonderful thing, to make man out of nothing is more so, to make the earth, or the atmosphere, or the sun, moon, stars, or the gases from which they were formed, and to make them out of nothing is still more so, but to make that something which included them all, and to make that out of nothing, or even to make each individual thing out of nothing, required a power so great that it would be impossible to conceive anything which such a power could not accomplish, and as that from which all things are made could never have existed without a first cause, Omnipotent Might, that is to say might to which nothing can be conceived which is impossible, is therefore an evident fact, and as evident as if we understood it.

To produce the most simple mechanical contrivance requires a great effort of reason; but to produce such a globe as ours is, where a tea-spoon-full of sand at the bottom of the ocean contains thousands of shells, to produce the alternations of climate, the thousand unknown influences which produce health or disease, to set that ponderous globe in a special part of space, touching nothing solid enough to uphold an apple; to set the thousands of stars, the planets, the moon and sun in various special parts of the same space, each upheld in the same wonderful way, and to set them all travelling in various directions at various speeds, some of them so rapid that figures can give no idea of them, and to keep them all going, each in the same way it began thousands of years ago, required such nicety that it is evident the Perfection of Reason was therein displayed, as well as the Omnipotence of Might; and as not one of these things created itself, it is evident that not one of them could sustain itself in all its complexity of existence, for none of them understand the first principles of their own existence, therefore some power beyond itself must be in it, with it, about it to sustain it, and as there is something everywhere, throughout all the space we can conceive and indefinitely beyond, that sustaining power must be in each place, and as all this vast

mechanism is connected each one part with some other, the whole must be under guidance and must be sustained by One harmonious power, which power must consequently be Present Everywhere.

To conclude ; as the Perfection of Reason and Omnipotence of Might exist in that harmonious system which extends throughout Infinity of Space, and must have existed throughout Eternity of Time, that Perfection of Reason must be a living Being, and that Being must necessarily have been perfectly happy, because, being omnipotent, He could make Himself so instantly ; being perfectly happy, and including all things in His infinity, He could not add to His happiness or greatness by creating man, and therefore, as He could not have a selfish end in view, He must have had an unselfish one, in other words He must have had a kind one ; now kindness is goodness, therefore He must have been good ; the fact of His being good proves that He liked to be good, for being perfectly happy He could not be anything He did not like ; liking to be good and being omnipotent, He could make His goodness perfect goodness, and that He did so is certain, for nothing short of Perfect Goodness could make an omnipotent being perfectly happy if he wished to be Good, as this Being must have done, who having no necessity to create other beings, and having nothing to gain from them, did nevertheless create them from motives of pure benevolence.

These evident facts, which we can not understand but must nevertheless acknowledge to be facts, constitute in their aggregate the one incomprehensible but self-evident fact which is in itself God, the Almighty Ruler of the universe, who in the impenetrable darkness of infinite time and space created all that exists by the perfection of His reason and might, sustaining it at all times and in all places with perfect goodness and wisdom ; this Being, therefore, who is the perfection of goodness and reason, who is omnipotent in might, who is the creator and one first cause of all things, present everywhere and always throughout infinity of space and eternity of time, is The Being I mean whenever I use the expression God.

Although it was necessary to give the above definition, there is really nothing new in it, unless perhaps its conciseness, for in all ages, and in all parts of the world, this fundamental idea has, in some form or other, no doubt existed in certain breasts ; on the one hand, we find that no people, however savage or degraded, have ever been known, who had not among themselves some instinctive feeling that a power, not only superior to themselves but actually omniscient, exists ; on the other hand,

the most gifted men among the highest types of humanity, have endorsed the instinct of the savage, for the utmost stretch of human intellect, namely, the study of metaphysics, and the working upon this subject of the same subtle brains which has enabled man to discover the laws of gravity, repulsion, attraction, cohesion, and a host of other forms of knowledge have resulted in the decision, which may be practically called unanimous among them, that the God who is really God is as I have stated, although to describe Him so, and to prove Him so, in the logical and admirable way that metaphysicians argue out these things, a form of language and multiplicity of words is necessarily used, which deters an ordinary reader from struggling through it.

Feeling, however, sure of our ground, because we find that on the one hand God has implanted the belief in the hearts of all men, and on the other that the cultivation of the brain results in proving the instinct of the heart to be right, we can go on with greater confidence to the consideration of what this definition of God naturally leads to, remembering that not to endorse this definition would be to declare, that God is not infinite and omnipotent, that He is not the perfection of reason and goodness, and that He is not the creator of all things present everywhere, a position which I believe that no professor of religion would take up, and yet for thousands of years they have spoken as if such were the case.

Let us reflect ; God is eternity, God is also goodness ; and this is why goodness is in itself everlasting, as it endures for ever simply because it belongs to the eternity of God ; but everything bad feeds partly upon itself and is self-destructive, because it is not good, therefore not eternal in itself, and consequently exists only by the sustaining power of the Almighty, for His all-wise and eternal purposes.

God was all previous ; He is ceaseless, boundless, endless, perfect without beginning, for He is Almighty. Naught but God existed in the beginning, for *He created existence*. He created space. He made nothing something, and made something all. By the sole presence of His perfect goodness heaven was made, as joy springs up wherever goodness treads, and as His goodness is eternal, so is heaven, for His goodness is perfect and boundless ; thus joy is heaven and heaven is joy.

Heaven is God's loving presence, He is eternal happiness, He is boundless in time, endless in space ; all things were at first, as they still are, included in Him, who was and is perfect happiness, *therefore* sin, sorrow and evil could not have existed then, if their existence was not consistent with His happiness,

nor could they exist now without the will of God, for He is Almighty ; all that exists must exist in Him who comprehends all things, and without whom nothing can exist, for God is boundless, endless, universal omnipresence ; nothing can exist *outside* Him for He is everywhere, and nothing can exist anywhere without His sustaining aid ; deprived of that, it perishes instantly. Sin, sorrow and evil must therefore exist in Him who includes all things ; but what is sin, sorrow and evil ? they are merely the absence of perfection in a particular individual, or atomic portion of God's entirety ; as heat or cold in any place is merely an absence in that place of the moderate warmth which Perfect Wisdom has decided to be the proper average temperature, and as that temperature becomes hotter in one place it gets colder in another, the irregularity or imperfection of one part being compensated for by the unalterable perfection of the whole ; so, sin, sorrow and evil, though existing in man exist in God also, as warmth or cold exist on earth and in Him, they are our individual imperfections and are compensated for in Him, who is unalterably perfect and includes all things, and who consequently includes whatever is absent in us, and the absence of which renders us imperfect ; this imperfection in us constitutes sin, sorrow and evil, which must exist by His wish ; they cannot make Him unhappy, for He is perfect happiness, and consequently they exist for a good purpose ; that good purpose is the rendering of man's existence possible, for without them man could not have been created ; sin, sorrow and evil are, as I have said, simply absence of perfection, which absence was necessary, otherwise, instead of creating man, God would merely have gone on creating more perfection, but perfection is God himself, and He was infinite already, consequently incapable of further extension ; man therefore could not have been created at all unless he had been created different from God, that is to say he could never have existed unless he had been created imperfect.

God, being Almighty, could unmake all that He has made, if it so pleased Him ; but, God is goodness, and goodness includes both kindness and mercy ; God is therefore mercy, and consequently made nothing to derive pleasure in its destruction ; and being perfect wisdom He made nothing different from what He intended to make it, He therefore destroys nothing, not even sin, sorrow or evil, but shows His Almighty power in a far grander way, namely by compensating for it, and thus converting sorrow into joy, sin and evil into good, bending all things to His supreme and beneficent will, as before our eyes He continually converts, through the medium of vegetation,

that which we consider the vilest filth into the most delicate perfumes.

Man, who cannot eradicate that imperfection which we call sin (a certain though minute amount of which is a necessary part of his existence), and who, in fact, has so far made but little progress towards diminishing it, endeavours in his corporate capacity to repress its growth by punishment, which, though right enough as far as it goes, is not the primary branch of this work assigned to him, but which is that he should diminish for himself this sin, sorrow and evil; or, in other words, our primary duty in this respect is personally and collectively to diminish our own imperfection, and thereby gradually acquire and enjoy a higher state of happiness; for doing this He has given us the necessary power, and has supplied us with the means, but He never has done, and never will do it for us, any more than He will nurse our babies or plough our fields, or do any other thing which He has enabled us to do for ourselves and left to us as our department to do.

We thus see that sin, sorrow and evil not only exist for a good purpose, but for two purposes, one of which was, as we have said, to render the existence of man possible, the other being to ensure his happiness. Yes! strange as it may seem on the first dawning of the fact, sin, sorrow, pain, evil and death were all necessary for the happiness of man. In a world, constituted as ours was necessarily constituted, all things would stagnate without them, they are the leaven which ferments the mass; without these, man would strut this earth and fancy himself its master. Pain is the bit in man's mouth which reminds him that God holds the reins, and that he is existing only by God's sustaining power; on the cessation of pain, ingratitude arises in a greater or less degree, which may last for a short or a long time, but which nevertheless too often lasts until pain, mental or physical, comes again to remind him that he is mortal, that he can not attain that which he wishes to attain without the assistance of God who rules all things, and that there are many blessings which he has already received, for which, as yet, he has not been grateful. Crime causes pain, sin causes sorrow, but in the process man has been reminded of his Creator, and death comes at last to free the soul from the bonds of earth, so that it may attain to that boundless heaven, which is God's visible presence, in which He will be visible to us as we are to Him, and in which all mankind awake to the full consciousness of His gentle love and omnipotent might.

I have said that heaven is joy, and that it is God's loving presence, but where is heaven? Heaven is everywhere, for,

as we have said, heaven is God's loving presence and God is everywhere, therefore heaven must be everywhere, though only perceptible to our individual capacities in proportion as we individually realise God's loving presence, for happiness depends entirely upon our capacity for enjoying it. As a man of cultivated mind will, if he has the means, give an enormous rent for the privilege of living in a place where those of less educated mind can scarcely be hired to stop, for he enjoys the instalment of God's visible presence which he discovers in His works, while they see nothing therein but mud and stone, grass and beef, or such like, and think it dull; so will the good and cultivated mind enjoy hereafter, in a far higher degree than the mind which is neither good nor cultivated, the visible presence of the Eternal God, to which we shall all be permanently admitted, and which we shall realise, appreciate and enjoy then, in proportion as we have realised, appreciated and enjoyed His invisible presence on earth, as evidenced day by day in His inimitable works.

The natural and proper state of man, even on earth, is a state of happiness, which may be so nearly perfect that nothing short of perfection could be more so, and such unhappiness as exists is the result of the pressure of an undue proportion of that load of pain and sorrow which man as an aggregate must bear in order that his happiness shall not be, like God's, perfect. When man once realises this fact and acts upon it in his individual and social capacity, by equalising that pressure and doing his best to diminish sin, sorrow and evil, which, though they are the effects and necessary concomitants of his own imperfection, need not, and should not, exist to the extent that they now do, he will in so doing add to his own and the general happiness far more than he could do in any other way; he will then no more look upon heaven as a far-off place, for he will see that heaven exists on earth and only needs developing in our own minds, corporate and individual, by realising God's loving presence, with perfect faith that He rules all things wisely, kindly and well, whether we can see the wisdom, the kindness and the benefit or not.

Man never was and never can be perfect, not even in the heaven of eternal life, moreover his happiness then will be greater or less in proportion as he learns how to be happy in spite of that fact, and as he must gain that knowledge in this life, the sooner he sets about it the better, for he may develop such a heaven where he is, so cultivate his blessings and so minimise his troubles, that it will be a matter of comparative indifference to him as to when death shall change the heaven

or happiness of earth and this life, to the heaven or happiness of eternal life. In what that happiness will consist it would be presumptuous to speculate, enough for us that it is happiness as perfect as man can have (because not being God, he can not have perfect happiness), but we may be sure that some sort of useful occupation, or, in other words, work, will be connected with it, for the perfection of happiness is certainly not laziness, as God never ceases work.

We thus see that the best thing we can now do, in order to attain as nearly as possible to that happiness which God enjoys, is so to balance our necessary burdens, and divide them so fairly among ourselves, that each man may take pleasure in beneficial work, and each man may enjoy that share of health which is his natural inheritance; then we shall see smiling faces wherever we go, bright eyes will beam with happiness and unselfish love, the shout of joy will pass from mouth to mouth, and an earthly social heaven will exist wherever this state of things extends.

Is this visionary? Is it imaginary? Is it impossible? No, it is coming soon, and that great nation of which I spoke, and which will shortly arise, has been specially constituted by the Almighty, for such a life, and shall, with God's blessing, learn from me a few necessary rudiments in the knowledge of how to put it all into ordinary work-a-day practice.

But to resume, for in the first four volumes of this book we have many a wrong impression to eradicate, many a doubt to set at rest, and many an ugly picture to efface from the canvas, before we can reach those lines of beauty, indelibly written beneath them all, on the original surface of man's natural mind, by that Supreme Being who planned that perfect symmetry and adaptation of means to ends, which underlies all the muddle which a section of mankind has made of things, and until this rubbish is cleared away, the harmony of His work will remain unknown.

There is no occasion to imagine that evil thwarts the purpose of God, or that His great work is contradictory in any way, because it is not alike throughout; each successive day is composed of light and darkness, each year of a warm and a cold season, rain falls down and vapour rises up so as to descend again in rain; one might as well imagine that His purpose was thwarted by these contradictory processes, as imagine it thwarted by the vital difference between good and evil. It is all part of the universal scheme; the world rolls on, spinning the wondrous thread of earthly time, and the mind of man progresses by these means; good and evil act and react on each other as

cohesion and repulsion, or disintegration, do ; health and sickness are alike necessary to prepare the mind of man ; and one might as well say that God rules over cohesion, light, warmth, health and daytime, and the devil rules over repulsion, darkness, cold, sickness and night, as say that God rules over good, and the devil rules over evil, for there is no devil to rule over anything, and if there were, there would be nothing for him to rule over, for God rules over all and is all.

Sin or evil, which is merely an extended divergency from that even balance which constitutes perfection, was contrived purposely as a difficulty for man to strive against and to occupy himself with diminishing, and as every man enjoys the bread he has earned better than the bread he has not earned, so will he enjoy the happiness in store for him all the more, because he can not enjoy it until he has earned it, by making imperfection less imperfect, or in other words by approaching nearer to that even balance which constitutes perfection. Promise a thing to a child as a reward for overcoming an obstacle, and he will enjoy it far better when he has overcome the obstacle and thereby earned what was promised than he would enjoy the same thing given to him freely, without any reference to his own exertions. Thus we see again that sin and sorrow were necessary inasmuch as they give man an object on earth, by giving him something to overcome, and thereby producing in him an appetite for happiness, which is heaven ; so too we see that evil itself was necessary for another reason, for inasmuch as man was necessarily created imperfect, it follows that he was not endowed with perfect wisdom, and how could he have learned the very first step necessary for improvement, *viz.*, to admire good if there had been no evil to contrast with it.

Having noted down these few reflections which the definition of God logically gives rise to, we will proceed to the next subject, always bearing in mind the true nature of God, as we have deduced it from palpable evidence.

As God is the foundation of the whole universe, so He is the foundation of each thing in it ; as the realization of God's perfect goodness and wisdom, omnipotent might and universal presence, is the first condition of a man's happiness, so it is the first condition of a nation's solidity ; as what is called religion is the expression of many men's conception of God, so is unity of religion the necessary foundation of national concord, without which there can be no national happiness ; and as the extent of a man's vision depends on his power of sight, and things are as they are whether he can see them or not, so too does his idea of God depend upon his own powers of conception, and God is

as He is, whether man can realize Him or not; to one man a wooden image, or a gilded plaster one, expresses all he can conceive on the subject, to another nothing can adequately express his conception; yet each of these, namely, the wooden image, and every gradation of that which man worships, right up to the sublime and omnipresent Being, are called by the same name, whether written god or God; but as the omnipresent Being is alone worthy of our worship, it will be for us to consider whether it is Him who is really spoken of when we read what those who teach religion have to say.

Now the science of expressing the various conceptions of both God and gods is called religion, and as unity of religion is the necessary foundation of national concord, it is absolutely indispensable to the welfare and solidity of the nation which is about to arise, that the conceptions of its aggregate mind concerning God, which are struggling into consistence in various parts of the world, should be clearly and unequivocally expressed; but before that aggregate mind can know itself and definitely find expression, all that obscures a proper appreciation of Him must be cleared away, I shall therefore endeavour to clear it of that tangled intricacy of felted odds and ends, without weft or woof, back, pile, or pattern, namely, religion as it now stands, unconsecutive, illogical, absurd and pernicious, a jumble of ten thousand crooked boomerangs, hurled on their devious flight from ten thousand various points, meeting in one vast chaos, which fluent tongues endeavour vainly to lick into shape; but to try and correct that chaos by proving the error of the mode of licking is beginning at the wrong end, we must examine into the teaching of the past, from which the present is but a growth, a mere spring twig on the branch of an ancient tree.

Religious controversies have hitherto produced no good result, and have, time out of mind, ended in bloodshed, as men who try to tread on cobwebs spread in air invariably come to grief, but so long as people believe that truth consists of the confused mass of doctrines called religion, so long will these controversies continue. In entering the arena of religious controversy it is not my purpose to make the tangled mass of argument more intricate, but to show that real religion is not intricate, requires no elaborate doctrine, and that all good men and true will benefit themselves and worship God more worthily by assisting to strip it of the confusion which exists, according belief to nothing in the way of religion that is not based on self-evident facts, and I trust that the reader will remember that whenever I trench on intricate and doctrinal subjects, whether old or new, I have nevertheless and at all times this

one end in view, namely, to clear away the dodder which has twiddled round the stem.

Eve! our much wronged mother, as a preliminary to my work, I must demolish that apple, it is the pivot on which all the thoughts of man have revolved for ages, it is the centre round which he has been grovelling in endless error and confusion, the one wrong point of departure, which, like a false axiom in logic, leads to illogical conclusions, yet to this point he has been tethered in gloom and doubt, and by this he has been held down to the dust of the earth for ages; that apple demolished, man can hold up his head again, he can look forward to meeting his Creator in visible presence with love and joy, a new spirit will awake within him, and hope will give vigour to his onward stride along that path of progressive improvement, which man, by his accumulative intellect, was specially designed for.

To begin with, I say, and presently shall prove, that this allegorical story about Eve is not only a gross insult to the majesty and merciful goodness of God, and productive of incalculable injury to man, but also that he who wrote the original book of Genesis did not write a word about the tree of knowledge of good and evil,—the tree of life in the garden of Eden,—the serpent who tempted Eve,—the fruit she ate and gave Adam,—the fig leaves they covered themselves with,—the original sin of man,—the fall of the human race in Adam and the curse of the earth in consequence.

There need be no fear that I shall say one word which a truly religious person will not like to hear; atheism is as abominable to me as idolatry, for between unfounded belief and unfounded disbelief there is not a pin to choose, and the modern style of thought which is *termed* rationalism is as far from me as the bigotry which it seeks in vain to combat, for while lacking that faith which at times has made even bigotry appear admirable, rationalism though pretending to be rational is not reasonable, for its doctrines are inconclusive, vacillating, timid at the wrong time, expecting followers though leading nowhere, pulling down without building up, and giving nothing in the place of that faith which it seeks to destroy. It is doubtless right to tell a man the fact when one sees him holding on to a rope that is not made fast at either end, but if he sees that you are holding on to another rope which is itself adrift he is not likely to mind you, for drowning though he may be, it is absurd to expect him to leave go the rope he has hold of, until you have shown him one that is made fast.

This is why when one person commences to reason with

another on religious subjects, he is often met with the reply, "If you are going to reason on matters of religion, I do not want to listen, rationalism is very injurious, it is the misfortune of these times, it unsettles people's minds and does a deal of harm," and many a poor bewildered creature almost beseechingly begs to be left alone, saying, "I do not want to have my faith shaken, it can do no good, I am very satisfied as I am." Yet the selfsame people will readily acknowledge that things are not in a healthy state, that there is a vast amount of unhappiness and crime, that there must be some great social blunders somewhere, and will readily listen to any scheme of philanthropy or politics which promises to improve the matter; therefore, as alleviation of suffering and the diminution of crime are in themselves two of the chief ends which religion should have in view, it is evident that in refusing to listen to the arguments of so-called rationalists, these people do so from the conviction that "it is all talk and no do," and in this conviction they are right.

Having pointed out this fundamental cause of failure, on the part of those who discourse against what passes for religion, I need scarcely say that I should not have written a word upon this subject, if I were not prepared to act in a manner diametrically opposite in this respect, to the school I have described; therefore although I am obliged to commence with the foundation of religion, and to call in reason as well as faith as we proceed, and although many of the subjects I have to speak of are regarded by most people as belonging to the past only, and dead long ago, it must be understood that I shall introduce nothing which is not necessary in order to come to a good, plain, and beneficial result, one that will stand wear and tear, one that will suit human life according to the practical possibilities of living and perpetuating it, a result that is fair all round, a result to be reckoned on and to be reckoned by, built upon unerring principles like the Multiplication Table, or The Propositions of Euclid, concerning which there are no differences of opinion, and the practical truth of which, although they are the work of man, none ever has, ever can or ever will dispute, for they prove themselves hour by hour, day by day, anywhere, everywhere and always, as unerringly as if they were the work of God, of whose perfection, in myriads of things, they are but a partial glimpse, in one. In matters of religion on the other hand, few people really think alike, even among those who make its study a profession, which shows that religion has not, as yet, been formulated with that exactitude and precision with which arithmetic and geometry have, and consequently

that it has not been formulated with truth. To do away with this twice two are seven, and the half of seven is five, consequently there is one for you and two for me, is my aim and object, for as soon as we can settle the foundations of religion as correctly as the foundations of arithmetic have long since been settled, there will be no reason why men should quarrel about religion any more than bankers quarrel about whether seven and nine make sixteen or twenty.

But to proceed ; concerning the words *faith* and *reason* used above, I am sure that in the sense they are here used, the bigot will not object to reason, and the rationalist will not object to faith. By faith I mean the intuitive feeling of confidence, or instinct of trust, which is part of all animal nature, or sufficiently so that we can not trace it to be the result of reasoning powers reduced to a logical sequence, as the faith which a lion's whelp or a bear's cub has in the love of the powerful beasts from whom it derived existence, or the feeling of safety which a child has in the lap of its mother : but I do not mean that helpless, shiftless, lazy way of shirking the duty of thinking for oneself to the best of one's ability, and in place thereof needlessly accepting the opinions of others, who have no better means of judging, and may or may not have interested views in the advice they give.

By reason I mean that faculty of thought and reflection which enables mankind to deduce inferences from facts or from propositions, and by which he is enabled to distinguish truth from falsehood, or right from wrong, by dint of labour and patient enquiry, and also to do many other things which animals, endowed with instinct only, can not do ; but I do not mean that off-hand mode of denying the truth of *all* things which one can not understand, for have we not seen that Eternity and Infinity are facts, although we can not understand them, and are there not ten men who believe that messages can be sent by telegraph, for every one who understands how it is done—thus showing that reason may recognise a fact without understanding it, and consequently has no need to separate truth from fiction by so arbitrary a process as that of denying the truth of *all* things which one can not understand.

No man will object to reason of this kind (unless personally interested in upholding the view opposed to that which reason arrives at, in which case he is *ipso facto* excluded from the right to object), for we all alike acknowledge that men are more responsible beings than dogs or sheep, simply because we have reason, as well as faith, to guide us ; and as reason is the speciality of man, he not only has a right to use it, more especially to the

glory of God who gave it to him, but he is bound to use it, for it is not only man's privilege, but it is also his *duty* to endeavour to understand God's ways, in all matters where he is allowed to act in connection with them, such as all that passes on earth, whether now or at any past or future time; but, as I have already twice said, it is not his privilege to attempt to understand those things in which he can take no part; for man to worry himself about such things is not only useless, but it is an impertinence, for it implies a doubt of God's goodness, wisdom or power.

We have spoken of reason and faith, but if they disagree, which is to lead? Reason, being man's speciality, and he being superior to animals in consequence of reason, is, in cases of doubt, the leader within certain limits; let faith maintain that God is good, let reason accept that fact, and form its logical deductions from it in every circumstance of life, and conviction will soon arise to strengthen faith, which, when guided by reason, is irresistible, for it is backed up by the power of God as its reward.

And now, recognising the fact that faith and reason should in this way work together, that the love of God, and that sublime trust in Him which constitutes true happiness, can never be injured by the search for truth (for God is truth), that all error is injurious to the human intellect, as it diminishes man's capacity for admiring perfection, the admiration of which is the love of God, and that it is by the light of truth alone that man can begin to appreciate even the smallest portions of His boundless might and endless love; recognising, I say, all these things, let us open that book which stands before the world as being especially "God's book," namely the Bible, and let us read it with the full knowledge and remembrance of who we are supposed to be talking about when we mention the word God, or its biblical equivalents of The Lord, The Lord God, The Almighty, &c.

The following abridged extract from the "Encyclopædia Britannica" article "Bible" may however be previously read with advantage by those who are not aware of the facts stated there.

"The five books of the Law, viz. Genesis, Exodus, Leviticus, Numbers and Deuteronomy are divided into fifty-four sections. This division many of the Jews hold to have been appointed by Moses himself; but others with more probability ascribe it to Ezra. The design of this division was, that one of these sections might be read in their synagogues every Sabbath-day. The number was 54, because in their intercalated years there were 54 sabbaths, in other years they reduced them to 52, by

“ twice joining together two short sections. These sections were
“ divided into verses ; of which division, if Ezra (who lived 900
“ years after Moses) was not the author, it was introduced not
“ long *after* him; and seems to have been designed for the use of
“ the Chaldee interpreters ; for after the return of the Jews from
“ the Babylonish captivity, when the Hebrew language ceased
“ to be their mother tongue, and the Chaldee grew into use in-
“ stead of it, the custom was that the law should be first read
“ in the original Hebrew, and then interpreted to the people in
“ the Chaldee language, for which purpose these shorter sections
“ or periods were very convenient.

“ The division of the Scriptures as we at present have them
“ is of much later date, some attribute it to Stephen Langton,
“ archbishop of Canterbury in the reigns of John and Henry III.,
“ but the true author of the invention was Cardinal Hugo, who
“ flourished about A.D. 1240.

“ The most ancient printed Bibles are those published by
“ the Jews of Italy ; F. Simon observes, that the oldest manu-
“ script Hebrew Bibles are not above 600 or 700 years old ; nor
“ does Rabbi Menaham, who quotes a vast number of them,
“ pretend that any of them exceed 600 years. Dr. Kennicott
“ observes that the most ancient manuscripts were written
“ between A.D. 900 and A.D. 1100 ; but though those that are
“ the most ancient are not more than 800 or 900 years old,
“ they were transcribed from others of a much more ancient
“ date. The manuscript, preserved in the Bodleian library is
“ not less than 800 years old.”

As it is 3330 years since Moses died, the number of times that the book of Genesis has been copied from copies would be impossible to trace. From the above authentic statement that the Bible (which in this case means the Old Testament only) was not originally divided into verses as it is now, and that the division into chapters is not one-fifth as old as the Books of Moses, and that manuscript copies still exist which are at least 165 years older than any Bible as at present divided, we can without hesitation connect chapters, verses and phrases, according to their obvious sense, or disjoint them. Those who absurdly feel themselves called upon to defend “the sacred text” as it stands, may call this high treason, but at most it is only treason to those who have altered the original, and it is certainly but simple justice to the real writers. Another matter, which should be observed in reading the Old Testament, is carefully to avoid reading the head lines of each chapter (or contents of it, printed in italics) which do not form part of the original work, the meaning of which they often grossly pervert, and which more-

over do not form part of the Jewish Scriptures printed in Hebrew, or of many others, such as the French Bible (Ostervald). As one of many instances showing how clerical errors have crept in, I will point out one which requires no knowledge of Hebrew to see, and little exercise of sense, but which exists in all our Bibles, English, French, &c., namely, that the two last verses of the second book of Chronicles form also the first two and a half verses of the book of Ezra which immediately follows it. This error is harmless enough, and I merely mention it to show that the Bible has not been supernaturally preserved from error; let us now commence reading it.

B.C. 4004.

GENESIS I.

1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

B.C. 4004. 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.

26 And God said, Let us make man in our image,

B.C. 4004. after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him ; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed ; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat : and it was so.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

B.C. 4004.

GENESIS II.

1 **THUS** the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it : because that in it he had rested from all his work which God created and made.

B.C. 4004.

GENESIS V.

1 **THIS** is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him ;

2 Male and Female created he them ; and blessed them, and called their name Adam, in the day when they were created.

B.C. 3874. 3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image ; and called his name Seth ;

4 And the days of Adam after he had begotten Seth

were eight hundred years : and he begat sons and daughters :

5 And all the days that Adam lived were nine hundred and thirty years : and he died.

B.C. 3769. 6 And Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters :

8 And all the days of Seth were nine hundred and twelve years : and he died.

B.C. 3679. 9 And Enos lived ninety years, and begat Cainan :

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years : and he died.

B.C. 3609. 12 And Cainan lived seventy years, and begat Mahalaleel :

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters :

14 And all the days of Cainan were nine hundred and ten years : and he died.

B.C. 3544. 15 And Mahalaleel lived sixty and five years, and begat Jared :

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters :

17 And all the days of Mahalaleel were eight hundred ninety and five years : and he died.

B.C. 3382. 18 And Jared lived an hundred sixty and two years, and he begat Enoch :

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters :

20 And all the days of Jared were nine hundred sixty and two years : and he died.

B.C. 3317. 21 And Enoch lived sixty and five years, and begat Methuselah :

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters :

23 And all the days of Enoch were three hundred sixty and five years :

24 And Enoch walked with God : and he was not ; for God took him.

B.C. 3130. 25 And Methuselah lived an hundred eighty and seven years, and begat Lamech :

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters :

27 And all the days of Methuselah were nine hundred sixty and nine years : and he died.

B.C. 2948. 28 And Lamech lived an hundred eighty and two years, and begat a son :

29 And he called his name Noah.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters :

31 And all the days of Lamech were seven hundred and seventy and seven years : and he died.

B.C. 2448. 32 And Noah was five hundred years old : and Noah begat Shem, Ham, and Japheth.

The above is all that belongs to the *original* book of Genesis as far as the end of Chapter V. ; that part which I have omitted is an interpolation, that is to say, it has been subsequently written into the work when there probably existed but one copy of the original, and that original with its interpolation have been fair-copied together, but one is no more part of the other than a verse of a comic song, dextrously woven into the middle of "The Lord's Prayer," would be part of that, even if the two were printed together, in the same style and type, running on as one. If such a version were officially put forward as being the genuine original Lord's Prayer, indignation would now be boundless at the sacrilege, and the indignation then would have been fierce indeed, if the original book of Genesis had been as well known at the time as "The Lord's Prayer" is now, but such was not the case. I have called it a sacrilege, because, whether the original writing was inspired or not, the act of inserting into it that which the first man did not write, and putting it forward as if he had written it, is a sacrilege in itself, and I further denounce this interpolated portion, which I have omitted above, as a libel on our first mother, an insult to all humanity, and a most atrocious outrage on the Majesty of God ; it stands as follows.

B.C. 4004.

GENESIS II.

4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew : for

B.C. 4004. the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.

8 And the LORD God planted a garden eastward in Eden : and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food ; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden ; and from thence it was parted, and became into four heads.

11 The name of the first is Pison : that is it which compasseth the whole land of Havilah, where there is gold ;

12 And the gold of that land is good : there is bdellium and the onyx stone.

13 And the name of the second river is Gihon : the same is it that compasseth the whole land of Ethiopia.

14 And the name of the third river is Hiddekel : that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat :

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.

18 And the LORD God said, It is not good that the man should be alone ; I will make him an help meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air ; and brought them unto Adam to see what he would call them ; and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field ; but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from the man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

GENESIS III.

1 Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden,

B.C.4004. and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life:

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

B.C. 4004. 24 So he drove out the man ; and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

GENESIS IV.

B.C. 4003. 1 AND Adam knew Eve his wife ; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering :

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth ? and why is thy countenance fallen ?

7 If thou doest well, shalt thou not be accepted ? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

B.C. 3875. 8 And Cain talked with Abel his brother : and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And the LORD said unto Cain, Where is Abel thy brother ? And he said, I know not : Am I my brother's keeper ?

10 And he said, What hast thou done ? the voice of thy brother's blood crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand ;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength ; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth ; and from thy face shall I be hid ; and I shall be a fugitive and a vagabond in the

B.C. 3875. earth ; and it shall come to pass, that every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife ; and she conceived, and bare Enoch ; and he builded a city, and called the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad ; and Irad begat Mehujael ; and Mehujael begat Methusael ; and Methusael begat Lamech.

19 And Lamech took unto him two wives : the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal ; he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal : he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an instructor of every other artificer in brass and iron : and the sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice ; ye wives of Lamech, hearken unto my speech : for I have slain a man to my wounding and a young man to my hurt.

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

B.C. 3874. 25 And Adam knew his wife again ; and she bare a son, and called his name Seth : For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

B.C. 3769. 26 And to Seth, to him also there was born a son ; and he called his name Enos : then began men to call upon the name of the LORD.

GENESIS V.

B.C. 2948. 29 . . . saying, This same shall comfort us concerning the work and toil of our hands, because of the ground which the LORD hath cursed.

Such is the portion of the opening Chapters of Genesis which I have characterised as having been subsequently, and I may add surreptitiously added on to the original, and I do so because in the first place, this interpolation contradicts the previously

quoted portion of the first five chapters, no less than eleven times : thus—

1. In Chap. I. 9, 10, *viz.*, on the third day, the earth is described as first appearing by the retiring of the water from its surface, it must consequently have been *saturated with moisture*.

In Chap. II. 5, 6, however, namely, before man was created on the sixth day, the earth *required to be moistened*, as the Lord had not yet caused it to rain. A good deal has been said on this subject by apologists, on the assumption that these days mean long periods, but such assumption is an unwarrantable perversion of the original text, which plainly describes an ordinary solar day, consisting of light and darkness, evening and morning, *See Gen. I. 5, 8, 13, 16, 18, 19, 23, 31*, consequently no more than three ordinary days could have intervened.

2. In Chap. I. 20, 24, 26, the birds and beasts are stated to have been made before man.

In Chap II. 7, 19, man is stated to have been made before the birds and beasts.

3. In Chap. I. 20, the fowls of the air are described as having been brought forth by the *waters* at the same time as the fish.

In Chap. II. 19, the fowls of the air are described as having been formed out of the *ground* together with the beasts of the field.

4. In Chap. I. 25, God is stated to have made every beast of the earth, all cattle, and every living thing that creepeth on the earth, and “God saw that it was *good*”; and in *v. 31*, when the work of creation was finished, “God saw *everything* that He had made and behold it was *very good*.”

In Chap. III. 1, the serpent is described as being more subtle than any beast of the field, and in *v. 5* he beguiles Eve, so the serpent was *not good*.

5. In Chap. I. 27, 28, man and woman are stated to have been created *together*.

In Chap. II. 7, 18, 21 to 23, man and woman are described as having been made *separately*, the naming of the cattle, the

fowls and the beasts having been performed by Adam before Eve was made.

6. In Chap. I. 26, 28, God said "Let man have dominion over every creeping thing that creepeth upon the earth," which is as positive a Divine fiat, as the previous words, "Let there be light."

In Chap III. 4 to 6, the serpent is described as exercising a dominion over the mind of both man and woman, and in v. 15, he is privileged to bruise man's heel.

7. In Chap. I. 28, man is blessed, and dominion is given to him over *all* the earth, and over the fish of *the sea*, plainly showing that he was intended to occupy the whole globe, *as a privilege and a blessing*.

In Chap. II. 8, 14, 15, man was placed in a garden near the Euphrates, but not at the part near the sea, as in that case it could not be near the other three rivers, and he is only turned out of that garden (III. 23) *as a punishment*.

8. In Chap. I. 28, 29, God gave unto man every herb upon the face of the earth, telling him to replenish the earth and *subdue it*: which is evidently an order to cultivate the land, and such occupation is given him *as a blessing*, for the words are "God blessed them and said."

In Chap. III. 19, 23, man is sent forth to till the ground, and condemned to eat bread in the sweat of his face *as a punishment*.

9. In Chap. I. 29, *every* tree is given to man for food, as the description given of what a tree is agrees exactly with the only trees made, and which are described in v. 12.

In Chap. II. 17, man is forbidden to eat of *one* particular tree on pain of death, and in III. 22, 23, he is turned out of the garden lest he put forth his hand and eat of *another* tree which is there.

10. In Chap. V. 2, the name of *both* man and woman is fixed by God Himself, who blessed *them*, both male and female, and called *their* name Adam, in the day when *they* were created for each other, as a woman still takes her husband's name from the moment she becomes his wife.

In Chap. II. 23, and III. 20, Adam is described as not

knowing what to call her, for he first says she shall be called **אִשָּׁה**, viz., *Ash* or *Asah* (translated sometimes Wife, sometimes Woman), and then he calls her name **חַוָּה**, viz. *Hvh* or *Havah* (translated or rather Anglicised as Eve).

11. In Chap. V. 1 to 39, we have "the book of the generations of Adam," commencing from the day when *they* were created, and continued to the days of Noah, in v. 3 and 4. Adam is described as having begotten a son in *his* own likeness after *his* image whom he called Seth, inferring that if the first couple had any children before Seth they were daughters, and in their mother's image, and after he had begotten Seth it is stated that he begot sons and daughters, but throughout "the book of the generations of Adam" no mention is made of Cain or Abel.

In Chap. IV. 1 to 26, Adam and Eve are stated to have had two sons, viz., Cain and Abel, *before* Seth was born unto them. And I say that both Cain and Abel are as much inventions of the interpolator as the whole story of the serpent, the temptation, the apple, the fig leaves, and all the other details of his allegory.

It is evidently too absurd to suppose that any historian would contradict himself eleven times on the facts, in the first three pages of his book, it would therefore be still more absurd to imagine that a writer should do so, who is supposed to be divinely inspired, and under the immediate guidance of God himself, consequently quite infallible; in either case therefore, these passages, as I have divided them, could not both have been written by the same person, and they cannot both of them be true, as they differ in their essentials. We will now take that passage separately which I have described as an interpolation and examine it by itself.

Firstly. In Chap. II. 8 to 14, the garden of Eden, where the temptation and fall of man is supposed to have occurred, is geographically described. Now considering that, a page or two further on, in the days of Noah, who is supposed to have lived 1655 years after Adam was turned out of Eden, a flood is reported to have taken place, which so prevailed that "all the high hills, which were under the whole heaven, were covered" (Gen. vii. 19), geography must have been seriously interfered with, and the subsequent identification of places rendered most difficult, if not impossible; it therefore not only appears strange that the position of the garden should be so definitely

laid down, but it is remarkably suspicious that the surroundings of this very ante-diluvian place should be described by so many post-diluvian names, without any reference to their ante-diluvian names, or to the mode in which the two were identified, for one of these (Assyria) is evidently from Assur or Ashur, another from Cush, both grandsons of Noah, and another from Havilah son of Cush. The "River Hiddekel, which goeth towards the east of Assyria," can be no other than the river which still runs on the east of that country, *viz.*, the eastern branch of the Tigris, which was known as the Hiddekel in 534 B.C., for we read in Daniel x. 4, "As I was beside the "River Hiddekel," and as Daniel was at that very time either in Babylonia or Persia, which were *divided* by the Tigris, there can be no doubt about the identity of that river with the Hiddekel. The River Euphrates is still called by that name, and every mile of its course is well known; it matters therefore but little which of the tributaries of these rivers were called Pison and Gihon, for the latter is described as compassing the whole land of כוש, *viz.*, *Kos*, or, as it is otherwise *rendered* according to various linguists, Cus, Chus, Cush, or Chush, but certainly not Ethiopia, as this word is *translated* in the English Bibles, that country being a thousand miles away, in Africa; the French Bibles have steered clear of this blunder, and the Hebrew word is still retained in Persian, the name being Khuz (or Khuz-istan, *viz.*, land of Khuz), for which see Johnson's "Arabic and Persian Dict.," page 543, where the following entry will be found. "*Khuz*, the country called "Khuzistan, between Persia and Babylonia." Therefore, taking the whole of the description into consideration, the garden of Eden, if it ever existed at all, must have lain a trifle north of Bassora, so well known to readers of the "Arabian Nights"; the Euphrates and the Hiddekel are there right enough, and so is the land of Chus; Assyria is still where it was, but where are "the cherubims" who were "placed at the east "of the garden," and where is the "flaming sword which "turned every way to keep the way of the tree of life"? Are we to suppose that the cherubims went home when it rained forty days and nights in Noah's time, and that the flaming sword was put out by the flood? But if so, where are the trees? Are we to suppose that the tree of knowledge of good and evil is dead long ago? and that the tree of life, which put forth such fruit that if a man eat of it he would live for ever, had not in itself as much vitality as the olive tree which Noah's dove is stated to have discovered surviving the flood, or has it been burned for fire wood by the caravans continually passing from

Bagdad, &c. ? At any rate no cherubims have been seen there lately with a flaming sword ; I therefore repeat, Where are the cherubims ? and I say that, the identity of the place being certain, and their absence equally so, no man in his senses can believe a word of it.

Secondly. In Chap. II. 15, it is stated that man was put in the garden of Eden to dress it and *keep* it. The Hebrew word used here is שמר, viz., *Smr* or *Samar*, but our English word *keep* does not give the original sense of it, which is not to dress and *cultivate* it, as one would suppose from the translation, but to dress and *guard* it. The same word, שמר, *Smr*, or *Samar*, is used in Joshua xxiv. 17, and Psalms cxxi. 3 and 7, Proverbs vi. 22, Isaiah xxi. 11, where it is translated respectively, *preserve*, *keep*, *watch*, viz., “The Lord *preserved* us in “all the way”—“He that *keepeth* thee will not slumber”—“He shall *preserve* thy soul”—“When thou sleepest it shall “*keep* thee”—“*Watchman*, what of the night?”—none of these uses of the word *Smr* or *Samar* give any idea of gardening, but lest there could be any doubt of its meaning in the mind of the individual who used the word, it is used by him again in the next chapter, where it is also translated “to keep,” though the sense is unmistakably “to guard,” viz., in III. 24, “He placed cherubims at the east of the garden of Eden and “a flaming sword which turned every way to *keep* the way of “the tree of life.” Consequently, this very unreflecting writer, who has contradicted the previous chapter eleven times, would have us believe that God put poor inexperienced Adam and his wife in this garden to *protect* it, evidently from the serpent, who apparently was the only thing bad at the time, and that He did so without telling them that there was a serpent there, without giving them any idea of their danger in this respect, and without a single caution against a common enemy. No human mother would put her child in a garden where she knew that a venomous snake existed, nor would she even put her ablest son there when grown into manhood, without telling him of its existence. Yet, according to this rubbish, God is supposed to have done such a cruelty, to have exposed Adam, the offspring of His might, like an unprotected child in this garden, without giving him any idea that danger existed in the shape of a living enemy. As for the threat, “in the day thou “eatest thereof thou shalt surely die,” Adam had never seen death, the idea of which must have been totally incomprehensible to him, for he was not yet an intelligent being, as *according to the story*, he did not yet know good from evil ; if the Supreme Creator of the universe can be imagined to have

put Adam into this garden to *guard* it, the man and his wife certainly ought to have understood the very critical position they stood in, and it would have been only fair if Adam had been provided with a flaming sword as the cherubims were afterwards ; unless the writer wishes us to understand that God did not know how bad the serpent was, or that he crept into the garden without God's knowledge, which is not a very elevated view of the Deity.

Thirdly. In Chap. II. 17, we are told that God informed Adam that if he eat of the fruit of that tree, he should die that very day. Adam is stated to have eaten of the fruit, but he certainly did not die that very day, for we are told in Genesis v. 5 that he lived to the respectable age of 930 years. If he had died on that day, he, that is to say the male and female Adam, would have died before any of their children were born, and consequently the whole human race would either have been annihilated, or would at once have attained to the heaven of eternity, because the word die *only* having been used, there could not have been any question of damning, any more than a sentence of three weeks' imprisonment could include hanging. And as Adam and his wife had no indefeasible right to be created, and probably never asked to be created, they would no doubt have lapsed very contentedly when they found they had made such a muddle of their butterfly existence ; in which case, as the earth was made for man, another couple would probably have been created who might not have had a weakness for apples. But the writer has willed the fable otherwise ; according to his statement God did not keep his word, for He is represented as having acted as we should do, if we told a man he should be hanged if he committed a murder, and then instead of hanging him when he had done so, we kept him alive and tortured him over and over again, and did the same to his children for evermore, always threatening them with a fate much worse than hanging ; for, as we said, Adam is not reported to have died the same day, but the whole earth is cursed instead on their account, he is condemned to eat of the ground "in sorrow" all the days of his life, and Eve is condemned to bear children "in sorrow," but these things are only trifles in comparison to the subsequent elaboration whereby, according to later doctrines, our eternal misery in the next world is also provided for, as a consequence, unless, &c., &c. . . . But stop, this defamation of the Eternal and Omnipotent Ruler of the Universe, the perfection of goodness and fountain of everlasting joy, is not the work of this particular writer, this being a refinement of a later date ; he only pretends that the earth was cursed

and Adam and Eve turned out of Eden in disgrace, to breed and toil in sorrow.

Fourthly. In Chap. II. 18, the writer states that God said "It is not good that the man should be alone, I will make an help meet for him." Now considering that in Chap. III. we find, from the same pen, that man fell, through "the help meet for him," he would have been much better without her, if this were true, and as usual throughout this crude undigested allegory, the alternatives are either that God, knowingly and wilfully gave Adam a wife, in order to corrupt and ruin him, or that God did so innocently, not knowing anything about what was good for man, or else again that the whole story is a scandalous invention.

Fifthly. In Chap. III. 6, 7, we hear that, "she took of the fruit thereof and did eat, and gave also unto her husband, and he did eat, and the eyes of them both were opened." As the eating was not simultaneously performed, that is to say, as it is not stated that *they* eat of the fruit together, but first that she eat, apparently in the presence of the serpent, and then that she gave to Adam and he did eat, how is it that her eyes were not opened in time to save him? If they were, then she was worse than the serpent, for there was no tie between the creature and her, but between her and Adam there was the closest tie on earth, and if her eyes were open, she must have wilfully dragged down, to the same position that the serpent dragged her down, the husband from whose rib she is by this author stated to have been formed, and as this serpent is either the devil or nothing, she must have been *worse than the devil*; or else her eyes were not yet opened, and she did not know good from evil, in other words she was neither an intelligent nor a responsible being, and consequently she could not with justice be punished or even blamed.

Sixthly. We next observe that in Chap. III. 8, God is described as "walking in the garden in the cool of the day;" such an expression, so suggestive of the idea that He felt it inconveniently hot at other times, could not possibly have been written by the same man who, two chapters previously, described Him as making the sun which gave that very heat.

Seventhly. In Chap. III. 14, we have "The Lord said unto the serpent, Because thou hast done this thing thou art cursed above all cattle and above every beast of the field." Now, according to the narrative we had no idea that either cattle or beasts had hitherto been cursed at all; if the serpent is supposed by the fabulist to have been merely a vehicle for the devil's machinations, spiritually acted upon by the evil one,

the poor animal was not responsible for its acts and did not deserve to be cursed ; but if by the serpent the fabulist means the devil, then the serpent was the devil, and there could have been no occasion to curse him who must have been cursed long before (unless this was his first offence, which is not an orthodox view of the devil); therefore, for this matter to be true, God must either have acted unjustly to the animal, or talked absurdly and flippantly to the devil.

Eighthly. In Chap. III. 14, 15, we have, "And the Lord God said I will put enmity between thy seed and her seed, "it shall bruise thy head, and thou shalt bruise his heel." God therefore, according to this statement, was the first to inculcate violence, smashing, bruising, destruction, war ; and Adam would have been strangely unlike all men who have lived since, not to pick up a stone there and then and try to smash the serpent's head at once ; it could not be that he was afraid, for he had never known or heard of pain, and had never seen death in any form. The impossibility of God, the Perfection of kindness, goodness, and love, inculcating enmity and violence is too apparent to need further observation.

Ninthly. In Chap. III. 16 to 19, we are told that Adam and Eve were punished and the ground cursed for their sake. This is totally opposed to the general teaching of the Old Testament, which abounds in passages like the following :

EXODUS XXXII.

B.C. 1491. 7 And the Lord said unto Moses, Go get thee down ; for thy people whom thou broughtest out of the land of Egypt have corrupted themselves.

The Lord is not reported to have said "the serpent has corrupted them again," nor is such a thing insinuated.

DEUTERONOMY XXVIII.

B.C. 1451. 1 If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments, which I command thee this day, the Lord thy God will set thee on high above all nations of the earth.

4 Blessed shall be the fruit of thy body and the fruit of thy ground.

15 But if thou wilt not hearken unto the voice of the Lord thy God to observe and to do all His commandments and His statutes.

18 Cursed shall be the fruit of thy body and the fruit of thy land.

Thus plainly showing that the writer had no idea of its being cursed *already*, or he would not have stated so plainly that the alternative of happiness or unhappiness entirely depended upon their own actions, and that they had a fair start in the world, even then. The last words of Malachi, who was the last of the prophets, and wrote 1054 years after Moses died, speaking in the name of the Lord, are—

MALACHI IV.

B.C. 397. 6 Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel lest I come and smite the earth with a curse.

If these prophets were inspired by the Lord, as is supposed, Malachi would have been specially guarded from saying anything so calculated to provoke the retort “Curse the earth, “why it is cursed already; read the Scripture before you begin “to preach!” and even supposing him not to be inspired, no such slip of the tongue could occur on so vital a matter as this, to a person knowing the Scriptures as well as Malachi knew them, if he was giving the most ordinary attention to what he was talking about; moreover, one of the very commandments referred to is “Honour thy father and thy mother,” which they could not have been expected to do, if they were also told that they derived a curse from them; by this doctrine of the “fall “of man” men have, in fact, dishonoured their first father and mother for ages. Let it be understood once for all, that man has in himself all the makings of a being good enough to please God if he honestly tries to do so; and that it is cowardly to endeavour to put all his own shortcomings on to Eve, who gave him birth.

Tenthly. In Chap. III. 21, we actually find this writer making a tailor of the Lord God; the climax of absurdity seems to have been reached here, and yet this balderdash is inserted in that which is called God’s book. Can any reflecting person believe that such rubbish was written by the same man who, a few verses previously, so grandly describes the Almighty fiat, “And God said, Let there be light, and there was light”?

Eleventhly. In Chap. III. 22, we find God described as getting jealous of the man He had made, and determining to thrust him out of the garden of Eden while there is yet time, “lest he put forth his hand, and take also of the tree of life “and eat and live for ever,” now that “he is become *as one of “us.”* Here then we get to the chief cause of this man’s utter inability to conceive even the faintest idea of that Supreme

Being whose omnipotence and goodness is present everywhere and always ; for his own mode of expression stamps him as a polytheist, and consequently as an idolater. Being an idolater (and therefore one of those whose superstitions, in days gone by, peopled all space with imaginary beings, or so-called gods, each of whom had separate names, though they were reckoned by hundreds), there is no wonder that he could see no other difference between man and God, than that man dies, while he imagined his gods lived for ever, but that if man could only have had a pick from that tree of life, he would have become immortal, being already in other respects like God ("now that he has become as one of us"), we therefore need no longer wonder at his blasphemous insinuation that God had become jealous of man. He must have read the original book of Genesis, or he could not have written what he has done ; but when he read in Chap. V. 1, 2 (properly Chap. II. 1, 2), that "in the day that God created man, male and female, He blessed them," he could have had but a very small idea of the power of God, or the efficacy of His blessing, if he did not consider that alone sufficient to protect them. Little could he see that what is called the punishment for sins, is but the natural result of man's own actions, as much so, as for him to feel pain if he knocks himself ; that there is no "wrath of God" in the case, but that all the whole grand system of cause and effect was fixed upon immutable laws before mankind was created. To a mind which could see no other difference between God and man than that the one lives for ever and that the other does not, the absurd incongruities of his story were naturally invisible, for how could such a man see that if Adam could only know good from evil by eating of the tree, he could have been no more intelligent than a pig, when he was told not to eat of it, and therefore could no more be blamed for eating of the tree than a pig, shut up in a garden and told that the day he rooted up a potato patch, he should be made into pork, would be if he did so. And as for the further fact, that the whole story is a logical impossibility, because it could not be true unless Adam fell before he fell, which is absurd, consequently can not be true, for as he was good at first (see Chap. I. 31), and as he is stated to have fallen because he was disobedient and eat the fruit he was told not to eat, he must have been no longer good when Eve offered him the fruit, or he could not have taken it any more than ice could burn a man's hand, therefore, if he fell because he was disobedient and eat the fruit, he must have fallen from his previous state of goodness before he so fell, and, consequently, the fall of man was

not his fall; but what could an infidel polytheist who represents the Almighty talking about "one of us (gods)," know of such modes of separating fact from fiction. Still less could such a mind conceive the fundamental truth which I have already demonstrated, namely, that man could never have existed, as a separate entity from God, unless he had been created imperfect.

Now passing over all the rest of this interpolation, which abounds in equal absurdities and contradictions of other parts of the Old Testament, for instance, describing Jabal as "the father of such as dwell in tents, and of such as have cattle," Jubal as "the father of such as handle the harp and the organ," and Tubal Cain as "an instructor of every artificer in brass and iron," forgetting that if such people ever existed, they, whom he describes as three brothers, and seventh in descent from Cain, must, according to the book of Genesis itself, have perished in the flood, together with all their households and descendants, for it especially states therein that the only persons preserved were Noah and his family, who were not descended from Cain, being described as direct descendants from the line of Seth, *viz.*, Cain's brother (see Chap. V.); passing over these things, I say, as being too unimportant to dwell on, now that this interruption of the narrative can no longer be looked upon as any part of the original work, as it contradicts it, and is in itself a mass of contradictions, without an atom of truth or coherence, we will examine into its value as an allegory.

Æsop's fables were written about 900 years after Moses (the reputed author of the Book of Genesis) died: that is to say, the celebrated fables which bear Æsop's name, and which without pretending to any foundation in truth, are often undoubtedly good as moral lessons, and in fact are so considered to this day, were written about 560 or 570 B.C. (see Ency. Brit.), and I say that this interpolation was made shortly after, namely, while the Jews were in captivity at *Babylon*, and while Daniel, who flourished up to 534 B.C. (*viz.*, thirty or forty years later), was an *eunuch* in the palace of Nebuchadnezzar *in that city* (see 2 Kings xx. 17, 18, and Daniel i. 3, 4, 6, &c.; see also Josephus' "Antiquities of the Jews," book x. chap. x.). Æsop lived under the reign of Croesus, the last king of *Lydia*, and on reference to Rawlinson's "Five Great Monarchies," it will be seen that, *at this very moment*, the Spartans, the *Lydians*, the *Babylonians*, and the Egyptians, were in league against Cyrus, king of Persia, who eventually liberated the Jews, and they in consequence recovered their Scriptures as recorded in the Book of Ezra, though they could not understand them until they were

translated to them, as we have already seen ; plainly showing that during their captivity, the book, which would have kept their mother tongue in remembrance if they had read it, had gone completely out of their knowledge, and when we couple this circumstance with the fact that they had been living for seventy years among the Babylonians, and had to a certainty become somewhat imbued with the Chaldean superstitions, it is evident that any interpolation made at this time would readily pass without detection, as far as the Jews were concerned, and it so happens that it was not until *afterwards* that the Old Testament became known outside their nation (*see* Ency. Brit., *article* Bible); therefore there were none among either Jews or Gentiles able to discover the interpolation when these Scriptures came into use again, and as the mythical story of Eden, when translated, would not sound strange and absurd to these Chaldeanised Jews, as it would have done to their grandfathers before the captivity, it would thenceforth be naturally received as part of the original.

The style of Æsop is peculiar, so is this story of the talking serpent ; both styles are alike, and he who inserted upon the Jewish books, this fable of the serpent in the garden of Eden, had most probably read Æsop's fables, and tried to improve the opening chapters by adding the excrescence of his own fancy to that work, from which it sticks up like a foul pimple, a diseased and morbid swelling.

Without dwelling upon all the details of this allegory, we will merely point out that the tree was in the *middle* of the garden, that Eve is represented stating that they were not only forbidden to eat of it, but also "neither shall ye *touch* it," and also that as soon as they had eaten "the eyes of them both" "were opened, and they knew that they were *naked*." The serpent, it will be remembered, is not described as crawling upon his belly in the first instance ; on the contrary, it is not until after Adam and Eve have fallen that he is represented as sentenced "upon thy belly shalt thou go," &c., and the insinuation is that Eve was seduced bodily as well as morally by the devil, in the shape of a man who spoke with human voice, *after* which she caused Adam to eat of the fruit, or in other words, to know her, and that Cain, who later on killed his brother Abel, was really the child of Eve by Satan, consequently half man half devil, and that sin thus got into the world by the direct action of the parent of all sin ; this interpretation is confirmed in the First Epistle of John iii. 8 to 12, where he definitely says, "he who committeth sin is of the devil," and speaks of "the children of the devil," instancing "Cain who

“was of that wicked one.” The fable is lame and inconsistent, because it starts from a point of view, common to Daniel and all other eunuchs (*see* Dan. i. 3, 4, 6), which causes them to regard the *natural* tendencies of healthy humanity as *sinful* lusts of the flesh, prompted by the devil, which is in direct opposition to Chap. I. 28, “And God blessed them and said “unto them, Be fruitful and multiply and replenish the earth:” but we have already seen that this interpolation contradicts that chapter in eleven other places and is inconsistent with itself, therefore this opposition to Chap. I. 28 is no evidence that the above insinuation, *viz.*, that Eve was bodily seduced by the devil, is not what was meant by the allegory, and, as I have already said, such is the New Testament interpretation of it, and such moreover is the palpable meaning of this gross insinuation.

I have said that this lame fable, without moral or coherence, starts from the point of view described above, for none but an eunuch could have written it, at any rate no man with a wife deserving of the name could have conceived the idea that man fell because he had received “a help meet for him.” No person possessed of natural, healthy, manly feelings could have written such a libel on the whole sex as that contained in these three chapters, which are not part of the original Jewish Scriptures, and I therefore repeat that we appear to owe this immature effusion to the incoherent imaginings of an unhealthy mind, musing on a beautiful cluster of life’s spreading vine beyond his reach, which to him were “sour grapes,” and as all things which are not natural are not healthy, so this unnatural and incongruous nonsense is not only false in fact, and useless as an allegory, but is also mischievous in every way, a libel on Woman, an outrage on Man, and a gross insult to the Almighty Creator of all things, of whose infinite greatness, wisdom, foreknowledge and goodness, the writer could have had no conception.

We must now look at this subject from another point of view, and see when, and how often, the circumstances related in this part are referred to in the rest of the Old Testament, what is said about them by Moses elsewhere, and by those who lived within a hundred years after Moses died (for it is to his pen that the whole book of Genesis, including this interpolated portion, is attributed), as, now that we have gone so far towards proving that this rubbish is not part of the original, it is highly important to trace when it first made its appearance.

I have said, let us see what Moses had to say upon this all-important subject elsewhere, and also what those who lived a

hundred years after him have said, but we can not, for this simple reason, that in the entire Jewish Scriptures known as the Old Testament, *viz.*, from the Book of Genesis to the Book of Malachi, written not a hundred, but over a thousand years after Moses died, the adventures of Adam and Eve in the garden of Eden are *never once alluded to*. Nor is there any mode of worship or ceremonial action typical of bruising a serpent's head, although the religious services of the Levites abound with actions prescribed as types of the Lord's promises, or of His great mercies in the past. Even Aaron's rod is not stated to have bruised the heads of the Egyptian magicians' serpents as a type; the record simply says that it swallowed them.

The Pentateuch, as we have said, is supposed to have been written by Moses, who died 1451 years before Christ was born, and the remainder of the Old Testament to have been written by various persons during the 1054 years between Moses and Malachi. The Pentateuch includes the books of Genesis, Exodus, Numbers, Leviticus, and Deuteronomy, these are the foundation of all the rest, and the word *Pentateuch* simply means "the five books," being formed from the two Greek words *Pente* "five" and *teuchos* "a book." The bondage in Egypt, the passage over the Red Sea, all that pertains to Abraham, Isaac, Jacob, and his twelve sons, to Moses, to Joshua, &c., &c., was constantly in the thoughts of those who came after them, and was continually alluded to in their writings, either directly or indirectly; in fact, whether the record of promises stated to have been made to Abraham, Isaac and Jacob is true or false, whether the bondage in Egypt and the narrative of the Exodus is strictly correct or an impudent invention, they are all evidently integral parts of the original writing, and the character of the whole people was greatly formed by them, as is plain throughout the Bible; but as for this story of the talking serpent, which if true would have been of infinitely more consequence, and would certainly have formed the most primary of human legends *throughout* the world, we not only find that in many countries serpents have been held in veneration as a symbol of the sun, but more than this, the people on whose records this story is inscribed, and who, it is said, read those records publicly in their temples week by week for centuries, knew nothing at all about it.

I say they knew nothing about it, because it is not possible that a matter, which has since been made so much of, could have been so totally unheeded then; for the circumstances of the temptation and fall, *viz.*, the tree of knowledge of good and

evil, the tree of life in the garden of Eden, the serpent who tempted Eve, the fruit she ate and gave Adam, the fig-leaves they covered themselves with, the original sin of man, the fall in paradise of the human race, and the curse of the earth in consequence are never mentioned again throughout the Old Testament. Even Adam's name is never mentioned afterwards in the Hebrew, although, by one of the very few blunders in translation, it does appear once in the English version and in a sense which seems to allude to the subject; the passage is as follows, "If I covered my transgressions like Adam, by hiding mine iniquity in my bosom" (Job xxxi. 33). Now, in the first place, Adam, according to the interpolated libel concerning him, did not hide his iniquity in his bosom, for he put it on Eve's shoulders; and secondly, Adam (Hebrew אָדָם, viz., *Adm*) is the generic term for *man*; as a name it never appears in the Hebrew outside the interpolation, but as an ordinary word it occurs about five hundred times in the Old Testament with no possible reference to Adam, and is uniformly translated "*man*," as for instance, "He (Ishmael) will be a wild *man*" (Gen. xvi. 12)—"*Men's* bones shall be burned upon thee" (1 Kings xiii. 2)—"Every *man* may see it" (Job xxxvi. 25)—"Neither told I any *man*" (Nehem. ii. 12). This however is so generally known and admitted among lexicographers that the following from Webster's Dictionary will suffice: "Adam, this word in Hebrew, Chaldean, Syriac, Ethiopian, and Arabic, means man; primarily mankind or the human species, and secondly the first man or progenitor of the human race." The literal and correct translation of the passage above referred to should therefore be (as indeed it appears in the margin of all large Bibles), "If I covered my transgressions after the manner of men, by hiding them in my bosom": for if, out of the five hundred times where the word occurs in the Hebrew Old Testament, it has been found right to translate it *man* four hundred and ninety-nine times without reference to Adam, it is evident that it should have been so translated in this case also. Eden is not mentioned for 739 years after the death of Moses, viz., in Isaiah li. 3, and then with no allusion to the fall of man; and as for Eve, neither she, nor Cain, nor Abel is ever mentioned in the Jewish Scriptures, known as the Old Testament, from the days of Adam to the days of Malachi, viz., a period of at least 3,400 years; but after "the Captivity"; when Moses had been dead a thousand years and the tribes had been prisoners in Babylon, the whole story crops up in full force in those books which never formed part of the Jewish Canon, being considered of uncertain authority and termed

Apocrypha, and which books, though found in English Bibles a hundred years old and upwards, are not now included therein.

I do not say that there are no vague expressions in the Old Testament which may be twisted into imaginary allusions to some supposed innate wickedness of mankind, for I know that there are expressions which have been so twisted, and very unfairly so ; but I say that the matter contained in this interpolation is so important, and in fact so vital, as concerns religion, that no Biblical writer, from Moses to Malachi, if he had ever heard of it, would have been satisfied with making dark and doubtful allusions to it, but would have spoken about it definitely, referring to the circumstances, describing the persons as the first man and woman, or mentioning the names of Adam, Eve, Cain, and Abel, as writers after them have done, and as they themselves spoke definitely over and over again concerning the promises which they allege were made to Abraham, and I repeat that the circumstances related in this interpolation are never mentioned again throughout the Old Testament, and moreover, I say that they are not even once alluded to in a manner that any honest man can say, "There is the circumstance alluded to"; or "There is a corroboration of its truth." My position therefore is that the whole story was inserted without any warrant in the original books, that it never formed part of the genuine Book of Genesis nor of the Jewish religion as established by Moses, and that in all probability it was at least 900 years after his death that this fabulous rhodomontade was surreptitiously inserted in his writings.

Considering the many opportunities there have been of tampering with a work of such great antiquity, which, as we have said, was not known outside the Jewish nation until after the time when this interpolation appears to have been made, and which, as we have seen, has come down to us by a succession of copies of copies, it is not only a wonder that it has not been more tampered with, but it also appears almost marvellous that whoever committed this sacrilege, having gone so far as to interpolate this matter at the beginning, and thus to poison the stream at its source, did not also insert definite allusions to it in other parts, and put them into the mouths of Moses, Joshua, Samuel, David, Solomon, &c. ; perhaps he did not think of this, perhaps he knew of the existence of other copies of later sections, or perhaps he died before he could do so ; but if he had, his style of writing, form of language and contradictory statements, would have left the proofs of their having been

interpolated on the original ; as it is, however, there has been no occasion for such a process of examination as that would have entailed.

The process I have adopted in order to prove my assertion that this allegorical story about Eve is not only a gross insult on the majesty and merciful goodness of God, but also that he who wrote the original book of Genesis did not write a word of it, has been simple and plain ; I have had no occasion to write a line which can not be understood by any person having the ordinary intelligence of an average business man, in fact, no special education or abstruse study is required to follow *all* I have said. My process has been threefold, though each of the three would have been sufficient in itself, for I have shown, *firstly*, that this portion which I maintain to have been interpolated, contradicts the first and fifth chapters eleven times ; *secondly*, that on eleven different occasions its assertions are either palpably false, incongruous, grossly absurd, or utterly wanting in even the first elements of a proper conception of God ; and *thirdly*, that it is abundantly evident the Jewish nation, in the first few pages of whose books this fable makes its appearance, never heard anything of the circumstances it relates until about 900 years after the death of the author in whose works it is inserted ; and although a vast mass of pretentious dogma has since been built on it, delusions must vanish in the face of these facts, for fact dispels illusion as the sun dispels mist.

Foremost among these delusions is the Devil, who, whether he is described as a serpent tempting Eve in the garden of Eden, or in any other way, is a delusion, and so are the doctrines of the "fall of man," the inherent unworthiness of Adam's descendants as the hereditary representatives of his original sin, the curse of the earth and the more modern fictions concerning hell and damnation. Neither the Devil nor his belongings have any connection with the Old Testament, or rather with the doctrines of Moses, upon which the Jewish Bible is founded, for, over and above all I have already said upon the subject, is the following most conclusive reason why he could not have written the chapters concerning the serpent in Eden, *alias* the Devil, namely, that Moses himself was the original individual whose actions caused mankind's first conceptions of a devil ; in other words, the devil is a myth intended to describe Moses ; but whether he was the devil of the Egyptians, the Midianites, or the Canaanites, would be premature to state here, as the subject will be fully treated in Chapter VI. But if it had been other-

wise the facts would however have remained the same, for man may invent a devil, but he can not create one ; there is no Creator save God, man has power to create in imagination only, as he can, for instance, create a lie, and the devil is a lie ; therefore if Moses and every individual mentioned in the Old Testament had been introduced stating that there is a devil, that they had seen him, heard him, touched him, smelled him, and knew that he was a genuine devil, the statement would have been equally false, and the fact of their uttering such an assertion would not make it true. Later on, in this work, we shall have to meet such assertions when they were made ; it is enough for the present to prove, as we have done, that the portion of Genesis upon which the doctrine of the "fall of man" has been based was not part of the original, that it did not form part of the religion of the Jews for about 900 years after the Exodus, and that appearing in the Bible where it does, it can not now be inserted elsewhere as the writing of any authority of a later date, for it is a forgery, was written as a forgery, and whoever wrote it knew that it was not true.

And now, first mother of our race, to whom, under the great Creator of all, we chiefly owe our being, you are vindicated at last ; that apple is demolished, and you stand no longer, naked and unprotected, holding that apple out to Adam, acting the part of tempter, and bringing upon the whole earth a curse : that libel is destroyed for ever, the man who repeats it now deserves to be no longer called a man ; and living women, as they grasp the fact that, for 2,300 years, their mothers have lain under the stigma of this libellous fable that woman introduced sin into the world, will, I trust, in future use their clear intellect more than they have done, and thereby perceive that those who trade on this cowardly falsehood, slander and degrade their sex ; and I also trust that they will henceforth train their children to study and to think for themselves, instead of swallowing blindly all that priestcraft has dosed them with for centuries, and in their turn handing their children over to be crammed with this poison, which, in the name of religion, blunts the better feelings and dulls the intellect of humanity from its earliest youth.

This part of my task, which is now virtually completed, was absolutely necessary to be performed in order to annihilate this ancient phantom of a diseased brain, for it is the foundation of other and still more injurious doctrines, which we shall have to consider, further on, in their proper place, and which matters must be cleared up before that mighty nation of which I spoke

can start upon its onward march to truth and happiness, upheld by the sublime strength which love and trust in God, with proper self-respect and mutual good-will, alone can give.

Before closing this Chapter, I must point out that, in all matters of religion, the attributes of God, as described in the foregoing pages, must be borne in mind, for the views expressed throughout this work are the logical conclusions therefrom ; I find that everything God does is logical and sensible, wherever we have an opportunity of judging, and I therefore refuse to admit that true religion can be either illogical or senseless ; when that which comes in the form of religion is either of these it can not be genuine and true, consequently it is unworthy of respect.

Whatever tends to elevate man's conception of God, I admire and applaud, whatever tends to debase it I condemn, and the more so when it comes in the form of religion ; in such cases, I claim the right to speak with the indignation and contempt I feel,—for inconclusive, fast-and-loose language prolongs the evil and benefits no man.

CHAPTER II.

THE SCIENCE OF ETYMOLOGY.

THE next branch of our subject is Etymology, which, although it has no bearing on the mode in which I have treated the topics to which the previous chapter was devoted, will be found to have an immense importance throughout the rest of this work.

The origin of words is the original expression of thought; the expression of thought depends on the connection of ideas; all ideas have been formed from an object or circumstance; objects or circumstances are usually connected with some man, and are therefore usually connected in the human mind with the remembrance of that particular man who gave rise to them; each man, from the beginning to the present time, has had a name by which he was known; the circumstance, object, custom, law, invention, or other origin of a new thought, being usually connected with some man, may therefore be naturally supposed to have been associated with his name as the readiest means of alluding to both.

It is consequently only natural to conclude that, in tracing the origin of words, we should, if we go far enough, come to the name of the man who gave rise to the circumstance, object, custom, law, invention, or other origin of a new thought which the word expresses; and whenever such is the case, that is to say, whenever in ancient records we come to the name of a man, who is there stated to have been connected with a circumstance so unusual as to be worth recording, and find that his name coincides with the word which now expresses it, we are not only entitled to consider that we have discovered the true derivation and etymological root of the word, whether it is long or short, but also that those who first used the word were in their day witnesses to the fact, or at any rate to the general belief at the time, that a man of this particular name was connected with that particular act; and by this process we can, to a certain extent, raise the dead as witnesses to the truth of history by the words they used in their day, and which, though the people are dead, are in most cases still living words, and,

within certain limits, we can use these words to guide us to the knowledge of things not otherwise recorded.

In an enquiry of this kind we must remember that every word is spoken before it is written, and always was; in fact, most words have probably been spoken thousands of times before they have been written once, and consequently the *sound* has passed from mouth to ear, and been spread and echoed over and over again, before it was ever written, therefore the same sound conveyed the same idea to many people before those characters or letters in which it was first written conveyed the idea from one man to a second, and, having once got a good start, the sound would travel ahead of the characters, and would reach many places where the first written characters never followed, especially as speaking was always universal, while writing was formerly, even much more than now, confined to a few; and owing to the variation in the characters used to express a fixed sound, even in the same language (as in English *cat* and *kat*,—*fill* and *phil*, &c.), and still more in different languages (as French *oui*, pronounced like English *we*), these fixed sounds as they reached different places, and were in time reduced to writing in each place, would to a certainty be written quite differently in different places; therefore, although sound cannot be relied upon as an infallible guide, it is necessary to take it into consideration, at any rate as much as spelling, in doing which we must also bear in mind the grammatical inflexions in each language, which, having been an artificial growth, and for the most part a separate growth in each country, have done infinitely more to cause the present differences in languages than anything else. I allude, for instance, to such as,

Latin	_____	<i>honoris</i>
French	_____d' un	<i>honneur</i>
English	_____of an	<i>honor,</i>
or		
Latin	_____tu	<i>affirmabis</i>
French	_____tu	<i>affirmeras</i>
English	_____thou shalt	<i>affirm.</i>

What I have said so far, concerning the origin of words, is merely argument based upon reason, but that the acts, facts, and deeds of the remote past did really form the roots of words is evident from the continuation of the custom, for new acts, facts, &c. are still so expressed by new words, connected, as far as possible, with the name of the originator. Thus, within the memory of this generation, a Mr. Macintosh invented waterproof clothing, and the particular kind of garment into which his material was first manufactured is called a *macintosh* to this

day. A Monsieur Daguerre invented a mode of taking people's likenesses with the aid of the sun, and that particular process produces a picture, which, though since superseded by improvements, is still called a *daguerreotype*. Mr. McAdam invented a particular way of making roads, by breaking flints, or granite, &c. into certain sizes, laying them on a soft bottom, keeping it wet, and rolling them until the whole cannot be rolled any closer, then letting them set by drying for awhile, which produces a cheap and serviceable road, *macadamized* roads being now the only name for the millions of miles of road so made. Professor Galvani, of Bologna, discovered certain electrical phenomena, in which a chemical action takes place between certain bodies, which from his name has not only been called *galvanism* ever since, but words such as *galvanic*, *galvanize*, *galvanist*, &c. are now part of our every-day English language, as *galvanisme*, *galvanique*, &c. are recognised French words, and so on wherever his wonderful discovery is used and acted on. The art of *mesmerism* again, as most people are aware, is so named from F. A. Mesmer, of Vienna, who brought it to notice about A.D. 1776. A certain man named Burke invented a speciality in committing murder by a new mode of suffocation, that particular way of killing a man is still called *burking*, and is often used figuratively, in familiar conversation, to denote that a project has been stifled, that is to say, *burked*. These, and many more such, instances will readily occur to any person who exercises his memory concerning the events of the last fifty or sixty years, and he will thus see that the growth of languages is still going on, rendering them daily more unlike.

So far then, reason concerning ancient words is borne out by facts as regards modern words; if therefore we find that it is so borne out by fact in the old languages, and that things we read of, concerning men of old times, are expressed in living words of similar sound to their names, we may consider the written records true, and, as I have said, we may also use similar sounding words, though very cautiously, as a guide to facts which have not come down to these days in the shape of written records, and in this way we may seek information at its source.

The knowledge of truth is, as far as it extends, the knowledge of God, and He has prompted man to record true historical information by inventing words, the meaning of which neither priests nor political historians could falsify; and thus the language of the nations is the unimpeachable voice of mankind, the stored-up truth of ages, and its testimony is invaluable. By elucidating this testimony afforded by human

language, not only are the dead figuratively speaking raised in witness, but also (still so speaking) as I want them, I shall call the living from all parts of the world, to witness to the doings of the dead as recorded in their living languages, for, with God's help, I, by them, will, with a hundred tongues, speak to humanity as no man ever spoke before, and they shall prove that, although the majority of the Old Testament is historically true, the whole spirit of it is nevertheless one vast and cruel falsehood, upon a certain subject, of vital importance, which I have not yet touched upon.

As I want them, the sons of the desert shall come coursing from their native wilds, on those fleet steeds they love so well, and shall stand before me in the dust of the plain, with their intuitive graces and courteous manner of high breeding, though a barley-bag upside-down is each man's only garment, his head sticking through the bottom of it, his arms through its sides, a saddle-girth for his girdle, and a well-worn rag twisted for his turban; there, with naked legs and sand enough between his toes to fill an hour-glass, he shall stand, and, as well as his dry and husky throat will let him speak, emit the sounds whereby he expresses the meanings which tell of days gone by, and, though he knows nothing about the subject, he shall tell the tale as clearly as if he did.

As I want them, the mummies of ancient Egypt shall prove my words by the hieroglyphics used upon their coffins, though personally they never knew the facts concerning which their language witnesses. Assyrian warrior kings shall speak from the ruins of their ancient palaces, the Peruvian Incas of by-gone days, the Grecian heroes who still live in Homer's page, and men, of the far-off time, in whose mind poetry filled the universe, shall speak with the pen of the Persian poet, Hafiz; grave Roman senators, fair-haired Saxons, home-loving Poles, sombre Spaniards, art-worshipping Italians, sprightly Gauls and stolid Dutchmen, Coptic scribes, Sanscrit pundits and Gaelic bards, shall all appear before me, as I want them, to confirm the words of the noisy Arab, the silent Turk and the warlike Circassian, while, from the far East, the Mantchou Tartars, Chinese, Hindoos and Malays, shall meet the Western Cymri and the Northern Goths, to add their voice to the general testimony. The muffled Esquimaux and skin-clad Iclander, living in regions of eternal snow, shall tell the truth concerning things they know nothing of; the naked savage, sweltering in the scorching heat of Central Africa, shall echo what they tell, and say "It is so," although he knows not why, and from the Antipodes shall come the voice of the New Zealand

Maori to confirm them both ; men from Dahomey, reeking with human gore, Ashantee warriors and Kafir braves, the amphibious cannibals of Fiji, paddling among the thousand islands of the Pacific Ocean, the superstitious Carib, the giant Patagonian, wandering Gypsies, men from "none knoweth where," and born on "no man's land," shall from their lying throats unconsciously tell some truth ; and even Moses, whose pen has had more influence over the minds of men than his hand had over the Red Sea, shall, when I want him, prove his own words untrue in the matter of which I spoke. Kings shall learn, and thank the Almighty God, that power consists in knowledge far more than in armed men, for by my exercise thereof they shall find themselves in unison with their people ; and both kings and peoples, delivered from the wiles of that cunning priestcraft, which has disturbed the peace of the world for ages, and tyrannised alike over the royal chieftain, the mailed warrior, and the starving widow, shall rejoice as they participate in that knowledge.

Sound has undergone no radical change, spoken language still retains its original phonetic elements ; and as the first people were enabled to understand each other without the use of pictures, hieroglyphics, or any other characters or letters, but simply by the repetition of those sounds they were familiar with, each sound being associated with some fixed idea or train of ideas, indelibly connected with it by some act, fact, or other imperishable truth, so could we, even after all the centuries that have intervened, understand those sounds, if once we could recover the keys or facts which gave rise to the association of ideas connected with those sounds.

Speech, as I have said, is phonetic, that is to say, it conveys the ideas by sound, and sound is the gift of God ; writing, on the other hand, is composed of letters, which are an invention of man. Probably, but by no means certainly, writing commenced with pictures, or some sort of ideograph, such as hieroglyphics, but at any rate it resulted in characters radically different, such as the Hebrew, Arabic, Roman, &c., which, by their mere appearance, are each totally unintelligible. Even when a set of characters has been learned, any language is difficult to understand, and owing to the great variety of alphabets, written language, taken as one vast whole, has become excessively intricate ; but inasmuch as sounds were the foundation of each and all, and those sounds were expressive of ideas, the ideas intended to be conveyed can only be recovered by reference to sound. Some of the keys are no doubt lost, that is to say, some of the records of the names and acts of

men are missing, and in their absence language can never be made perfectly clear, but, moreover, it can only become tolerably so, concerning those whose names we have, in proportion as all spoken language is conveyed in one style of writing and grammatical peculiarities stripped away, thereby rendering the framework visible.

I stated, a few pages back, that in tracing the origin of words we should, if we go far enough, come to the name of the man who gave rise to the circumstance, object, custom, law, invention, or other origin of a new thought which the word expresses; therefore, for the purpose I have in view, I shall go back to the days of Shem and Ham, sons of Noah, and shall here give, in a tabulated form, the names of all Shemites mentioned in the Bible to the days of Jacob, his sons and his grandsons, to which I have added Moses, Aaron, Joshua, and Caleb, on account of their connection with the Exodus, these number 166 in all; but as the Hamites whose names are recorded to the same period are much fewer, from the fact that Ham's immediate descendants are only given to the third generation, I shall add to them as far as possible, and shall therefore include every undoubted Hamite mentioned in the Bible, no matter how incidentally his name is introduced, thus increasing the number to 77, the last of these being Lahmi, brother of Goliath of Gath, the well-known giant, who was contemporary with David.

Over and above the very valuable genealogical information just referred to as contained in the Bible, we have a record of the early history of Israel; and as it is very desirable that my readers should be trained to see, as I have seen, that everything which is true leaves a trace, and that in matters of antiquity the languages of the world record those things to which sufficient importance was attached at the time, I shall, in the next two chapters, pass in review the principal details of Israelite history; and as we read them for other purposes, I shall incidentally show that the several specialities, characteristics, and most striking incidents in the life of each individual, are told in the meanings of words derived from his name; and shall thus gradually accustom the reader to act upon certain rules with which I shall presently supply him, and by which he will find himself no longer trammelled by the artificial distinctions of picture writing, hieroglyphics, characters, letters and spelling generally, but free to call in both sound and comparative orthography to his aid, when *by repeating the words aloud*, and disregarding whether one word is spelled *when* and another *ouen*, he will learn to consider them the same word, or connected with the same word, because they sound alike.

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NAMES of 166 persons of the SHEMITE race, being all that are mentioned in the Bible from the time of Shem and his sons to that of Jacob and his grandsons; also of 77 persons of the HAMITE race, being all of that race which are mentioned in the whole Bible. The spellings of these names are taken from various copies of the Old Testament, the Targum, and Josephus, and are those which are used in the different languages specified at the head of each column; the authorities for which are as follows:—for the English, “King James’s Bible, London, 1738”;—for the Hebrew, “The Holy Scriptures of the Old Testament: Hebrew and English; Vienna: Printed for the British and Foreign Bible Society, 1870”;—for the Greek, “Vetus et Novum Testamentum, ex antiquissimo codice Vaticano; Edidit Angelus Maius, S.R.E. Card.: Rome, 1857”;—for the Latin from Hebrew, the Latin from Greek, the Latin from Syriac, the Latin from Chaldaic, the Latin from Samaritan, the Latin from Arabic, the Latin from Persian, and the Latin from Targum, “Biblia Sacra Polyglotta; Edidit Brianus Waltonus, S.T.D.: London, 1657”;—for the Latin Vulgate, “Biblionum Sacrorum Vulgatæ Versionis Editio; Clero Gallicano Dicata: Paris, 1785”;—for the French, “La Sainte Bible, ou L’Ancien et Le Nouveau Testament, d’après la version revue par J. F. Ostervald; Paris: Société Biblique Française et Étrangère, 1857”;—for the German, “The Bible or the Complete Holy Scripture of the Old and New Testaments, after the German Translation of Dr. Martin Luther: Reprinted from the Halle edition, 1813, London, printed at the expense of the British and Foreign Bible Society”;—and for the English from Josephus, “The Genuine Works of Flavius Josephus, the Jewish Historian, translated, &c. by Wm. Whiston, M.A.: London, 1737.”

RACE OF SHEM.

Where Mentioned.	No.	English	Hebrew	Greek (Mains)	Latin from Hebrew	Latin from Greek	Latin from Syriac	Latin from Chaldaic	Latin from Samaritan	Latin from Arabic	Latin from Persian	Latin Vulgate	French	German	Latin from Targum	English from Josephus
Gen. x. 22	1	Shem	Sm	Sem	Sem	Sem	Sem	Sem	Sem	Sem	Sem	Sem	Sem	Sem	Sem	Shem
" "	2	Elam	Aylm	Allam	Helam	Elam	Ilam	Helam	Elam	Chorastan	Elam	Aelam	Helam	Elam	Elam	Elam
" "	3	Ashur	Asor	Assour	Assur	Assur	Asur	Assur	Assur	Almansel	Asshur	Assur	Assur	Assur	Assur	Ashur
" "	4	Arphaxad	Arphad	Arphaxad	Arphachad	Arphaxad	Arphachad	Arphaxad	Arphachad	Arphackad	Arphachad	Arphaxad	Arphachad	Arphachad	Arphachad	Arphaxad

[illegible]

Where Mentioned	No.	English	Hebrew	Greek (Mains)	Latin from Hebrew	Latin from Greek	Latin from Syrac	Latin from Chaldaic	Latin from Sa- maritan	Latin from Arabic	Latin from Persian	Latin Vulgate	French	German	Latin from Targum	English from Josephus
Gen. x. 29	26	Havilah	Hvylh	Eneila	Chavilah	Evila	Hevila	Havilah	Hevila	Hevila	Havilah	Hevila	Havila	Hevilah	Chavila	Euilat
" "	27	Jobab	Yobb	Iobab	Jobab	Jobab	Jobab	Jobab	Jobab	Jobab	Jobab	Iobab	Jobab	Jobab	Jobab	Jobab
Gen. xi. 18	28	Ben	Rao	Ragan	Rehu	Reu	Rau	Reu	Ragan	Ben	Reu	Ben	Behu	Begu	Behu	Ragan
" "	29	Serug	Srog	Seroug	Serugh	Seruch	Sarug	Seruch	Sarug	Serugh	Sherug	Serug	Serug	Serug	Serug	Serug
" "	30	Nahor	Nhor	Nachor	Nachor	Nachor	Nachor	Nachor	Nachor	Nachor	Nachor	Nachor	Nacor	Nahor	Nachor	Nahor
" "	31	Terah	Trh	Thara	Terach	Tharra	Tareh	Thare	Thare	Tareh	Terah	Thare	Tare	Tharah	Terach	Terah
" "	32	Nahor	Nhor	Nachor	Nachor	Nachor	Nachor	Nachor	Nachor	Nachor	Nachor	Nachor	Nacor	Nahor	Nachor	Nahor
" "	33	Haran	Hrn	Arran	Haran	Arran	Haran	Aran	Haran	Haran	Haran	Aran	Haran	Haran	Haran	Haran
" "	34	Lot	Lot	Lot	Loth	Lot	Lot	Loth	Loth	Lot	Lot	Lot	Lot	Lot	Lot	Lot
" "	35	Abram Abraham	Abrm Abrhm	Abram Abraam	Abram Abraham	Abram Abraham	Abram Abraham	Abram Abraham	Abram Abraham	Abram Abraham	Abram Abraham	Abram Abraham	Abram Abraham	Abram Abraham	Abram Abraham	Abram Abraham
" "																
" "	36	Sarai Sarah	Sry Srh	Sara Sarra	Sarai Sarah	Sarai Sara	Sarai Sara	Sarai Sara	Sarai Sara	Sarai Sara	Sarai Sarah	Sarai Sara	Sarai Sara	Sarai Sarah	Sarai Sara	Sarai Sarah
" "																
" "	37	Milcah	Mlkh	Melcha	Milcah	Melcha	Melcha	Melcha	Melca	Melcha	Milchah	Melcha	Milca	Milca	Milcha	Milcha
" "	38	Iscah	Yskh	Isc	Iscah	Jesca	Esca	Jeschae	Isc	Jescha	Jeschah	Jeschae	Jisca	Jisca	Jischa	—
" "	39	Amraphel	Amrpl	Amarphal	Amraphel	Amraphel	Amraphel	Amraphel	Amraphel	Amrafal	Amraphel	Amraphel	Amraphel	Amraphel	Amraphel	Amraphel
" "	40	Arioch	Aryok	Arioch	Arioch	Arioch	Arioch	Arioch	Arioch	Arioch	Arioch	Arioch	Arjoc	Arioch	Arioch	Arioch
" "	41	Chedor- laomer	Kdrlmr	Chodol- logomor	Chedor- lahomer	Chodol- logomor	Charad- laamar	Codor- laomor	Chodor- lahomor	Cadhar- laomar	Chedor- laomer	Chodor- lahomor	Kedor- lahomer	Kedor- Laomor	Chedar- laomer	Chodor- laomor
" "	42	Tidal	Tdal	Thargal	Thargal	Thargal	Taril	Tadaal	Thadal	Thadaal	Tidaal	Thadal	Tidhal	Thideal	Tideal	Tidal

"	xix. 37	43	Moab	Moab	Moab	Moab	Moab	Moab	Moab	Moab	Moab	Moab	Moab	Moab	Moab	Moab
"	" 38	44	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon
"	xxi. 3	45	Yzhk	Isach	Isach	Isach	Isach	Isach	Isach	Isach	Isach	Isach	Isach	Isach	Isach	Isach
"	xxii. 21	46	Aoz	Oz	Us	Us	Hus	Hus	Hus	Hus	Hus	Hus	Hus	Uts	Uz	Uz
"	" "	47	Bos	Baux	Buz	Buz	Buz	Buz	Buz	Buz	Buz	Buz	Buz	Buz	Buz	Buz
"	" "	48	Kmoal	Kamouel	Chemuel	Camuel	Camuel	Camuel	Camuel	Camuel	Camuel	Camuel	Camuel	Kemuel	Kemuel	Kemuel
Job	" " xxxii. 2	49	Arm Rm	Suron Ram	Aram Ram	Aram Remmon	Aram Remmon	Aram Remmon	Aram Remmon	Aram Remmon	Aram Remmon	Aram Remmon	Aram Remmon	Aram Remmon	Aram Remmon	Aram Remmon
Gen. xxi. 22	50	50	Kad	Chasad	Chasad	Casar	Caseth	Cased	Cased	Cased	Cased	Cased	Cased	Chesed	Chesed	Chesed
"	" "	51	Hzo	Azan	Chazo	Hazu	Azan	Hazo	Hazo	Hazo	Hazo	Hazo	Hazo	Chazo	Azan	Azan
"	" "	52	Plds	Phaldas	Pildas	Phalras	Phaldas	Pildas	Pildas	Pildas	Pildas	Pildas	Pildas	Pildas	Pildas	Pildas
"	" "	53	Ydlp	Ieldaph	Ieldaph	Jarlaph	Jedlaph	Jedlaph	Jedlaph	Jedlaph	Jedlaph	Jedlaph	Jedlaph	Jedlaph	Jedlaph	Jedlaph
"	" "	54	Btoal	Bathouel	Bethuel	Bathuel	Bathuel	Bathuel	Bathuel	Bathuel	Bathuel	Bathuel	Bathuel	Bethuel	Bethuel	Bethuel
"	" 23	55	Rbkh	Rebech-cha	Ribcah	Rebecca	Rebecca	Rebecca	Rebecca	Rebecca	Rebecca	Rebecca	Rebecca	Ribkah	Rebecca	Rebecca
"	xxiv. 29	56	Lbn	Laban	Laban	Laban	Laban	Laban	Laban	Laban	Laban	Laban	Laban	Laban	Laban	Laban
"	xxv. 1	57	Ktorh	Chettoura	Chettura	Kentura	Cethura	Cethura	Cethura	Cethura	Cethura	Cethura	Cethura	Cetura	Keturah	Keturah
"	" 2	58	Zmrn	Zembran	Zembran	Zamran	Zamran	Zamran	Zamran	Zamran	Zamran	Zamran	Zamran	Zamran	Zamran	Zamran
"	" "	59	Yksn	Iechsan	Jochsan	Jochsan	Jochsan	Jochsan	Jochsan	Jochsan	Jochsan	Jochsan	Jochsan	Jochsan	Jochsan	Jochsan
"	" "	60	Mdn	Madan	Madan	Madan	Madan	Nadan	Nadan	Maddan	Maddan	Maddan	Maddan	Medan	Medan	Medan
"	" "	61	Mydn	Madiam	Median	Median	Median	Median	Median	Median	Median	Median	Median	Midian	Midian	Midian
"	" "	62	Yakb	Ishboch	Isbao	Asbao	Jesboch	Iesbach	Iesbach	Iesbac	Ishbac	Jisbak	Jisbak	Jischbak	Josabak	Josabak
"	" "	63	Soh	Sone	Snah	Snah	Sue	Snah	Snah	Snah	Shuah	Sue	Sue	Snah	Sons	Sons

[illegible]

Where mentioned	No.	English	Hebrew	Greek (Mainus)	Latin from Hebrew	Latin from Greek	Latin from Syriac	Latin from Chaldaic	Latin from Samaritan	Latin from Arabic	Latin from Persian	Latin Vulgate	French	German	Latin from Targum	English from Josephus
Gen. x. 29	26	Havilah	Hvylh	Eneila	Chavilah	Evila	Hevila	Evila	Havilah	Hevila	Havilah	Hevila	Havila	Hevilah	Chavila	Euilat
" "	27	Jobab	Yobb	Iobab	Jobab	Jobab	Iobab	Jobab	Jobab	Jobab	Jobab	Iobab	Jobab	Jobab	Jobab	Jobab
Gen. xi. 18	28	Reu	Rao	Ragan	Rehu	Reu	Aru	Reu	Ragan	Reu	Reu	Reu	Rehu	Regu	Rehu	Ragan
" "	29	Serug	Srog	Seroug	Serugh	Seruch	Sarug	Saruch	Sarug	Sarugh	Sherug	Sarug	Serug	Serug	Serug	Serug
" "	30	Nahor	Nhor	Nachor	Nachor	Nachor	Nahor	Nachor	Nachor	Nahor	Nahor	Nachor	Nacor	Nahor	Nachor	Nahor
" "	31	Terah	Trh	Thara	Terach	Thare	Tareh	Thare	Thare	Tareh	Terah	Thare	Tare	Tharah	Terach	Terah
" "	32	Nahor	Nhor	Nachor	Nachor	Nachor	Nahor	Nachor	Nachor	Nahor	Nahor	Nachor	Nacor	Nahor	Nachor	Nahor
" "	33	Haran	Hrn	Arran	Haran	Aran	Haran	Aran	Haran	Haran	Haran	Aran	Haran	Haran	Haran	Haran
" "	34	Lot	Lot	Lot	Loth	Loth	Loth	Loth	Loth	Lot	Lot	Lot	Lot	Lot	Lot	Lot
" "	35 { xvii. 5 }	Abram	Abrm	Abram	Abram	Abram	Abram	Abram	Abram	Abram	Abram	Abram	Abram	Abram	Abram	Abram
" "		Abraham	Abrhm	Abraam	Abraham	Abraham	Abraham	Abraham	Abraham	Abraham	Abraham	Abraham	Abraham	Abraham	Abraham	Abraham
" "	36 { xxii. 29 xvii. 15 }	Sarai	Sry	Sara	Sarai	Sarai	Sarai	Sarai	Sarai	Sarai	Sarai	Sarai	Sarai	Sarai	Sarai	Sarai
" "		Sarah	Srh	Sarra	Sarah	Sara	Sara	Sara	Sara	Sara	Sarah	Sara	Sara	Sarah	Sara	Sarah
" "	37	Milcah	Mlkh	Melcha	Milcah	Melcha	Melcha	Melcha	Melca	Melcha	Milchah	Melcha	Milca	Milca	Milcha	Milcha
" "	38	Iscah	Yskh	Isca	Iscah	Jesca	Esca	Jeschae	Isca	Jescha	Jeschah	Jeschae	Jisca	Jisca	Jischa	—
" "	xiv. 1	Amraphel	Amrpl	Amarphal	Amraphel	Amraphel	Amraphel	Amraphel	Amraphel	Amrafal	Amraphel	Amraphel	Amraphel	Amraphel	Amraphel	Amraphel
" "	40	Arioch	Aryok	Arioch	Arioch	Arioch	Arioch	Arioch	Arioch	Arioch	Arjoch	Arioch	Arjoo	Arioch	Arioch	Arioch
" "	41	Chedor-laomer	Kdrlamr	Chodol-logomor	Chedor-lahomer	Chodol-logomor	Charad-laamar	Codor-laomor	Chodor-lahomor	Cadhar-laamar	Chedor-laomer	Chodor-lahomor	Kedor-lahomer	Kedor-Laomor	Chedar-laomer	Chodor-laomor
" "	42	Tidal	Tdal	Thargal	Tidhal	Thargal	Taril	Tadaal	Thadal	Thadaal	Tidaal	Thadal	Tidhal	Thideal	Tideal	Tidal

"	xix. 37	43	Moab	Moab	Moab	Moab	Moab	Moab	Moab	Moab	Moab	Moab	Moab	Moab	Moab	Moab	Moab
"	"	44	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon	Ammon
"	xxi. 3	45	Yzhk	Isaach	Isaach	Isaach	Isaach	Isaach	Isaach	Isaach	Isaach	Isaach	Isaach	Isaach	Isaach	Isaach	Isaach
"	xxii. 21	46	Aos	Ox	Us	Hus	Hus	Us	Us	Hus	Hus	Huts	Us	Us	Us	Us	Us
"	"	47	Bos	Baux	Buz	Buz	Buz	Buz	Buz	Buz	Buz	Buz	Buz	Buz	Buz	Buz	Buz
"	"	48	Kmoal	Kamouel	Chemuel	Camuel	Camuel	Camuel	Camuel	Camuel	Camuel	Camuel	Camuel	Camuel	Camuel	Camuel	Camuel
Job	"	49 {	Arm	Suron	Aram	Aram	Aram	Aram	Aram	Syrorum	Syrorum	Aram	Aram	Aram	Aram	Aram	Aram
Gen.	xxii. 22		Rm	Ram	Remmon	Remmon	Abraham	Remmon	Remmon	Remmon	Remmon	Remmon	Remmon	Remmon	Remmon	Remmon	Remmon
"	"	50	Kad	Chasad	Chasad	Chasad	Chaseth	Cased	Cased	Cased	Cased	Cased	Cased	Cased	Cased	Cased	Cased
"	"	51	Hzo	Azan	Hasu	Asau	Hasu	Hasu	Hasu	Hasu	Asau	Hasu	Hasu	Hasu	Hasu	Asau	Asau
"	"	52	Plds	Phaldas	Phaldas	Phaldas	Phaldas	Phaldas	Phaldas	Phaldas	Phaldas	Phaldas	Phaldas	Phaldas	Phaldas	Phaldas	Phaldas
"	"	53	Ydlp	Ieldaph	Ieldaph	Ieldaph	Jedlaph	Jedlaph	Jedlaph	Jedlaph	Jedlaph	Jedlaph	Jedlaph	Jedlaph	Jedlaph	Jedlaph	Jedlaph
"	"	54	Btoal	Bathuel	Bathuel	Bathuel	Bathuel	Bathuel	Bathuel	Bathuel	Bathuel	Bathuel	Bathuel	Bathuel	Bathuel	Bathuel	Bathuel
"	23	55	Rbkh	Rebech-cha	Rebecca	Rebecca	Rebecca	Rebecca	Rebecca	Rebecca	Rebecca	Rebecca	Rebecca	Rebecca	Rebecca	Rebecca	Rebecca
"	xxiv. 29	56	Lbn	Laban	Laban	Laban	Laban	Laban	Laban	Laban	Laban	Laban	Laban	Laban	Laban	Laban	Laban
"	"	57	Ktorh	Chettoura	Chettura	Chettura	Chettura	Chettura	Chettura	Chettura	Chettura	Chettura	Chettura	Chettura	Chettura	Chettura	Chettura
"	"	58	Zmrn	Zembran	Zimran	Zimran	Zimran	Zimran	Zimran	Zimran	Zimran	Zimran	Zimran	Zimran	Zimran	Zimran	Zimran
"	"	59	Yksn	Iechan	Jochsan	Jochsan	Jochsan	Jochsan	Jochsan	Jochsan	Jochsan	Jochsan	Jochsan	Jochsan	Jochsan	Jochsan	Jochsan
"	"	60	Mdn	Madan	Madan	Madan	Madan	Madan	Madan	Madan	Madan	Madan	Madan	Madan	Madan	Madan	Madan
"	"	61	Mydn	Midiam	Midian	Midian	Midian	Midian	Midian	Midian	Midian	Midian	Midian	Midian	Midian	Midian	Midian
"	"	62	Yakb	Iesboch	Isbac	Iesboch	Jesboch	Iesbach	Iesbac	Iesbac	Jesboch	Jisbak	Jesbak	Jisbak	Jisbak	Jisbak	Jisbak
"	"	63	Soh	Sone	Suah	Soie	Sue	Suah	Suba	Shuah	Sue	Souah	Suah	Souah	Suah	Souah	Souah

Where Mentioned	No.	English	Hebrew	Greek (Matus)	Latin from Hebrew	Latin from Greek	Latin from Syriac	Latin from Chaldaic	Latin from Samaritan	Latin from Arabic	Latin from Persian	Latin Vulgate	French	German	Latin from Targum	English from Josephus
Gen. xxv. 3	64	Sheba	Sbs	Saban	Seba	Seba	Seba	Saban	Saban	Saba	Sheba	Saba	Soeba	Seba	Soeba	Seabathan
" "	65	Dedan	Ddn	Daidan	Dedan	Dedan	Dedan	Dedan	Dedan	Dadan	Dedan	Dadan	Dedan	Dedan	Dedan	Dadan
" "	66	Assurim	Asorm	Assourie-im	Assurim	Assurim	Assurim	Assurim	Assurim	Assurim	Assurim	Assurim	Assurim	Assurim	Assurim	Assur
" "	67	Letushim	Ltoem	Letgous-ieim	Lethusim	Latusim	Lotaim	Lotaim	Latasaim	Latusim	Lotaim	Letusim	Letusim	Letusim	Letusim	Letusim
" "	68	Leumim	Lamym	Loomieim	Leumim	Loamim	Omim	Omim	Lamim	Leumim	Omim	Loomim	Leumim	Leumim	Leumim	Luom
" 4	69	Ephah	Ayph	Gephar	Hephah	Gephar	Epha	Epha	Epha	Ipha	Ephah	Epha	Hepha	Epha	Epha	Ephas
" "	70	Epher	Apr	Apher	Hepher	Aphir	Hophar	Epher	Opher	Ifar	Epher	Opher	Hepher	Epher	Epher	Ophren
" "	71	Hanoch	Hnk	Enoch	Chanoch	Enoch	Hanoch	Enoch	Hanoch	Chonuch	Hanoch	Hanoch	Hanoc	Hanoch	Chanoc	Anoch
" "	72	Abidah	Abyda	Abida	Abidah	Abida	Abida	Abida	Abida	Abida	Abida	Abida	Abidah	Abida	Abida	Ebidas
" "	73	Eldah	Aldah	Elraga	Eldahah	Eldaga	Eldas	Heldas	Eldas	Aldas	Eldas	Eldas	Eldas	Eldas	Eldas	Eldas
" 25	74	Esau	Aso	Esau	Esau	Esau	Esau	Esau	Esau	Esau	Esau	Esau	Esau	Esau	Esau	Esau
" 26 {	75 {	Jacob	Yakb	Iachob	Jahacob	Jacob	Jacob	Jacob	Jacob	Jacob	Jacob	Jacob	Jacob	Jacob	Jacob	Jacob
" 28 {	75 {	Israel	Ysral	Israel	Israel	Israel	Israel	Israel	Israel	Israel	Israel	Israel	Israel	Israel	Israel	Israel
" 16	76	Leah	Lah	Leia	Leah	Lia	Lea	Lia	Lea	Lia	Leah	Lia	Lea	Lea	Lea	Lea
" "	77	Rachel	Rhl	Rachel	Rachel	Rachel	Rahel	Rachel	Rachel	Rahil	Rahel	Rachel	Rachel	Rahel	Rachel	Rachel
" xlv. 8 {	78 {	Reuben	Raobn	Rouben	Reuben	Reuben	Rubil	Reuben	Ruben	Raubin	Reuben	Ruben	Ruben	Ruben	Ruben	Reubel
" Num. xvi. 5 {	78 {	Reuben	Raobn	Rouben	Reuben	Reuben	Rubil	Reuben	Ruben	Raubin	Reuben	Ruben	Ruben	Ruben	Ruben	Reubel
" 1 Chron. v. 3 {	78 {	Reuben	Raobn	Rouben	Reuben	Reuben	Rubil	Reuben	Ruben	Raubin	Reuben	Ruben	Ruben	Ruben	Ruben	Reubel
" Gen. xlv. 9 {	79 {	Hanoch	Hnok	Enoch	Chanoch	Enoch	Hanoch	Enoch	Hanoch	Chonuch	Hanoch	Hanoch	Hanoc	Hanoch	Hanoch	Anoch
" Num. xvi. 5 {	79 {	Hanoch	Hnok	Enoch	Chanoch	Enoch	Hanoch	Enoch	Hanoch	Chonuch	Hanoch	Hanoch	Hanoc	Hanoch	Hanoch	Anoch
" 1 Chron. v. 3 {	79 {	Hanoch	Hnok	Enoch	Chanoch	Enoch	Hanoch	Enoch	Hanoch	Chonuch	Hanoch	Hanoch	Hanoc	Hanoch	Hanoch	Anoch

Where Mentioned	No.	English	Hebrew	Greek (Mainus)	Latin from Hebrew	Latin from Greek	Latin from Syriac	Latin from Chaldaic	Latin from Sa maritan	Latin from Arabic	Latin from Peraian	Latin Vulgate	French	German	Latin from Targum	English from Josephus
Gen. xlvi. 11 Num. xxvi. 57 1 Chron. vi. 16	91	Gershon Gershon Gershon	Gerson Gedson Gedson	Gerson Gedson Gedson	Gherson Gherson Gherson	Gerson Gedson Gedson	Gerson Gerson Gerson	Gerson Gerson Gerson	Gerson Gerson Gerson	Gerson Gerson Gerson	Gershon Gershon Gershon	Gerson Gerson Gerson	Guescon Guescon Guescon	Gerson Gerson Gerson	Gherson Gherson Gherson	Gerson Gerson Gerson
Gen. xlvi. 11 Num. xxvi. 57 1 Chron. vi. 16	92	Kohath Kohath Kohath	Kht Kht Kht	Kaath Kaath Kaath	Chehath Chehath Chehath	Cath Caath Caath	Cahath Cahath Cahath	Caath Caath Caath	Kahat Caath Caath	Cahath Cahath Cahath	Cahath Cehath Caath	Caath Caath Caath	Kehath Kehath Kehath	Kabath Kahath Kabath	Kebath Kebath Kebath	Caath Caath Caath
Gen. xlvi. 11 Num. xxvi. 57 1 Chron. vi. 16	93	Merari Merari Merari	Mrry Mrry Mrry	Merarei Merarei Merarei	Merari Merari Merari	Merari Merari Merari	Merari Merari Merari	Merari Merari Merari	Merari Merari Merari	Merari Merari Merari	Merari Merari Merari	Merari Merari Merari	Merari Merari Merari	Merari Merari Merari	Merari Merari Merari	Merari Merari Merari
Gen. xlvi. 12 Num. xxvi. 19 1 Chron. ii. 3	94	Judah Judah Judah	Yhodh Yhodh Yhodh	Iouda Iouda Iouda	Jehudah Jehudah Jehudah	Iuda Juda Juda	Juda Juda Juda	Judah Juda Juda	Judas Juda Juda	Ihuda Ihudha Jehuda	Jehudah Jehuda Jehuda	Juda Juda Juda	Juda Juda Juda	Juda Juda Juda	Jehuda Juda Juda	Judas Judas Judas
Gen. xlvi. 12 Num. xxvi. 20 1 Chron. ii. 3	95	Shelah Shelah Shelah	Slh Slh Slh	Selom Selon Selon	Selah Selah Selah	Selom Selom Selom	Sela Sela Sela	Sela Sela Sela	Sela Sela Sela	Sila Silan Sila	Shelah Shelah Shelah	Sela Sela Sela	Soela Soela Soela	Sela Sela Sela	Sohela Sela Sela	Sela Sela Sela
Gen. xlvi. 12 Num. xxvi. 20 1 Chron. ii. 4	96	Pharez Pharez Pharez	Prz Prz Prz	Phares Phares Phares	Peres Peres Peres	Phares Phares Phares	Phares Phares Phares	Phares Phares Phares	Phares Phares Phares	Fares Phares Phares	Pheres Pheres Pheres	Phares Phares Phares	Pharez Pharez Pharez	Peres Peres Peres	Perets Perets Perets	Phares Phares Phares
Gen. xlvi. 12 Num. xxvi. 20 1 Chron. ii. 4	97	Zerah Zerah Zerah	Zrh Zrh Zrh	Zara Zara Zara	Zerach Zerach Zerah	Zara Zara Zara	Zarah Zara Zarah	Zara Zare Zarah	Zarah Zare Zarah	Zareh Zareh Zarahum	Zerah Zerah Zarah	Zara Zare Zara	Zara Zara Zara	Serah Serah Serah	Zarach Zerach Zerach	Zerah Zerah Zerah
Gen. xlvi. 12 Num. xxvi. 21 1 Chron. ii. 5	98	Hezron Hezron Hezron	Hzn Hzn Hzn	Esrom Asron Arson	Chesron Chesron Chesron	Esron Asron Esrom	Hezron Hezron Hezron	Esron Esron Esron	Hezron Hezron Esron	Hezron Hezron Hezron	Hezron Hezron Esron	Hezron Hezron Hezron	Hetaron Hetaron Hetaron	Hezron Hezron Hezron	Esron Hezron Esron	Esrom Esron Esron
Gen. xlvi. 12 Num. xxvi. 21 1 Chron. ii. 5	99	Hamul Hamul Hamul	Hmol Hmol Hmol	Iemouel Iamoun Iemouel	Chamul Chamul Chamul	Iemuel Jamun Jemuel	Hamuel Hamul Hemuel	Amul Amul Amul	Hamuel Hamul Hamul	Hamul Hamul Hemul	Hamul Hamul Hamul	Hamul Hamul Hamul	Hamul Hamul Hamul	Hamul Hamul Hamul	Chamul Hamul Hamul	Amur Amur Amur

[illegible]

Where Mentioned	No.	English	Hebrew	Greek (Maine)	Latin from Hebrew	Latin from Greek	Latin from Syriac	Latin from Chaldaic	Latin from Sa- maritan	Latin from Arabic	Latin from Persian	Latin Vulgate	French	German	Latin from Targum	English from Josephus
Gen. xlv. 16. Num. xxvi. 15.	112 {	Haggai Haggi	Hgy Hgy	Aggeis Aggei	Chagghi Chaggi	Angis Angi	Hagi Hagi	Aggi Aggi	Hagi Aggi	Hagi Haggi	Haggi Haggi	Haggi Aggi	Haggi Haggi	Haggi Haggi	Chaggi Haggi	Angis —
Gen. xlv. 16. Num. xxvi. 15.	113 {	Shuni Shuni	Sony Sony	Sauneis Sounei	Suni Suni	Sannis Suni	Suni Suni	Suni Suni	Suni Suni	Suni Suni	Shuni Shuni	Suni Suni	Souni Souni	Suni Suni	Schuni Suni	Sunis —
Gen. xlv. 16. Num. xxvi. 16.	114 {	Ezbon Ozni	Azbn Azny	Thasobam Azenei	Esbon Ozni	Thasoban Azeni	Esbeon Ozni	Esbon Ozni	Esbon Azni	Asbun Ozni	Esbon Ozni	Esbon Ozni	Esbon Ozni	Esbon Usni	Esbon Ozni	Asabon —
Gen. xlv. 16. Num. xxvi. 16.	115 {	Eri Eri	Ary Ary	Aedeis Addei	Heri Heri	Aedis Addi	Edi Adi	Heri Heri	Edi Adi	Iri Iri	Eri Eri	Heri Her	Heri Heri	Eri Eri	Eri Eri	Aerin —
Gen. xlv. 16. Num. xxvi. 17.	116 {	Arodi Arod	Arody Arod	Aroedeis Aroad	Arodi Arod	Aroedis Aroadi	Arod Arodi	Arodi Arod	Erodi Arodi	Arudi Arodi	Arodi Arod	Arodi Arod	Arodi Arod	Arodi Arod	Arodi Arod	Eroed —
Gen. xlv. 16. Num. xxvi. 17.	117 {	Areli Areli	Araly Araly	Arieleis Ariel	Areli Areli	Araelis Ariel	Adri Adil	Areli Areli	Aroli Aroli	Araili Araili	Areli Areli	Areli Ariel	Areli Areel	Areli Ariel	Areli Arheli	Ariel —
Gen. xlv. 17. Num. xxvi. 44. 1 Chron. vii. 30.	118 {	Asher Asher Asher	Asr Asr Asr	Aser Aser Aser	Aser Aser Aser	Aser Aser Aser	Asir Asir Asir	Aser Aser —	Aser Aser —	Asir Asir Asir	Asher Asher —	Aser Aser Aser	Ascer Ascer Ascer	Asser Asser Asser	Ascher Ascher —	Aser — —
Gen. xlv. 17. Num. xxvi. 44. 1 Chron. vii. 30.	119 {	Jinnah Jinnah Imnah	Ymnh Ymnh Ymnh	Iemna Iamein Inina	Imnah Imnah Imnah	Jemna Jemna Jemna	Jemna Jemna Jemna	Jemna Jemna —	Iamne Jemna —	Iemna Jemna Jemna	Imnah Imnah —	Jamne Jemna Jemna	Jimna Jimna Jimna	Jemna Jemna Jemna	Jimna Jimna —	Jomne — —
Gen. xlv. 17. Num. xxvi. 44. 1 Chron. vii. 30.	120 {	Ishuah — Ishuah	Ysoh — Ysoh	Iesoua — Isoua	Isvah — Isvah	Iessua — Suia	Jesua Jesua Seva	Jesva — —	Iesua Jesua —	Iesua — Asua	Ishvah — —	Jesua — Jesua	Jisoua — Jisoua	Jesua — Jeswa	Iischua Jischua —	Ians — —
Gen. xlv. 17. Num. xxvi. 44. 1 Chron. vii. 30.	121 {	Isui Jesui Ishuai	Ysoy Ysoy Ysoy	Ieoul Iesou Isoui	Isvi Isvi Isvi	Ieul Jesu Isui	Jasui Jasui Sevi	Jesvi Jesvi —	Iesui — —	Iasui Jasui Asui	Ishvi Ishvi —	Jesui Jesui Jesui	Jisoui Jisoui Isai	Jesui Jeswi Jeswi	Iischui — —	Isoni — —
Gen. xlv. 17. Num. xxvi. 44. 1 Chron. vii. 30.	122 {	Beriah Beriah Beriah	Bryah Bryah Bryah	Baria Baria Bericha	Berihah Berihah Berihah	Baria Baria Beria	Beria Beria Beria	Beria Beria —	Beria Baria —	Barias Berjaa Barjaa	Beriah Beriah —	Beria Brie Baria	Beriba Beriah Beriba	Bria Bria Bria	Beria Beriba —	Baris — —

[illegible]

Where Mentioned.	No.	English	Hebrew	Greek (Mains)	Latin from Hebrew	Latin from Greek	Latin from Syriac	Latin from Chaldaic	Latin from Samaritan	Latin from Arabic	Latin from Persian	Latin Vulgate	French	German	Latin from Targum	English from Josephus
Num. xxvi. 30 } Joah. xvii. 2 }	135 {	Helek Helek	Hlk Hlk	Cheleg Kelez	Chelec Chelech	Cheleg Celez	Halac Halac	Elech Hhelek	Helec —	Helo Hilec	Helec —	Helec Helec	Helek Helek	Helek Helek	Chelek —	—
Num. xxvi. 31	136	Asriel	Asryal	Esiel	Asriel	Esiel	Asdael	Asriel	Asroel	Aserjail	Ashriel	Asriel	Asriel	Asriel	Asriel	—
" "	137	Sechem	Škm	Šuchem	Sechem	Sychem	Sechim	Sechem	Sechem	Sechem	Shechem	Sechem	Seckem	Sechem	Sechem	—
" 32	138	Shemida	Šmyda	Šumaer	Semidah	Symaer	Semida	Semida	Semida	Semida	Shemida	Semida	Seemidah	Smida	Semida	—
" "	139	Hepher	Hpr	Opher	Hepher	Opher	Hophar	Epher	Hepher	Hepher	Hepher	Hepher	Hepher	Hepher	Chepher	—
1 Chron. vii. 16	140	Perish	Prs	—	Peres	Phares	Pheres	—	—	Pheres	—	Phares	Peres	Eeres	—	—
" "	141	Sheresh	Šrs	Souros	Seres	Suros	Seres	—	—	Seres	—	Sares	Soeres	Sares	—	—
Gen. xlv. 20 } Num. xxvi. 28 }	142 {	Ephraim Ephraim	Aprym Aprym	Ephraim Ephraim	Ephraim Ephraim	Ephraim Ephracm	Aphrem Aphrem	Ephraim Ephraim	Ephraim Ephraim	Ephraim Aphrem	Ephraim Ephraim	Ephraim Ephraim	Ephraim Ephraim	Ephraim Ephraim	Ephraim Ephraim	Ephraim
1 Chron. vii. 20 }	143 {	Shuthelah Shuthelah	Šothh Šothh	Šoutala Šothalath	Šuthelach Šuthelach	Šuthala Šothalath	Šutelah Šuthelah	Šutala —	Šuthalah	Šutalah Šutalah	Shutelah —	Šuthala Šuthala	Šcutelah Šcutelah	Šuthelah Šuthela	Šcutela —	—
Num. xxvi. 35 } 1 Chron. vii. 20 }	144 {	Becher —	Bkr —	— —	Becher —	— —	Bochar Bachar	Becher —	Bacher —	Bachr Bachar	Becher —	Becher —	Beker —	Becher —	Becher —	—
Num. xxvi. 35 } 1 Chron. vii. 20 }	145 {	Tahan Tabath	Thn Tht	Tanach —	Thachan Tachath	Tanach Thaath	Tohan Tabath	Theen —	Taham —	Tahan Tabath	Tahan —	Thehen Thabath	Tahan Tabath	Thahan Thabath	Tachan —	—
Num. xxvi. 36	146	Eran	Arn	Eden	Heran	Eden	Adan	Heran	Eden	Iran	Eran	Heran	Heran	Eran	Eran	—
1 Chron. vii. 20	147	Bered	Brd	—	Bered	Barad	—	—	—	—	—	Bared	Bered	Bered	—	—
" "	148	Eladah	Aladh	Leada	Eladah	Elada	Elada	—	—	Elada	—	Elada	Elhada	Eleada	—	—
" 21	149	Zabad	Zbd	Zabed	Zabad	Zabad	Zabor	—	—	Zabor	—	Zabed	Zabad	Sabad	—	—
" 23	150	Beriah	Bryah	Bargas	Beribah	Beria	Beria	—	—	Bariaa	—	Beria	Beriba	Bria	—	—

[illegible]

Where Mentioned	No.	English	Hebrew	Greek (Maus)	Latin from Hebrew	Latin from Greek	Latin from Syriac	Latin from Chaldaic maritan	Latin from Arabic	Latin from Persian	Latin Vulgate	French	German	Latin from Targum	English from Josephus
Gen. xlv. 21 Num. xvi. 40 1 Chron. viii. 3	161	Ard	Ard	Arad	Arde	Arde	Adar	Ared	Ared	Ard	Ared	Ard	Ard	Ard	Arad
		Ard	Ard	Adar	Arde	Arde	Ador	Ared	Ared	Arde	Hered	Ard	Ard	Ard	—
		Addar	Adr	Alei	Addar	Adir	Adar(v.1)	—	Adarem (v.1)	—	Addar	Addar	Addar	Ard	—
Exodus ii. 10	162	Moses	Msh	Mouses	Moseh	Moyes	Moses	Moses	Musa	Mosheh	Moyes	Moise	Mose	Moses	Mouses
„ iv. 14	163	Aaron	Ahrn	Aaron	Aharon	Aaron	Aharon	Aaron	Haron	Aharon	Aaron	Aaron	Aaron	Aaron	Aaron
Num. xiii. 6	164	Caleb	Klb	Chaleb	Chaleb	Chaleb	Caleb	Caleb	Calib	Chaleb	Caleb	Caleb	Caleb	Caleb	Caleb
„ 16	165	Oshea	Hosh	Anse	Hosea	Anse	Hosa	Josue	Hosia	Hoshea	Osee	Osee	Hosea	Hoseam	—
„ „		Jehoshua	Yhosa	Icsoun	Jehosuah	Jesum	Jesum	Josue	Johusna	Jehoshua	Josue	Josue	Josua	Josnam	Joshua
„ xiv. 6		Nun	Non	Nane	Nun	Nane	Nun	Nun	Nun	Nun	Nun	Nun	Nun	Nun	Nun

R A C E O F H A M.

Gen. x. 6	167	Ham	Hm	Cham	Cham	Cham	Ham	Cham	Ham	Ham	Cham	Cam	Ham	Cham	Ham
„ „ „	168	Cush	Kos	Chous	Chus	Chus	Chus	Chus	Cus (v.8)	Chush	Chus	Cus	Chus	Chusch	Chus
„ „ „	169	Mizraim	Mzrym	Mestrem	Misraim	Mesraim	Mesraim	Misraim	Meera (v.18)	Misraim	Mezraim	Misraim	Mizraim	Mitaraim	Mezra, Mestre
„ „ „	170	Phut	Pot	Phoud	Puth	Phud	Phut	Phut	Tafta	Phut	Phuth	Put	Put	Put	Phut
„ „ „	171	Canaan	Knan	Chanaan	Chenahan	Chanaan	Canaan	Chanaan	Chanaan	Chanaan	Chanaan	Canaan	Canaan	Canaan	Canaan
„ „ „	172	Seba	Sba	Saba	Seba	Saba	Saba	Saba	Saba	Seba	Saba	Seba	Seba	Seba	Sebas
„ „ „	173	Havilah	Hvylh	Eueilat	Chavilah	Evila	Hevila	Havilah	Zevila	Havilah	Hevila	Havila	Hevila	Chavila	Evilas
„ „ „	174	Sabtah	Sbth	Sabatha	Sabthab	Sabatha	Sabta	Sabatha	Zogava	Sabtah	Sabatha	Sabtah	Sabtha	Sabtha	Sabthas
„ „ „	175	Raamah	Ramh	Regma	Rahamah	Rhegma	Raama	Regma	Alfaon	Raamah	Regma	Rahma	Raema	Rahma	Ragnus

"	"	176	Sabtecha	Sbtk	Sabeche- tha	Sabthe- ah	Sabatha- oa	Sabeth- cha	Sabatha- ca	Sabata- cha	Sobtea	Sabtecha	Sabtheon	Sabectas
"	"	177	Sheba	Sbs	Saba	Saba	Saba	Saba	Saba	Saba	Soeba	Soheba	—	Sabas
"	"	178	Dedan	Ddn	Ioudadan	Dedan	Dadan	Daran	Dedan	Dadan	Dedan	Dedan	—	Judadas
"	"	179	Nimrod	Nmrd	Nebro	Nimrod	Nebro	Nemrod	Nemrod	Nemrod	Nimrod	Nimrod	Nimrod	Nimrod
"	"	180	Ludim	Lodym	Loudie- im	Ludim	Ludim	Ludim	Ludim	Ludim	Ludim	Ludim	Mareotas	Ludleim
"	"	181	Ananim	Anmym	Eneme- tieim	Eneme- tiim	Eneme- tiim	Iasbim	Ananim	Ananim	Hanam- im	Ananim	Pentas- choenacos	Enemim
"	"	182	Lehabim	Lhbym	Labieim	Lehabim	Lebim	Lehabim	Lebim	Lehabim	Lehabim	Leabim	Livakae- os	Lebim
"	"	183	Naphth- him	Npthym	Nephab- ieim	Napht- huchim	Nephth- lim	Iaphtuh- im	Neptum	Nephth- im	Naphth- him	Naphth- him	Nivatae- os	Nedim
"	14	184	Pathrus- im	Ptrym	Proson- ieim	Patrusim	Patro- sonim	Phatrus- im	Phetrus- im	Patrasim	Pathrus- im	Pathrus- im	Nesiotas	Phethro- sim
"	"	185	Casluhim	Kalhy	Chaslon- ieim	Chaslu- chim	Chasmo- nim	Chasluh- im	Csalnim	Chaalaim	Csaluh- im	Csaluh- im	Pentapo- litas	Chealoim
"	"	186	Philistim	Platym	Phulist- ieim	Pelistim	Phillisti- im	Philliath- sei	Phillisti	Phillistim	Phillis- tins	Phillistim	Philista- ei	Philistim
"	"	187	Caphthor- im	Kptrym	Kaphtho- rieim	Chaphto- rim	Gaphtho- rim	Cappado- ces	Cappado- ces	Caphthor- im	Caphthor- im	Caphtho- rim	Cappado- ces	Cephtho- rim
"	15	188	Sidon	Zydn	Sidona	Sidon	Sidonem	Saidon	Sidon	Sidon	Sidon	Zidon	Sidon	Sidonius
"	"	189	Heth	Ht	Chetga- ion	Cheth	Chett- seum	Hethaeos	Ethaeum	Hetha- eum	Heth	Heth	Cheth	Chetteus
"	16	190	Jebusite	Ybooy	Iebous- aion	Jebusi	Jebus- seum	Iebous- seos	Jebusa- seos	Jebus- seum	Jebusi- seus	Jebuai	Jebusae- os	Jebusaeus
"	"	191	Amorite	Amry	Amorr- aion	Emori	Amorrth- seum	Amorrth- seos	Amorr- seos	Amorrth- seum	Amorrth- seus	Emori	Amorrth- seos	Amorre- us
"	"	192	Girgasite	Grgsy	Gerges- aion	Ghirgha- si	Gerges- seum	Gerges- seos	Gerges- seos	Gerges- seu	Girgas- ciens	Girgosi	Girgas- seos	Gorgese- us
"	17	193	Hivite	Hvy	Euaion	Chivvi	Evaum	Hevaeos	Evaeos	Hevaeum	Heviens	Hivi	Hevaeos	Eudens

Where Mentioned	No.	English	Hebrew	Greek (Mainus)	Latin from Hebrew	Latin from Greek	Latin from Syriac	Latin from Chaldaic	Latin from maritan	Latin from Arabic	Latin from Persian	Latin Vulgate	French	German	Latin from Targum	English from Josephus
Gen. x. 17	194	Arkite	Arky	Arouch- aion	Harchi	Aruc- aeum	Aracaeos	Arach- aeos	Aruc- aeum	Aracaeos	Aroi	Aracae- um	Harkiens	Arki	Harkae- os	Arucas
" " "	195	Sinite	Syny	Asenn- aion	Sini	Asenn- aeum	Sinaeos	Cinaeos	Sinaeum	Tripoli- tanos	Sini	Sinaeum	Siniens	Sini	Antosae- os	Sineus
" " 18	196	Arvadite	Arody	Aradion	Arvadi	Aradium	Aradaeos	Aradios	Arud- aeum	Arundaeos	Arvadi	Aradium	Arvadi- ens	Arvadi	Lutasae- os	Arudens
" " "	197	Zemarite	Zmry	Samar- aion	Semari	Samar- aeum	Semar- aeos	Samar- aeos	Samar- aeu	Hemes- saeot	Semari	Samar- aeum	Temar- iens	Zemari	Ante- coseos	Samare- ur
" " "	198	Hamath- ite	Hmty	Amathel	Chama- thi	Amathi	Hamath- aeos	Amath- aeos	Hamath- eu	Hamath- aeos	Hamathi	Amath- aeum	Hamath- iens	Hamathi	Chomth- aeos	Amathus
" xiii. 7	199	Perizzite	Przy	Pherez- aioi	Perissaens	Phereza- ei	Phereza-	Pherezae	Pherez- aeus	Pherezali	Pheris- aeus	Pheres- aeus	Pheres- iens	Pheres- iter	Pheris- aeos	---
" xiv. 13	200	Mamre	Mmra	Mambre	Mamre	Mambre	Mamre	Mamre	Mamre	Mamre	Mamre	Mambre	Mamre	Mamre	Mamre	Mambre
" " "	201	Eschol	AskI	Eschol	Eschol	Eschol	Eschol	Eschol	Escol	Escol	Eshchol	Eschol	Escol	Escol	Eschol	Eschol
" " "	202	Aner	Anr	Aunan	Haner	Aynan	Anir	Aner	Anram	Aanir	Aner	Aner	Haner	Aner	Aner	Enner
" " 18	203	Melchi- sedek	Mlky- Zdk	Melchi- sedech	Malchi- sedech	Melchi- sedech	Melchi- sedech	Melchi- sedech	Melchi- sedech	---	Melchi- sedec	Melchi- sedech	Melchi- sedech	Melchi- sedech	Melchi- sedek	Melchi- sedek
" xv. 20	204	The Re- phaim	Rpaym	Raphae- im	Rephaim	Raphaim	Gigantes	Gigantes	Raphaim	Giganti- bus	Rephaim	Raphaim	Rephains	Riesen	Gigantes	---
" xvi. 3	205	Hagar	Hgr	Agar	Hagar	Agar	Hagar	Agar	Agar	Hagar	Hagar	Agar	Agar	Hagar	Hagar	Hagar
" " 2	206	Abi- melech	Abymlk	Abi- melech	Abi- melech	Abi- melech	Abi- melech	Abi- melech	Abi- melech	Abi- malech (v. 3)	Abi- melech	Abi- melech	Abimelec	Abi- melech	Abi- melech	Abi- melech
" " 8	207	Zohar	Zhr	Saar	Sochar	Saar	Soar	Seor	Seor	Sohar	Sohar	Seor	Tsohar	Zoar	Tsochar	---
" " 14	208	Ephron	Ypron	Ephron	Hephron	Ephron	Ephro	Ephron	Hephron	Afron	Ephron	Ephron	Hephron	Ephron	Ephron	Ephron
" " 34	209	Beerl	Bary	Beer	Beerl	Beoch	Biri	Beerl	Beri	Bairi	Beerl	Beerl	Beerl	Beri	Beerl	---

"	"	210	Elon	Ailyn	Ailon	Elon	Elo	Elon	Elon	Allon	Elon	Elon	Elon	Elon	Elon	Elon	Elon
"	"	211	Hamor	Hmor	Emmor	Chamor	Emmor	Emmor	Emmor	Hamur	Hamor	Hamor	Hamor	Hamor	Hamor	Hamor	Hamor
"	"	212	Shechem	Skm	Suohem	Sechem	Syohem	Seohim	Siohem	Sacham	Shochem	Siochem	Siochem	Siochem	Siochem	Siochem	Shechem
"	xxxvii. 36	213	Potiphar	Potypr	Petephre	Potiphar	Peteph- rae	Phuti- phari	Puti- phari	Phuti- phari	Photi- phari	Puti- phari	Puti- phari	Puti- phari	Potiphar	Potiphar	Potiphar
"	xxxvi. 2	214	Zibeon	Zbaon	Sebegon	Sibhon	Sebegon	Sebeon	Sebeon	Sebaun	Sibon	Sebeon	Sebeon	Taibhon	Zibeon	Sibeon	Esebeon
"	xxviii. 2	215	Shuah	Soe	Sana	Suah	Sana	Sua	Sue	Sua	Shua	Sua	Sua	Sonah	Suah	Schuah	—
Num. xiii. 22		216	Anak	Ank	Knach	Hanach	Knach	Gigantum	Anach	Gigantum	Anao	Anach	Enao	Hanak	Enak	Anak	—
"	"	217	Ahiman	Abynn	Acheinan	Achimman	Achimman	Achimman	Halman	Achimman	Achimman	Achimman	Achimman	Achimman	Achimman	Achimman	—
"	"	218	Sheshai	Ssy	Sessei	Sesai	Sessi	Sisai	Sesai	Sisai	Sheshai	Sisai	Sisai	Soesai	Sesai	Sesai	—
"	"	219	Talmal	Tlmy	Thelamei	Talmal	Thelami	Tulmai	Tolmai	Tolmai	Talmal	Talmal	Tolmai	Talmal	Talmal	Talmal	—
"	xxi. 1	220	Arad	Ard	Arad	Harad	Arad	Godar	Arad	Arad	Arad	Arad	Arad	Harad	Arad	Arad	—
"	"	221	Sihon	Syhn	Seon	Sichon	Seon	Sihon	Sihon	Sihon	Sihon	Sihon	Sihon	Sihon	Sihon	Sichon	Sihon
"	"	222	Og	Aog	Og	Ogh	Og	Og	Og	Og	Og	Og	Og	Hog	Og	Og	Og
Joshua x. 3		223	Adoni- zedek	Adny-Zdk	Adoni- bezech	Adoni- sedech	Adoni- bezek	Adoni- sedec	Adonis- zedek	Adoni- sadox	—	—	—	Adoni- tsedek	Adoni- Zedek	—	—
"	"	224	Hoham	Hohm	Elam	Hoham	Elam	Hoham	Hoham	Hoham	—	—	—	Hoham	Hoham	—	—
"	"	225	Piram	Pram	Pheidon	Piram	Phidon	Baran	Piram	Pharam	—	—	—	Piream	Piream	—	—
"	"	226	Japhia	Ypya	Iephtha	Iaphiah	Iephtha	Naphil	Japhieg	Japhiaa	—	—	—	Japhiah	Japhia	—	—
"	"	227	Debir	Dbyr	Dabein	Debir	Dabin	Dabir	Debir	Dobir	—	—	—	Debir	Debir	—	—
"	"	228	Horam	Hrm	Ailam	Horam	Elam	Hermom	Horam	Hiram	—	—	—	Horam	Horam	—	—
"	xi. 1	229	Jabin	Ybyn	Iabeis	Jabin	Jabin	Nabin	Jabin	Nabin	—	—	—	Jabin	Jabin	—	Jabin
"	xiv. 15	230	Arba	Arba	Argob	Arbah	Arboo	Arbaa	Arbagh	Arbaa	—	—	—	Arbah	Arba	—	—

Where Mentioned	No.	English	Hebrew	Greek (Mainus)	Latin from Hebrew	Latin from Greek	Latin from Syriac	Latin from Chaldaic	Latin from Samaritan	Latin from Arabic	Latin from Persian	Latin Vulgate	French	German	Latin from Targum	English from Josephus
1 Sam. xvii. 4	231	Goliath	Glyt	Goliath	Goliath	Goliath	Goliad	Goliath	—	Goliad	—	Goliath	Goliath	Goliath	—	Goliath
" " xxi. 10	232	Achish	Akys	Agchous	Achis	Anchus	Achis	Achis	—	Achis	—	Achis	Akis	Achis	—	Achish
2 " iii. 3	233	Talmai	Tlmy	Thommei	Talmai	Tholmi	Tholmai	Tholmai	—	Tholmai	—	Tholmai	Talmai	Talmai	—	Talmai
" " viii. 9	234	Toi	Tay	Thoion	Tohi	Thon	Toa	Thogi	—	Toa	—	Thoi	Tohi	Toi	—	Toi
" " " 10	235	Joram	Yorm	Ieddou- ran	Joram	Jeddura	Joram	Joram	—	Jora	—	Joram	Joram	Joram	—	Joram
" " xi. 3	236	Uriah	Aoryh	Oureion	Urijah	Uriae	Uriae	Uriah	—	Uriae	—	Uriae	Urie	Uria	—	Uriah
" " xiii. 37	237	Ammi- hud	Amyhod	Emioud	Hammi- chud	Emiud	Ammi- hud	Ghamih- hur	—	Ammi- hud	—	Ammiud	Hammi- hud	Ammi- hud	—	—
" " xv. 19	238	Ittai	Aty	Seththei	Itthai	Ethi	Athi	Ithai	—	Athi	—	Ethai	Ittai	Ithai	—	Ittai
" " xxi. 16	239	Ishbi-be- nob	Yabo Bnb	Iesbi	Isbi-be- nob	Jesbi	Joab	Jisbi-Be- nob	—	Joab	—	Jesbi-be- nob	Isobi-Be- nob	Jesbi zu Nob	—	Achmon
" " " 18	240	Saph	Sp	Seph	Saph	Seph	Sapharum	Zsaph	—	Sapharum	—	Saph	Sepi	Saph	—	—
" " xxiv. 16	241	Araunah	Aronh	Orna	Araunah	Orna	Aran	Araunah	—	Aran	—	Arauna	Arauna	Arafna	—	Araunah
1 Kings ii. 39	242	Maachah	Makh	—	Mahachah	—	Maachae	—	—	Maachae	—	Maacha	Mahacah	Maecha	—	—
1 Chron. xx. 5	243	Lahmi	Lhmy	Elemee	Lachmi	Lachmi	Lahmi	—	—	—	—	—	Lahmi	Lahemi	—	—
Gen. x. 10	244	Babel	Bbl	Babulon	Babel	Babylon	Babel	Babylon	Babel	Babel	Bagdad	Babylon	Babel	Babel	Babel	Babylon
" " " "	245	Erech	Ark	Orech	Erech	Orech	Arach	Erech	Arach	Albars	Erech	Arach	Erec	Erech	Hadas	—
" " " "	246	Accad	Akd	Archad	Achad	Archad	Achar	Achad	Achad	Accadh	Achad	Achad	Accad	Acad	Netaibin	—

NAMES OF HAMITE TOWNS TREATED OF IN THIS WORK.

[illegible]

Memo.—With regard to the eleven names numbered 151 to 161 inclusive, being those of Benjamin and his sons, it will be observed that they are throughout unusually irregular; but, irregular as they are, I have found their variations thoroughly confirmed by identical variations in words derived from their names, and scattered up and down the whole vast body of languages I have spoken of, and which we shall consider later on. The principal difficulty in extracting these eleven names from the Bibles, was to discover a plan which would ensure identity of extraction, as the three different places where they are enumerated, *viz.*, Genesis, Numbers, and Chronicles, are more than usually at variance, names which appear in the one case as sons of Benjamin being inserted in another as his grandsons. The plan I have adopted is to consider that the list given in Genesis xlv. 21 is correct, and that he really had ten sons, for were that not the case the number, stated in Genesis xlv. 26 as the total number which proceeded out of Jacob's loins and went with him to Egypt, could not be made up. Having this reliable basis to go upon, I have, in extracting the names, from Numbers and Chronicles, taken as many sons of Benjamin as are there mentioned, and put them with such of the names of his sons according to Genesis as they best agreed with; after which I have filled up the blanks with the names of those persons which are enumerated in Numbers and Chronicles as his grandsons, though distinctly named as his sons in Genesis. This will be readily understood on reference to Genesis xlv. 21, and Numbers xxvi. 40, where, in one case Belah, Naaman, and Ard are stated to be sons of Benjamin, and in the other Naaman and Ard are described as sons of Bela, son of Benjamin; with this the reader will be able to tally the records as I have extracted them, and although by thus following up the names a larger variety of spellings has resulted than appears in Genesis, it cannot affect the accuracy of any argument, for, whether sons or grandsons, every name quoted is undoubtedly the original name of a Benjaminite.

It will no doubt be a surprise to many that the various versions of some of these names differ so much, and the first impulse will naturally be to brand the translators as grossly careless or incompetent for their task ; whereas these variations, instead of damaging the value of the records, add greatly to them, as the independence of the several translations is thereby proved, and the resemblance is still such that by striking an average the true sound can generally be got at. Moreover, all men acquainted with such languages as Hebrew, Sanscrit, Arabic, Irish, Welsh, Greek, Latin, &c., will agree that, with few exceptions, all these variations would occur again if the work were done again to-day by the same number of independent linguists. The world, therefore, has here a thoroughly sound basis on which to work in etymological matters ; and, as we progress, the first practical and reliable lesson that has ever been given on a large scale, in the science of etymology generally, will be one of the results of our enquiry.

As to the identity of the words there can be no doubt, that is beyond all cavil and dispute, as there are the Bibles : the names can not be mistaken for each other, as the reading matter which connects them is practically identical ; for instance, Raubin must be the same as Ruben, Fallu must be the same as Phallu, and Hesron must be the same as Esron, because the rest of the reading matter tallies. Thus, in the Latin from Chaldaic, we have “The sons of *Ruben*, *Enoch*, *Phallu*, *Esron*, and *Charmi*,” and in the Latin from Arabic, “The sons of *Raubin*, *Enoch*, “*Fallu*, *Hesron*, and *Charmi*.” It will thus be observed that, in such matters, no reliance can be placed on orthography, and that sound alone can be trusted.

One of the chief causes of the variations in the names as written, is that there is no European letter, or combination of letters, which will represent some of the Hebrew and Arabic sounds ; the name of Reuben’s eldest son, for instance, is neither Enoch, Anoch, Hanoach, nor Chanoch, but a mixture of all, more like the snorting of a horse than anything else.

In the Hebrew column I have given the exact equivalents of each name, letter for letter. Thus, as the name of Shem is spelled with two letters in Hebrew, and the names of Peleg and Sheleph with three each, I have rendered them in English by the equivalents of the Hebrew letters, using one letter for one letter, thus, Sm, Plg, Slp : these, in fact, are the real bones of the several words. For the benefit of those who have any knowledge of Hebrew, and may wish to follow me in the original, I will here give the equivalents I have used for each

Hebrew letter, as grammarians are by no means agreed in this matter :—

ו ת ש ר ק צ ף פ ע ס ן נ ם מ ל ד כ י ט ח ז ו ה ד נ ב א
a b g d h v z h t y k k l m m n n s a p p z z k r s t o

It will therefore be observed that I have followed Stuart's Grammar, excepting in the H, K, P, Z, S, and T, which he renders in each case by two letters, namely, Hh, Kh, Ph, Ts, Sh, and Th; and of these, wherever I use P, S, and T—Ph, Sh, and Th may be equally understood. I have, however, for the sake of uniformity, adhered to the simple P, S, and T wherever I have quoted Hebrew, in whatever part of this work.

As Plg, for instance, cannot be pronounced without some vowel, it will now be readily understood how it is that translators have variously rendered it Peleg, Pelegh, Phaleg, Phalegh, &c.; and, as all languages and dialects have been formed by investing various pronunciations of these and other root-names with various meanings, according to the actions of these people or their families, the original is still Plg, whether *written* or *pronounced* Peleg, Paleg, Pheleg, Phaleg, Pelegh, &c. I will therefore give the following rules concerning the variations which a name may legitimately sustain without losing its identity, and in each case shall append from the above table of names the instances upon which I base my rule, by showing that such changes or variations have occurred. In this I shall not include any instance taken from the column in which appears my own rendering of the Hebrew characters, as grammarians are still divided as to their equivalents; but a reference to that column will in most cases show the cause of the various divergencies in the other columns, and the correctness of the equivalents I have given.

I. Any vowel may replace any other vowel, several vowels may moreover be inserted instead of one, and one instead of several; in short, any distinction based upon vowels is utterly valueless: see—

1. Sam, Sem.
2. Aelam, Ailam, Elam, Ilam.
5. Lud, Laud, Lydia.
7. Es, Us.
8. Hoel, Hul.
9. Gather, Gether, Guether.
10. Mas, Mes.
11. Salah, Saleh, Selah.
12. Aber, Eber.

13. Phaleg, Pheleg.
15. Almodad, Elmodad.
16. Saleph, Seleph.
19. Adoram, Aduram,
20. Aezel, Aizel, Ezel, Uzal.
21. Dacla, Dechla, Diklah.
22. Aebel, Ebal, Obal, Ubal.
23. Abimael, Abimail, Abimel.
24. Saba, Seba.
25. Apher, Ophir, Oupheir.
26. Havilah, Hevila.
28. Rau, Reu.
29. Sarug, Serug.
31. Tareh, Terah.
35. Abraham, Ebrahim.
37. Melcha, Milcah.
38. Esca, Iscah.
41. Cadharlaomar, Chedorlaomer.
42. Tadaal, Tidal, Tidaal, Tideal.
48. Camuail, Cemuel.
52. Phaldes, Pildash.
54. Bathouel, Bathuael, Bathuail, Bethuel.
59. Jacsan, Jecsán, Jokshan.
62. Jesboc, Jiscbak, Josabak.
63. Soie, Soue, Suah, Sue.
65. Daidan, Dadan, Dedan.
67. Latasaim, Latusim, Letuscim, Lotsim.
68. Lamim, Laomim, Leumim, Loomim, Luom.
70. Apher, Ephér, Ifar, Opher.
76. Lea, Leia, Lia.
78. Raubin, Reuben, Rouben, Ruben.
83. Semeon, Simeon, Sumeon, Symeon.
84. Jamuel, Jemuel, Iemouel.
84. Namouel, Namual, Namuel, Nemuel.
88. Saar, Sahar, Soar, Sohar, Suhar, Serah.
90. Leui, Leuei, Levi, Livi.
95. Sala, Sela, Selom, Sila.
97. Zara, Zare, Zerah.
103. Iasoub, Iasub, Iesob.
107. Alon, Alun, Ailun, Elon.
111. Saphon, Sephon, Siphion.
117. Araili, Areli, Areel, Ariel, Aroli, Aruli.
119. Jamne, Jemna, Jimna, Jomne.
121. Isai, Iesou, Isoui, Ishuai, Isui.
124. Same, Samei, Soham, Suham.

- 126. Jahsail, Jahseel, Jesiel, Ieiseil, Jeshael.
- 127. Gaunei, Gayni, Gounai, Gonei, Goni, Guni.
- 129. Salim, Salom, Sallum, Sellem, Silem, Sollem.
- 133. Galaad, Gelaad, Gilead.
- 135. Halac, Helc, Helek, Hilec.
- 137. Sechem, Sichem, Suchem, Sychem.
- 139. Ephcr, Opher.
- 141. Sares, Seres, Souros, Suros.
- 144. Bachar, Bacher, Becher, Bochar.
- 152. Bala, Bale, Bela, Bolau.
- 153. Bacchar, Bacher, Bachir, Becher, Bechor, Bochor.
- 154. Asbal, Asbel, Asbil, Asbul.
- 155. Aer, Aor, Ir, Or.
- 156. Naaman, Naeman, Neeman, Noaman, Nooma.
- 157. Ahi, Ehi, Ihi.
- 161. Adar, Adir, Ador.
- 162. Moseh, Moise, Mouses, Moyses, Musa.
- 182. Labim, Laabim, Leabim.
- 192. Gergesæu, Girgasi, Girgosi, Guirgasciens.
- 207. Saar, Seor, Soar.
- 209. Bairi, Beri, Beeri, Biri.
- 212. Sacham, Sechem, Sechim, Sichem, Suchem, Sychem.
- 213. Petephre, Potiphar, Putiphari.
- 214. Sebaun, Sebeon, Sibeon, Sibon.
- 215. Saua, Sua, Sue.
- 227. Dabir, Debir, Dobir.
- 236. Oureiou, Uria, Urie, Uriae.
- 238. Athi, Ethi, Ithai.
- 243. Lahmi, Lahemi.
- 244. Babel, Babulon, Babylon.
- 245. Arach, Erech, Orech.
- 249. Sarion, Serin, Sirion.

Therefore, although Lot (No. 34) is never written Lat, although Anak (No. 216) is never written Ynyk, and although Moab (No. 43) is never written Meib, Mub, nor Meauaib, in the tabulated list of names, they may equally well be so written.

II. The letters *i* and *j*, when followed by a vowel, are not only perfectly interchangeable, but, if so followed, they may also be dropped when they occur at the beginning of a word : see—

- 14. Jectan, Iectan.
- 18. Jareh, Iareh.
- 27. Jobab, Iobab.

- 38. Jisca, Iscah, Esca.
- 40. Arjoch, Ariocho.
- 53. Jidlaph, Idlaph.
- 59. Jecsán, Iechsán.
- 62. Jesboc, Isbac, Asbac.
- 75. Jacob, Iachob.
- 84. Jemuel, Iemuel.
- 85. Jamin, Iamin.
- 87. Jachin, Iachin, Achin.
- 94. Juda, Iuda.
- 103. Job, Iob; Jasub, Iasub.
- 108. Jachleel, Iachleel; Jaheleel, Iaheleel, Allel.
- 111. Siphjon, Siphion; Tsiphjon, Tsiphion.
- 119. Jamne, Iamne.
- 120. Jesua, Iesua, Asua.
- 121. Jasui, Iasui, Asui.
- 122. Barjaa, Bariaa.
- 126. Jasiel, Iasiel, Asiel.
- 128. Jeser, Ieser, Aser.
- 130. Joseph, Ioseph.
- 134. Jezer, Iezer, Aeazer.
- 154. Jediael, Adeiel.
- 165. Josue, Ause.
- 190. Jebusaeos, Iebousaeos.
- 226. Japhiah, Iaphiah.
- 239. Jesbi, Iesbi.
- 249. Serjon, Sirion.

Therefore, although neither Jacob (No. 75) nor Joseph (No. 130) are ever written Acob or Oseph, in the tabulated list of names, they may equally well be so written, and with reference to the preceding rule, they may equally well be written Yacob and Yoseph; in fact, on reference to the "Arabic Dictionary," page 1415, the "Hindustani," page 2217, and the "Malayan," page 369, it will be seen that Jacob is there written Yaakub and Yakub; and in the same Dictionaries, pages 1418, 2223, and 369, Joseph is written Yusuf and Yusef, which confirms my direct rendering of the Hebrew characters as Yakb and Yosp respectively; and it has been very sensibly remarked, in Webster's Dictionary, that "the letter J has been added to the English Alphabet in modern days; the letter I being written formerly in words where J is now used. It seems to have had the sound of Y, in many words, as it still has in the German."

III. The letter *h* may be hardened into *ch*, *gh*, *kh*, *c*, *g*, *k*,

or *q*, and all these last are equivalents of each other ; on the other hand, the letter *h* may be softened into any vowel, or dropped altogether : see—

2. Helam, Aelam, Ailam, Elam, Ilam.
7. Hus, Us.
8. Hul, Chul, Ul.
11. Selah, Selach, Sala.
12. Heber, Eber.
17. Hasarmaveth, Chasarmaveth ; Hasarmoth, Asarmoth.
18. Iareh, Iafach ; Jareh, Jarach, Jare.
19. Hadoram, Adoram.
22. Hobal, Gebal, Ebal, Obal.
26. Hevila, Chavila, Evila.
28. Rehu, Regu, Reu.
29. Serugh, Serug.
30. Nahor, Nachor.
31. Terah, Terach, Tare.
32. Nahor, Nachor.
33. Haran, Aran.
40. Arjoch, Arjoc.
41. Chedorlaomer, Cadharlaomar, Kedor-lahomer.
44. Hammon, Ammon.
45. Isaach, Isaac, Isaak.
46. Hus, Us ; Huz, Uz.
48. Chemuel, Camuel, Kemuel.
50. Chesed, Cased, Kesed.
51. Hazo, Azau.
55. Rebechcha, Rebecca, Ribkah.
57. Cheturah, Cethura, Keturah.
59. Jochsan, Jecsán, Jaksan.
62. Iesboch, Iesboc, Ishbak.
63. Shuah, Schuach, Sue.
69. Hephah, Gephah, Ephah, Epha, Ipha.
70. Hephher, Ephher.
71. Hanoch, Chanoch, Anoch ; Hanoc, Chanoc ; Henoch, Enoch.
73. Heldaa, Eldaa.
75. Iachob, Jacob, Jakob.
77. Rahel, Rachel.
79. Hanoch, Chanoch, Anoch ; Henoch, Enoch.
81. Hesron, Chesron, Esron.
82. Charmi, Carmi.
87. Jachin, Jacin, Jakin.
88. Sohar, Sochar, Soar ; Tsohar, Tsochar.
92. Chebath, Cebath, Kehath.

97. Zerah, Zerach, Zara.
98. Hesron, Chesron, Esron ; Hezron, Ezron.
99. Hamul, Chamul, Amul.
100. Issachar, Issacar.
101. Tholah, Tholaech.
107. Helon, Elon.
108. Jahleel, Jachleel.
112. Haggi, Chaggi, Aggi ; Hagi, Agi.
115. Heri, Eri.
122. Beriha, Bericha.
124. Hasim, Chusim, Asom.
124. Suham, Sucham ; Shuham, Schucham.
126. Jahseel, Jachsel.
132. Machir, Makir.
134. Hieser, Iezer ; Ihezer, Achiezer ; Abihezer, Abighezer, Abiezer.
135. Helec, Chelec, Chelech, Cheleg, Chelek, Elech.
139. Hephher, Chepher, Ephher.
143. Suthelah, Suthelach, Suthala.
144. Becher, Beker.
145. Tahan, Tachan ; Tahath, Tachath.
146. Heran, Eran.
150. Beriah, Beria.
153. Becher, Beker.
155. Aher, Acher ; Ahrah, Achrah.
157. Ahi, Achi ; Ehi, Echi.
160. Hupham, Chupham, Aphim.
161. Hered, Ared.
163. Haron, Aaron.
164. Chaleb, Caleb.
167. Ham, Cham, Cam.
168. Chus, Cus.
171. Chanaan, Canaan.
173. Hevila, Chavila, Evila.
175. Rahma, Regma, Raema.
181. Hanamim, Anamim.
185. Chasluhim, Casluhim.
187. Chaphtorim, Caphtorim, Gaphthoriim, Kaphthorieim.
189. Hethaeum, Chettaeum, Ethaeum.
194. Harchi, Arki, Arci.
198. Hamathi, Chamathi, Amathi.
201. Eschol, Escol.
202. Haner, Aner.
205. Hagar, Agar.
207. Sohar, Sochar ; Tsohar, Tsochar.

- 208. Hephron, Ephron.
- 210. Helon, Elon.
- 211. Hamor, Chamor, Emmor.
- 214. Sibhon, Sebegon, Sibeon.
- 216. Hanach, Anach, Anac, Anak.
- 217. Ahiman, Achiman.
- 220. Harad, Arad.
- 221. Sihon, Sichon.
- 222. Hog, Og.
- 224. Hoham, Oham.
- 226. Japhiah, Japhiagh.
- 230. Arbah, Arbagh.
- 232. Achis, Akis.
- 234. Tohi, Thogi, Thoi, Toi.
- 237. Hammihud, Hammichud, Ammiud.
- 242. Mahachah, Maachah.
- 243. Lahmi, Lachmi.
- 245. Erec, Erec.
- 246. Achad, Acad.
- 247. Chalne, Calne, Galanne.
- 250. Chephirah, Cephirah, Kephira.
- 251. Macheda, Maceda, Makeda.
- 253. Hasor, Chasor, Azor.
- 254. Tahanach, Thaganach, Thaenach, Tahanac.
- 255. Jephthah, Iphthach.

Therefore, although Ham or Cam (No. 167) is never written Kam, Gam, Yam, or Am, nor Taham ever written Tacham, nor Haran ever written Charan, nor Leah ever written Leag or Leak, in the tabulated list of names, they may equally well be so written; in fact, on reference to the "Arabic Dictionary," page 1412, we find the following entry, *viz.*, "Yam, Ham son of Noah," and the town of Haran, to which Haran's father migrated, and where he died (*see* Genesis XI. 31, 32), is written Caran in the French Bibles, and in Acts VII. 2, 4, it is written Charran in the English version; but such changes can only take place when some original *h* element exists, for which the Hebrew is the best guide, the change having been brought about solely by the difficulty of pronouncing the Hebrew *h*, for vowels never change to either *c*, *g*, *k*, or *q*, nor do these letters ever change to vowels, except in this way.

IV. Consonants which come next to each other may be separated, by the insertion of a vowel between them: see—

- 14. Joktan, Jaketan.
- 21. Dikla, Dikela.

- 62. Jesbak, Josabak.
- 81. Asron, Assaron.
- 104. Semron, Semeron ; Samron, Samaron.
- 108. Jahleel, Jaheleel.
- 114. Esbon, Esebon.
- 114. Azni, Azeni.
- 122. Bria, Baria.
- 126. Jachsel, Jachasiel ; Jahziel, Jaheziel.
- 135. Helc, Helec.
- 138. Smida, Semida.
- 148. Eldaa, Elada, Elhada.
- 150. Bria, Beria.
- 154. Asbel, Asabel.
- 161. Ard, Arad, Ared.
- 174. Sabtha, Sabatha.
- 176. Sabtecha, Sabatacha.
- 183. Neptuim, Nephathim.
- 194. Arci, Aracaeos, Arucaelum.
- 219. Talmai, Thelamei.
- 241. Orna, Arauna.
- 247. Calne, Calane ; Chalne, Chalanne.

Therefore, although Melca (No. 37) is never written Meleca or Melaca in the tabulated list of names, it may equally well be so written.

V. Single consonants may be doubled, or double consonants may be rendered by one ; that is to say, *c* and *cc*, *l* and *ll*, *m* and *mm*, *s* and *ss*, &c., are the same ; see—

- 3. Asur, Assur.
- 33. Aran, Arran.
- 44. Amon, Ammon.
- 55. Ribcah, Rebecca.
- 57. Cheturah, Chettura.
- 60. Madan, Maddan.
- 66. Asurim, Assurim.
- 80. Phalu, Phallu.
- 100. Isachar, Issachar.
- 107. Alon, Allon.
- 108. Jaleel, Allel.
- 112. Agi, Aggi ; Hagi, Haggi.
- 113. Sunis, Sannis.
- 118. Aser, Asser.
- 120. Iesua, Iessua.
- 121. Jesui, Jessui.
- 124. Husim, Hussim.

- 128. Jeser, Jesser ; Ieser, Isseier.
- 129. Salum, Sallum ; Silem, Sillem.
- 159. Mupim, Muppim ; Supim, Shuppim.
- 160. Hupim, Huppim.
- 161. Adar, Addar.
- 193. Hivi, Chivvi.
- 202. Aner, Enner.
- 211. Hemor, Emmor.
- 218. Sesai, Sessei.
- 237. Emiud, Ammiud.
- 246. Acad, Accad.
- 247. Chalne, Chalanne.
- 251. Makeda, Makkeda ; Macheda, Macchedah.
- 256. Misal, Missal.

Therefore, although Tidal (No. 42) is never written Tiddal, in the tabulated list of names, it may equally well be so written ; but this and the previous rule may not be taken together, so as to turn one syllable into two, as for instance, Amon may not be changed into Amomon, nor Agi into Agagil although they may be legitimately written Ammon, and Aggi.

VI. The letters *s*, *sh*, *sch*, and *z* are all equivalents of each other : see—

- 1. Sem, Shem.
- 3. Assur, Asshur.
- 7. Us, Uz.
- 10. Mas, Mash.
- 11. Selah, Shelah, Schelach.
- 16. Seleph, Sheleph, Schaleph.
- 17. Hasarmaveth, Hazarmaveth.
- 20. Usal, Uzal.
- 24. Seba, Sheba, Scheba.
- 29. Serug, Sherug.
- 45. Isaac, Ishac, Ischac.
- 46. Hus, Huz ; Us, Uz.
- 47. Bus, Buz.
- 50. Chesed, Cheshed, Chesched, Chazad.
- 51. Haso, Hazo.
- 52. Pildas, Pildash, Pildasch.
- 58. Simron, Zimran.
- 59. Jochsan, Jokshan, Jokschan.
- 62. Jesboc, Ishbac, Jischbak.
- 63. Suah, Shuah, Schuach.
- 64. Seba, Sheba, Scheba.
- 66. Asurim, Asshurim.

- 67. Latusim, Letushim.
- 81. Hesron, Hezron.
- 83. Simeon, Shimeon.
- 88. Sohar, Zohar ; Serah, Zerah.
- 89. Saul, Shaul, Schaul.
- 91. Gerson, Gershon ; Gersom, Gershom.
- 95. Selah, Shelah, Schela.
- 96. Peres, Perez ; Phares, Pharez.
- 97. Serah, Zerah.
- 98. Hesron, Hezron ; Esron, Ezron.
- 103. Jasub, Jashub.
- 104. Simron, Shimron ; Sambran, Zambram.
- 105. Sebulon, Zebulon.
- 106. Sered, Zered.
- 111. Siphion, Ziphion.
- 113. Suni, Shuni, Schuni.
- 114. Esbon, Ezbon ; Osni, Ozni.
- 118. Aser, Asher, Ascher.
- 120. Isvah, Ishvah.
- 121. Isvi, Ishvi ; Isui, Ishuai, Iischui.
- 124. Husim, Hushim ; Suham, Shuham, Schucham.
- 126. Jahseel, Jahzeel.
- 128. Jeser, Jezer.
- 129. Sillem, Shillem, Schillem
- 134. Abieser, Abiezer.
- 137. Sechem, Shechem.
- 138. Semida, Shemida.
- 140. Peres, Perish.
- 141. Seres, Sheresh.
- 143. Suthelah, Shuthelah, Schutela.
- 149. Sabad, Zabad.
- 154. Asbel, Ashbel, Aschbel.
- 158. Ros, Rosh, Rosch.
- 159. Supham, Shuppim.
- 162. Moseh, Mosheh.
- 165. Osee, Oshea ; Josue, Joshua.
- 168. Cus, Cush, Cusch.
- 169. Misraim, Mizraim.
- 177. Seba, Sheba, Scheba.
- 197. Semari, Zemari.
- 201. Escol, Eschol.
- 203. Melchi-sedek, Melchi-zedek.
- 207. Sohar, Zohar.
- 214. Sibeon, Zibeon.
- 215. Sua, Shua, Schuah.

- 218. Sesai, Sheshai.
- 223. Adoni-sedec, Adoni-zedec.
- 232. Achis, Achish.
- 239. Isbi-benob, Ishbi-benob.
- 240. Saph, Zzaph.
- 248. Basan, Bashan.
- 253. Hasor, Hazor, Hhaszor.
- 256. Misal, Misheal.

Therefore, although Sabtah (No. 174) is never written Shabtah or Zabtah, nor Sara (No. 36) ever written Zara, in the tabulated list of names, they may equally well be so written.

VII. The letters *t* and *th* are equivalents of each other: see—

- 9. Gater, Gather ; Geter, Gether.
- 31. Tare, Thare ; Terah, Tharah.
- 34. Lot, Loth.
- 42. Tidal, Thideal.
- 57. Cetura, Cethura.
- 67. Letuscim, Lethusim.
- 101. Tola, Thola.
- 125. Naphtali, Naphthali.
- 126. Jatseel, Jathseel.
- 143. Sutala, Suthala.
- 145. Tahan, Thahan ; Tahath, Thahath.
- 170. Phut, Phuth.
- 174. Sabta, Sabtha.
- 176. Sabtecha, Sabtheca.
- 183. Neptuim, Nephthuim.
- 184. Patrusim, Pathrusim.
- 187. Caphtorim, Caphthorim.
- 219. Tolmai, Tholmai.
- 233. Talmai, Thalmai.
- 238. Ittai, Itthai.
- 254. Taanach, Thaanach.
- 255. Jiphtah, Jephthah.

Therefore, although Thaath (No. 145) is never written Taat in the tabulated list of names, it may equally well be so written or, by Rule L., Tat, Tet, Tit, Tot, Tut.

VIII. The letters *p*, *ph* and *f* are equivalents of each other: see—

- 4. Arpacsad, Arphachsad, Arfachsad.
- 13. Peleg, Pheleg.

- 25. Ophir, Ofir.
- 39. Amraphel, Amrafal.
- 52. Pildash, Phildash.
- 70. Ephher, Ifar.
- 80. Pallu, Phallu, Fallu.
- 96. Peres, Phares, Fares.
- 102. Pua, Phua, Fua.
- 111. Sephion, Sefion.
- 125. Neptali, Nephtali.
- 140. Peres, Pheres.
- 159. Mupim, Mophim, Muffim.
- 159. Supim, Suphim.
- 160. Hupim, Hophim, Huffim.
- 170. Put, Phut.
- 186. Pelistim, Philistim.
- 199. Perizaeus, Pherezaeus.
- 208. Ephron, Afron.
- 213. Putiphari, Phutiphari.
- 225. Piram, Pharam.
- 252. Tapuah, Taphua.

Therefore, although Put or Phut (No. 170) is never written Fut, nor Ephron or Afron (No. 208) ever written Epron, in the tabulated list of names, they may equally well be so written.

IX. The letters *d* and *t* are convertible with each other; and so are *p*, *ph* and *f* convertible with *b*; these latter, viz. *b*, *p*, *ph* and *f* may also be replaced by *v* in some languages.

Instances of the convertibility of *d* and *t* occur in Phut (No. 170) otherwise Phud and Phoud, in Goliath (No. 231) otherwise Goliad, and we find an instance of the convertibility of *p* and *b*, in Piram (No. 225) otherwise Baran; but as the languages, where these changes occur most frequently, do not figure in the tabulated list of names from various Bibles, these changes do not often appear there; they are, however, universally admitted by lexicographers and grammarians: for instance, concerning *d* and *t*, Webster says in his "English Dictionary," "*d* is nearly allied to *t* . . . *t* is convertible with *d*, thus the Germans write *Gut* for *Good*, &c." O'Reilly, in the Grammar prefixed to his "Irish Dictionary," says "In old Irish manuscripts *d* and *t* are written indifferently." Johnson, in his "Arabic and Persian Dictionary," page 295, says "*t* is commutable with *d*, as *tambura* for *dambura*." Stuart, in his "Hebrew Grammar," says, "the sound of the fourth letter of the alphabet, viz. *Daleth* (*d*) is

“like *th* in the English word *that*.” Bunsen, IV. 687, says “As the Egyptians had no *d* in their language, they “could not render the name with greater accuracy than with *t*.” I will, however, give a few independent examples:—

Hebrew Dad (דד), a teat (*see* Proverbs v. 19 and Ezekiel xxiii. 3).

Welsh Did, a teat.

Malayan 127 Dada, the breast.

Greek Titthe, the teat or nipple of a woman's breast.

Welsh Teth, a teat, dug, or pap.

French Tette, the teat or dugs.

Anglo-Saxon Tit, a teat. [breast.

Teat or Tit, the projecting part of the female
Basque—Titia.

Welsh Deru, to act churlishly.

Welsh Teru, to act sullenly.

Sanscrit 359 Tata, father.

Greek Tetta, a friendly but respectful address of youths to their fathers.

Portuguese Taita, the word which children use in Portugal before they can speak plain, as in English Dad or Dadda.

Latin Tata, a dad, daddy.

Circassian 25 Taht, father.

Welsh Tad, a father.

Irish Daid, father.

Romany Dad or Dado, father.

Gyami Tibet Dhada, father.

English Dad or Daddy, father.

Finnish—Taat.

Concerning *b* and *p*, the “Encyclopædia Britannica” remarks, under letter *b*, when treating specially of this letter, “*b* has a near affinity with the other labials *p* and *v*, and is “often used for *p* by the Armenians and other Orientals. “Plutarch observes, that the Macedonians changed *ph* into *b*, “and pronounced Philip, Bilip,” and again, “*p* and *b* “are so like each other that Quintillian observes, &c., &c. . . . “hence in ancient inscriptions and old glossaries these two “letters have often been confounded, several nations still pronounce one for the other, the Welsh and Germans particularly.” Webster, in his “English Dictionary,” observes, “*b* is convertible, *firstly*, with *p* (as in the Celtic *Ben*

“or *Pen*, a mountain); *secondly*, with *v* (as in the German “*Silber* for *Silver*, *b* and *v* being also used indifferently in “Spanish); and, *thirdly*, with *f* and *ph* (as &c., &c.)” . . . “*p* “is convertible into *b* and *f*, sometimes into *v*, and in Greek “into *ph*.” Stuart, in his “Hebrew Grammar,” states that, “the second letter of the alphabet, viz. *Beth* (*b*) is “pronounced like the English *v*, which is also the sound of the “Modern Greek *b*.” In Williams’s “Sanskrit Dic- “tionary,” we read, page 671, “*ba* is often confounded with *va*, “with which some grammarians consider it optionally inter- “changeable.” In O’Reilly’s “Irish Dictionary,” we read, “In Irish manuscripts of late ages, *b* and *p* are written “indifferently, being commutable with each other, as the Latins “wrote *poplicola* and *publicola* indifferently.” The perfect convertibility of these letters with each other accounts for the fact, that *pauper* in Latin is *pauvre* in French, both of which re-appear in the synonymous English words *pauperism* and *poverty*; and both sections of this rule may be well exemplified by the English word *dab*, which thereby becomes convertible into *tap*; these two are really one word, with precisely identical meanings given to them in Webster’s Dictionary, and although *dab* does not look much like *tap* when written, yet if a Jew, or any other thick-spoken person, were to try and say somebody had given him a *tap*, he would really say “he “gave me a *dab*”; the instances which might be quoted are, however, so numerous and well known, that, without further comment, the identity of *d* and *t*, and also of *b*, *p*, *ph*, *f*, and in some languages *v*, may fairly be considered as fully established.

Now what does all this end in? Simply this: God has imparted to this beautiful world five distinct colours, Black*, Blue, Red, Yellow, and Chalk White*; from these, by the simple process of blending them, we produce violet, brown, green, pink, orange, and an endless variety of tints, but they all resolve themselves into the five primitive colours, for every shade that can be found throughout the vast realm of the botanical kingdom in all its varied loveliness, and every tint of colour which has ever been seen by man, is but a mixture of two or more of these five, and to these no man can add, for

* I am well aware that some persons have asserted that black is not a colour, nor white either, but inasmuch as neither of them can be produced from any other colour or colours, that is to say, as neither black nor chalk-white can be produced from either blue, red, yellow, or a mixture of them, they must be as distinct as blue, red, and yellow themselves, and if black and white are not called colours, I know no other name for them.

these, and these only, were created with our creation, and God is the sole Creator. In the same way, God has endowed the world with nine distinct sounds, which for the moment we will consider represented by A, B, C, D, L, M, N, R, S; these may be blended in sound, and represented by other names and characters, until, as in the Irish language, they extend to *a, b, c, d, e, f, g, i, l, m, n, o, p, r, s, t, u*: to these may be added, as in English, *h, j, k, q, v, w, x, y, z*; or, as in the Persian, the number may be increased to thirty-two; or, as in the Muscovite, to forty-three; or, as in the Tartarian and Ethiopic, to 202 each (see *Ency. Brit.* Article "Alphabet" for these last three); or they may, as is the case in the Chinese, be extended to about 80,000 distinct letters or characters (see ditto): but after all, we were endowed with but nine distinct sounds, and all other single sounds are but shades or tints of one or other of these; all words must be expressed by one or more of them, and although mankind have attempted to make distinctions by using shades or tints of sound as if they were the primary sounds, and expressing them by letters denoting these shades, such distinctions are eternally confused and result in nothing reliable, for the distinctions adopted in one place differ from those adopted in another, to such an extent that many words having the same origin no longer appear to have anything in common, until reduced to their primary elements, though such reduction immediately proves the connection between *swift* and *speedy*, or between *baiting* a horse and *feeding* him, not only enabling a person to perceive the connecting links in his own language, but rendering comparison with other languages easy to make, plain to the observer and reliable in the result.

Let us now summarise our subject, on the basis of the English alphabet, into nine results, previously remarking that *j, v* and *w* are letters upon which the less reliance is placed the better.

I. Neither *a, e, i, o, u, y* nor *j* ever change into either *b, d, f, l, m, n, p, r, s, t* or *x*; and very rarely into *c, g, k* or *q*, concerning which see Rule III.; thus *eye* never changes into *bye, dye, rye, &c.*

II. Neither *b, p, ph* nor *f* ever change into either *c, d, g, j, k, l, m, n, q, r, s, t, x, z, a, e, i, o, u, y, w* or *h*; thus *fop* never changes into *lop, sop, top, &c.*

III. Neither *c, g, k*, nor *q* ever change into either *b, d, f, l, m, n, p, r, s, t, z, a, e, i, o, u* or *y*, and very rarely into *j*; thus *cone* never changes into *bone, lone, tone, &c.*

IV. Neither *d* nor *t* ever change into either *b, c, f, g, j, k, l,*

m, n, p, q, r, s, v, x, z, a, e, i, o, u, y, w or *h*; thus *dog* never changes into *bog, fog, log, &c.*

V. The letter *l* never changes into any other letter (unless, *perhaps*, as modern Egyptologists state, it was represented by *r* in ancient Egyptian, but I should never accept *r* as an equivalent of *l*); thus *lack* never changes into *back, sack, tack, &c.*

VI. The letter *m* never changes into any other letter; thus *mill* never changes into *dill, gill, sill, &c.*

VII. The letter *n* never changes into any other letter; thus *nice* never changes into *dice, mice, rice, &c.*

VIII. The letter *r* never changes into any other letter (excepting into *l* as among the Chinese, who, having no *r* sound, call *rice* "lice" when speaking English, as children say "velly" instead of "very," but this is a mere matter of imperfect articulation, and is not a legitimate change); thus *rain* never changes into *bain, cain, main, &c.*

IX. Neither *s* nor *z* ever change into either *b, c, d, f, g, j, k, l, m, n, p, q, r, t, v, a, e, i, o, u, h, w* or *y* (and although *s* is often pronounced like *th* by persons who lisp, that arises from an imperfection in their organs of articulation, and is not a legitimate change); thus *same* never changes into *lame, name, tame, &c.*

We thus have nine primitive sounds, concerning which we have formulated nine results (*viz.* one for each), showing that they never change into each other. I must however explain that, in using the word "never," my strict meaning is, that they never *legitimately* change into each other, for corruptions and irregularities have crept into all languages, but those which affect these rules are so insignificant in number, that I consider myself warranted in retaining the term.

From these nine sounds, namely, A, B, C, D, L, M, N, R, S, with their variants, all spoken languages have sprung. The vowel sound, *viz.* *a* and its variants, was more frequently understood than represented, when occurring between consonants, in ancient writing; thus Peleg, as I have said, was written Plg, and circumstances connected with him, giving rise to words derived from his name, were expressed by intonating the name differently, elongating it, speaking it glibly, or otherwise modulating it, as Peleg, Paleg, Paleeg, Pleg, &c., which, as languages multiplied by dialectic changes, became Beleg, Baleg, Baleeg, Bleg, &c., Feleg, Faleg, Faleeg, Fleg, &c., and the fact, that as people parted company from each other, they daily became less able to keep up the identity of these changes, caused Beleg in one language to mean what Pleg meant in another; added to

this, Joktan, the brother of Peleg, may have been also connected with the same circumstance, therefore Joktan's share in it, being better remembered by some people than Peleg's, it would naturally come to pass that Joktan or Actan came to mean in one language what Peleg, Pleg, Plag, or Plug, meant in another, and thus the languages of the world have grown.

I may here remark, and I hope that the reader will not lose the thread of my explanations while I do so, that there is a great difference in the amount of conviction which words carry with them as having been derived from certain names; for instance, words derived from names like Nun, Misr, Laban, Caslu, Simeon, Moses, Kemuel, Ketura, &c., can change so little that they preserve their identity; while those derived from names like Joseph, Ariab, Jobab, Havila, &c., change so much (and legitimately so change, as anybody may judge for himself who tests the fact by our nine rules of equivalents already given) that it requires great attention on the part of the reader before he can feel sure that the changes are really according to rule, and therefore are not so satisfactory, either to him or to me, as names which change less; but by close examination he will see that the rules have been followed out as strictly in those cases where the similarity of word to name is not readily apparent, as they have in those cases where it is.

The reader will now understand and appreciate the following extract from the Preface of the "Sanskrit and English Dictionary" by Monier Williams, M.A., Oxford, 1872, where that gentleman has very happily illustrated this matter, *viz.*:—"A Semitic root may be described as a sort of hard framework, generally consisting of three consonants, which resemble three sliding but inflexible upright limbs, movable hither and thither to admit on either side the intervenient vowels; these are of the utmost importance to the diverse colouring of the radical idea, but their presence, within and without the rigid framework of the root, is almost overpowered by the ever prominent consonantal skeleton. In illustration of this, we may take the Arabic root K T B thus:

"K a T B——writing.

"K a T i B——a writer.

"K i T a B——a book.

"K i T B a t——an inscription."

Beyond this the author goes into compound words, which, if repeated here, would only confuse the reader. I shall therefore quote him no further, especially as I cannot agree with all he says on the subject; so far, however, his illustration is remarkably good, and the only further observation I need make

upon it is, that if by the word *Semitic* he means *Shemite*, he might also have said *Hamitic*, *Japhetic*, for it applies to words derived from all their names, and from the names of their sons, grandsons, &c., in fact, to all human language.

Having so far disposed of the matter of sound, our next subject will naturally be the various alphabets; these, as I have already said, vary in the number of letters they contain: in fact, in the native language of New Zealand there is no *B, C, D, F, G, J, L, Q, S, V, X, Y* or *Z*; in the Quichua language, used by the ancient Yncas of Peru, there was no *B, D, F, G, J, V, W, X* or *Z*; in Irish and Gaelic there is no *J, Q, K, V, W, X, Y* or *Z*, and no word begins with *H*; in Anglo-Saxon *J, K, Q, V* and *Z* are not used; no word begins with *Sh* in Greek, Latin, Anglo-Saxon, Irish, or Welsh, nor in the latter language does any word begin with *Th*. In Arabic there are three letters, or signs, written thus \aleph , ϵ , ζ , called respec-

tively *Alif*, *Ayn* and *Hamza*; I have uniformly followed the various renderings of *alif*, viz., *a, i, u*, as given in Johnson's "Arabic Dictionary," appended to each word; regarding *ayn* he says (page 830) "the power of this letter is that of *alif* pronounced with greater exertion of the throat not easy to be explained, the Roman alphabet does not furnish any character of similar power" . . . (page 2) "*hamza* like *ayn* is uttered by a compression of the muscles of the throat, but is not so deep nor so strong a guttural as that letter, it has no equivalent in the Roman alphabet." No letter having been given in the Dictionary as the equivalent of these, I have uniformly used *a* as their representative, which is the nearest substitute I know of, and quite answers the purpose in a matter of this kind.

Now turning to Hebrew, we read in Stuart's Grammar: "The first letter of the alphabet, viz., *Aleph* had a feeble sound, scarcely audible, like *h* in *herbs*, and lighter than *h* in *he*; in practice it is generally treated as destitute of any sound . . . the letter *Ayin* we do not sound, it is often exchanged for *Aleph*, it had a feeble sound not easily distinguished, and it is perhaps safest to pass it over without sounding it," but as these letters often stand between two consonants, and when not writing in Hebrew letters it is necessary that they should be represented by some vowel, I have in like manner always used *a* as their equivalent; so also in cases where no vowel is used, say in *Peleg*, written 'Plg in Hebrew, as I have given it in the Hebrew column; all sorts of vowels have been arbitrarily inserted between these letters in

order to articulate them, as the tabulated list of names will show. I have, however, uniformly used *a*, when quoting a Hebrew word, thus, "Plg or Palag." I must now speak of the Hebrew points, concerning which we read in the eighth edition of the "Encyclopædia Britannica," article *Language*: "The old Hebrew became extinct as a living language about 500 years B.C.; a thousand years afterwards the Masoretic points were added to assist in its pronunciation," and in Article *Philology* we further read, "Babylon became the chief seat of Jewish learning, and it was here in 506 A.D. that the Masora of the Law was first committed to writing. The school of Babylon flourished till the year 1037 A.D., and from this proceeded the thriving branches of Jewish literature, which were transplanted to Italy, Barbary, and Spain, about 900 A.D. These learned Jews not only devised an elaborate system of grammar, which still holds its ground to the great detriment of comparative philology, but they endeavoured to fix the pronunciation of the sacred language by a system of vowel points which came into use about the sixth or eighth century A.D., and while they seem to have dealt rather arbitrarily with the text itself, they sought to fix its interpretation by an elaborate contrivance of points and accents." This and the fanciful perversions of modern Hebraists have resulted in so disguising and distorting the language, that the very strong resemblance which it really bears to other languages can only be detected by casting all these innovations aside; the reader will therefore be quite prepared to hear that I have entirely ignored these Hebrew points, and will, I am sure, think with me that it is better to read the language as it was written by Isaiah, Jeremiah, &c., than as it was improved out of all knowledge more than a thousand years after it had ceased to be a living language. I would have said that it is better to read the language as it was written by Moses, but that for a reason I will now explain, the Hebrew as we now have it, in the books of Moses, &c., can not be the language in which he wrote. Moses, in fact, must have written in Egyptian if he wanted his followers to understand him, which it is evident he did, for it is specially stated in Deut. xxxi. 11, that he gave orders to the priests that what he had written should be read "before all Israel in their hearing," and we are told in Joshua viii. 34, that this was done. I say, therefore, that he must have written in Egyptian, because the language of "all Israel" at that time, must have been Egyptian, and that language, such as we have it now before us in the monuments and papyri of that and other periods, is very different from the

present so-called Hebrew. This word "Hebrew" comes to the Israelites by their descent from "Abraham the Hebrew" (Gen. xiv. 13), he being descended from Eber or Heber in the sixth generation, and as Abraham left the land of his fathers and lived among the Canaanites, and as his son Isaac, his grandson Jacob, and his great-grandsons by this line lived among them also until, during 215 years, they had increased to 70 persons, they must then have spoken a Hebrew-Canaanite language; but these 70 persons then went into Egypt and remained there until they died, 215 years elapsing from the time these 70 entered Egypt until their *reputed* descendants, numbering 2,500,000 persons, or thereabouts, left the country. These must have then spoken a language almost pure Egyptian, that is to say, Egyptian with a little Canaanite in it, but a much less proportion of Hebrew in it; for, taking the Bible as we have it, we see in various ways how closely they were connected with the natives. During their subsequent residence in Canaan their language must in the same way have become more or less Canaanite again as the centuries rolled on, therefore it matters little whether it ever became more genuinely Hebrew or not (as it may have done by marriage with the original Hebrew stock descended from Heber, outside the line of Abraham, Isaac, and Jacob), or whether that which is now called Hebrew is really Canaanite, as many students affirm, for the fact equally remains the same, namely, that any records written at the time of the Exodus would necessarily have been almost pure Egyptian, and would have subsequently required translation into the Hebrew as we have it in the Scriptures, which, as I have already said, is totally unlike the Egyptian, as we have it now before us in the Egyptian monuments of that period. Such a work of translation into its present so-called Hebrew must have taken place as the knowledge of Egyptian faded out, say half-way between the Exodus and the time when, as we have seen in the previous chapter, they had lost their language again during their Babylonish captivity, *viz.*, in Ezra's days, and spoke Chaldean only. Now, half-way between the Exodus and this time would be from 400 to 500 years after the days of Moses, namely, between the time of Samuel and Solomon; such being also the very period at which a large class of modern students affirm that the Old Testament was really *written*, and they further maintain that it must therefore be untrustworthy concerning events previous to that time, as, not being contemporaneous with such events as the Exodus, &c., the writers were not witnesses, and consequently their writings cannot be a genuine historical

record. In fixing the period as above, these students have been guided by that keen scent upon such subjects which a philologist acquires, and by means of which any language of any period can be discerned from the same language of another period, as readily as an Englishman of to-day could discern that a work supposed to have been written by Alfred the Great, or William the Conqueror, was not genuine, if it were presented to him in the English of Chaucer's time; but, inasmuch as that which we call Hebrew, or most ancient known language of the Bible, can be at most but a translation of the original, as far as the early parts are concerned, their argument, which would apply if they had been *written* for the first time in Solomon's days, does not apply if they were merely *translated* then, as I say they were, and this translation is probably at the bottom of that which, ever since it was first pointed out, has been a mystery, namely, why God is continually spoken of in one verse as אלהים or אלה viz., *Al, Alh* (or *Alah*), *Aloh* or *Alhym*, and in the next verse as יהוה viz., *Yhoh, Yhuh, Yhwh, Yhvh*, or *Yahvah*; if this had been confined to the books of Moses only, this would have been strange enough, but as the same peculiarity is observable in subsequent books, extending over several centuries, such as Joshua, Judges, Samuel, Kings, &c., it was argued that no such peculiarity of diction could have been common to all these writers, and therefore that it must have all been written at one time, which time as I have said has been traced, by the style of the Hebrew, to the period between Samuel and Solomon; but if all the earlier books were merely translated then, as I maintain they must have been, there is no mystery in God being continually called by two different names, for we have only to suppose two persons working together in sections, sometimes long ones and sometimes short, the one using *Alhym* by force of habit to express God, the other using *Yahvah* for the same reason, and the whole thing is clear; however, in addition to the reason I have already given for coming to the conclusion that Moses must have written in Egyptian, and that his books were translated, at a later date, into the present so-called Hebrew, I shall show in Chapter IV. that if the Pentateuch had been written during the days of Moses, in the language which now passes for Hebrew, it would have been totally unintelligible to anybody, as many of the most important words could not have existed in any language with the meanings they there convey until long after his time. I need, however, say no more about Hebrew at present, but will proceed to the next branch of our subject.

I have mentioned the by-gone Incas of Peru among the witnesses whose testimony I shall call, to prove that which I have to say, but as it may not be generally known what language they spoke, and as I quote no words as Incan or Yncan, and say nothing of Peruvian, which at the present day is chiefly Spanish, I will quote the words of the chief English authority on the subject.

“During the period of Yncan ascendancy, Quichua superseded all the other dialects as the language of the governing race; it was the language of a people far advanced in civilization, it was assiduously cultivated by learned men for centuries; and it may, therefore, be selected as the most perfect of the extensive American group of languages . . . ere long perhaps it will fade away entirely from the memory of living generations, with it will disappear the richest form of the great American group of languages . . . with it will be lost all the traditions which yet remain of the old glory of the Yncas, all the poems, elegies and love songs which stamp the character of a once happy people.” See pages 2 and 3 of the Introductory Chapter of “Contributions towards a Grammar and Dictionary of Quichua, the language of the Yncas of Peru,” by C. R. Markham, F.R.G.S., F.S.A., London, 1864. In quoting Quichua it will, therefore, be understood that I am quoting the language of the Incas.

There is another language concerning which I must speak, and still more specially, *viz.*, the Chinese, as it is remarkably peculiar: I do not allude to the mode of writing, though that is singular enough, but to the great peculiarity of the spoken language. In the first place, it consists entirely of words of one syllable; for although, in some cases, two words, of one syllable each, are joined together, as in our English words *horseman*, *coachman*, *penman*, *ploughman*, &c., it contains no indivisible words of two syllables, such as *butter*, *apple*, *jacket*, &c., far less words of more than two. It is not only, however, in being exclusively composed of one-syllable words, that the Chinese language is peculiar, but it is that such words as there are, vary so little in sound; for, roughly speaking, the following are the only sounds, and, therefore, the only words in the whole language, *viz.* :—

E, Yih, Ya, Hae, Wei, Ho, Woo, Yaou.

Peih, Po, Pho, Fa, Fuh.

Ke, Kwei, Kow, Ko, Keuh, Gih, Go.

Gaou, Chaou, Jih, Jo, Jaou, Juh.

Te, To, Tou.

Le, Leih, Luy, Lo, Luh.

Me, Meih, Meaou, Mo, Muh.

Ne, Neaou, Nuh.

She, Tseih, Shi, Sow, Tso, Saou, Shu.

Urh.

Yan, Han, Wan, Yuen, Yang, Hwang, Yung.

Pwan, Fun, Bang, Ping.

Keen, Kin, Keang, Kung, Gan, Chen, Chin, Jen, Jin, Chang,
Chung, Jing, Jung.

Tan, Teen, Ting.

Lan, Lin, Ling, Lang.

Man, Mang, Ming, Mung.

Nan, Nun, Ning, Nang, Nung.

San, Tsan, Sin, Tsin, Shin, Seang, Tsing, Tsung.

There are a few more, but they are all slight variations of the above, such as Lae, Leuh, Luh, &c., affecting the vowels only; and while there are many thousands of distinct characters, all the variations of sound, however minute, are given on *one* page in Part II. Vol. I. p. xx., of Morrison's "Chinese Dictionary." On this page they will be found alphabetically, and the variations are there called "Order and Number of the Syllables," which amount to 411; and in Part I. Vol I. p. 10, will be found another table, all on one page also, containing all the recognised radicals, *viz.*, 214.

From the above it will be observed that the language consists, *firstly*, of a pure vowel sound; *secondly*, of a consonant followed by a vowel or combination of vowels; *thirdly*, of the sound "Urh"; and *fourthly*, of a consonant and vowel or vowels, followed by *n* and *ng*. Sounds like Bab, Bok, Bil, Cam, Cum, Dos, Dot, Fid, Ham, Hog, Hul, Sem, Cus, Put, or, in fact, combinations of any two consonants of which *n* or *ng* do not form the final, are therefore excluded; and yet with an exercise of the organs of speech, which varies but little more than the sounds uttered by a cat, it is a patent and certain fact that a nation of people comprehending one-third of the whole human race, manage to make themselves understood by each other in all the varieties of circumstances, and in all the complications of a life, in many respects highly civilised, which day by day occur. How such sounds can possibly be made to convey a distinguishable reference to matters, as distinct as a man, a cloud, a pig, a canary, good, bad, hot, cold, little, big, a river, a mountain, a field, a poultice, a knife, a table cloth, a mutton chop, mashed turnips, the scurvy, a pair of breeches, a tallow candle, tin, brass, leather, an onion, a priest, the stomach ache, a butcher, sight, smell, hearing, a star, a lawyer, dry, wet, pens, ink, wine, gravy, a box, a whip, physic, trees, light, darkness,

and all the thousands of other distinct subjects of human conversation, is in itself marvellous; yet it is nevertheless a fact, and not only is this done, but speaking approximately, *each one* of these sounds expresses what at first sight appears to include *all* these subjects and meanings; in fact, it would appear that any one of these words may be so pronounced, intoned, accented or otherwise varied, so as to mean anything and everything; yet, in reality, this is only partially so.

The great variety of meanings expressed, however, by any one of these sounds, and intelligibly expressed too, by the people of China in their intercourse with each other, is really almost as surprising, to those who have revelled in the bold variations of Dik, Fil, Ru, Cus, Pop, Mut, Fus, Gum, Shik, &c., as it would be to know that the monotonous howl of a dog conveyed each night, to other dogs, a varied fund of information concerning every member of the household *mentioned by name*; such, however, is the fact, and it is a remarkable instance of how the minutest differences may become intelligible to those whose attention is wholly concentrated upon them.

Now, whether it is because the paucity of variation in sound has been considered an evidence of primitiveness in the Chinese language, or whether it is because the Chinese have claimed, in a vague indefinite manner, an antiquity for their nation ten times greater than the Bible records award to the race of man, I shall not pretend to decide; but certain it is that a preposterously erroneous supposition has got abroad that after the sons of Noah had shown themselves unworthy of him, by building the tower of Babel, he and his wife went away from them, and founded another nation, in the far east, now known as China; this theory, I must however add, does not emanate from China, where a world that is only 6,000 years old would be looked upon as quite a modern institution, but so thoroughly has it been accepted, that we read as follows:—"It is universally allowed, that if Noah was not the founder of the Chinese monarchy, it was some of his grandchildren at a very early period; their form of government resembles the Patriarchal, which is in favour of Noah's being their founder, and &c., &c." (*See Ency. Brit. Article Bridge*).

To look for words in Chinese which might betray connecting links with, and, therefore some knowledge of, persons living as recently as the antediluvian Adam, Eve, Abel, Seth, Lamech, Methusaleh, &c., or the sons of Noah, Shem, Ham, and Japhet, with their sons, Gomer, Magog, Tubal, Elam, Arphaxad, Phut, Mizr, &c., is manifestly out of the question, as, neither of them, nor of Abraham, Isaac, Jacob, Rachel, Moses, Caleb, Joshua, nor

of any such like names, is there a trace in the records of China, as conveyed by their recognised histories, or by their unconscious records in the shape of etymology, *for they have no such sounds*; yet, in the few sounds their language does consist of, is contained the proof, that although they have been cut off from all other nations from the remotest known period of their national existence until recently, their language is not as old as Jacob, for it contains in itself records of Leah his wife, identified as referring to her, individually and personally, by expressing with the sound of her name various acts and circumstances narrated of her in the book of Genesis; neither is it as old as the days of Ahi, son of Benjamin, who was born about 1690 B.C., and went down into Egypt with Jacob and his family during the famine, for although we have not in his case, as in that of Leah, any detailed history of matters concerning him personally, the Ben-jaminite character of a large number of Chinese words derived from his name is unmistakeable, as we shall see; and unless there were two unrecorded Hamites respectively named Toi and Uria, who lived before the king Toi, who congratulated king David upon his victory over the Syrians about 1040 B.C., and Uria, whose wife David took in 1035 B.C., it is not even as old as that date, for there are many words in the language derived from two Hamites so named; I should, however, be inclined to think that such is the case, and that there must have been some earlier Hamites named Uria and Toi (otherwise called Togi), as Hamite connections are found for these sounds in the Egyptian, Accadian, Assyrian, and Hebrew languages, which are doubtless older than that date, *viz.*, 1040 B.C. As regards Leah, and Jacob's sons and grandsons, from whose names words have been coined in Chinese, there can be no mistake about the period when they lived, *viz.*, about 1690 B.C., and therefore the Chinese language cannot possibly be over 3,600 years old, as it is to so great an extent built upon them.

Now whereas Egyptian, Hebrew, Arabic, Latin, Icelandic, New Zealand, and in fact every other language, contains words varying greatly in sound, all more or less coinciding with names like Shem, Ham, Cush, Phut, Mizr, Elam, Sala, &c., &c., the Chinese contains only words traceable in sound, to Noah, Sin, Toi, Shua, Leah, Ahi, Aor, Pua *alias* Fua, Tahan and Nun, with perhaps Chanaan, Enoch *alias* Chanoch, Benjamin, Menasseh, and Goni, squeezed into Chin, Yang or Chang, Bang, Mang and Gan; the only remaining root sounds in their language being Keu, Gou, Meaou, Yan, Lan and Ling, for none of which do the Mosaic genealogies furnish any original, and there are no other known genealogies in existence, commencing with

Noah and his sons. Now concerning the above names, reproduced in the sound of Chinese words, we have on the Shemite side, Anoch, Shua, Suni, Aor and Goni, which practically tally in sound with Anak, Shua, Sini, Uria and Cna, (*viz.* Canaan), on the Hamite side; and in examining the Chinese words derived from these sounds it will be hereafter seen that they convey both Hamite and Shemite connections of meaning, as those connections are evinced by such history as exists, and by the light of less peculiar languages. This brings us face to face with the fact, that the Chinese language is primarily founded on the name of Noah, with Enoch, Shua, Leah, Benjamin, Ahi, Aor, Fua, Suni, Menasseh, Tahan and Nun on the Shemite side; and with Canaan, Sini, Anak, Shua, Toi, Uria, and Tanach on the Hamite side, coupled with the unknown names of Keu, Gou, Meaou, Yad, Lan and Ling, and that every word in their language coincides in root with one or other of these names, and in fact is but an intonated variation of it; but by what possible theory could a language have been built up in an isolated corner of the far east of Asia from the names of Noah, the two Anak's, the two Shua's, the two Chin's, the two San's, the two Aor's, and the rest, to the exclusion of their ancestors, contemporaries or descendants, such as Shem, Ham, Japhet, Gomer, Mizr, Put, Elam, Heber, Jacob, Rachel, Dan, Gad, &c., I think it would be useless to speculate; the company is too ill assorted, and lived at periods far too wide apart, for the individuals, or those exclusively descended from them, to have ever come together as a distinct people. But still the facts are firm and fixed, from these names the language has been formed, and therefore it must have grown in another way; how the facts have come about I am not called upon positively to determine, it is only incumbent on me to show that they are facts, which I shall do, and although I will go so far as to suggest what appears to me the solution of the enigma, it will not affect my position, on other subjects, whether that elucidation of it is correct or not.

It appears to me then, that at some period about the time of the Exodus under Moses, when all the countries bordering on the centre of population were in commotion, a large section became severed from the rest by war, famine, plague, or some such cause, and, having successfully fled from the scene of calamity, determined to remain severed: for this reason they seem to have gone as far away, in the direction they happened to be, as it was possible to do, travelling on in fact until the Pacific Ocean barred their further course. I say it must have been a large section, because the Chinese muster about a third

of the whole human race ; but I do not for that reason conclude that when they started away they formed anything like so large a proportion, and I attribute their relatively greater increase to their comparative freedom from those devastating wars which have, over and over again, fearfully reduced the population of the earth. I have placed this supposed migration at about the time of Moses, but I should not be surprised if it took place as late as the days of Solomon, or even when the Assyrian kings were annually leading forth large armies to ravage the countries all around them, say, between the years 820 B.C. and 540 B.C. That those who thus fled eastward were not exclusively composed of either the race of Shem or the race of Ham may be considered certain, for they combine the superstitious nature of the one with the industrious habits of the other ; but whether they were a mixture of both, or whether their remarkable similarity of appearance, from end to end of their entire population, is due to their all belonging to the race of Japhet, I shall not now pretend to say, for all these things will tell their own tale when the last chapter of this book is being acted on. In their migration (which must have taken place after 1690 B.C., but which may have occurred as late as the days of Shalmanezer, Sargon, or even Cyrus, say from 820 B.C. to 540 B.C.), they no doubt travelled under the leadership of some one master mind, who decided to keep them a people apart, not only by distance, but also by obliterating all memories of their past connection with other peoples, and to this end not only forbade all historical teaching for several generations, but invented a new and artificial language, to take the place, by force of school teaching, of the natural language they must then have spoken, for the Chinese tongue bears evident signs of having been manufactured by one mind on a wonderfully conceived system, and has no appearance, as a whole, of that irregular spontaneous growth which all other languages have, and which arose from their having been built on the acts and peculiarities of many men chronicled by association with their names as already explained. It was of course impossible to invent sounds utterly unknown elsewhere, but by limiting them to so few, a similar purpose was accomplished ; practically speaking, these are A, E, I, O, U, Pa, Ka, Ta, Fa, Ga, Ja, La, Ma, Na, Sa, Ur, An, Pan, Kan, Tan, Fan, Gan, Jan, Lan, Man, Nan, San, Ang, Pang, Kang, Tang, Fang, Gang, Jang, Lang, Mang, Nang, Sang, and these be it remembered are words, not letters, although they are evidently based upon A, B, C, D, E, F, G, I, J, L, M, N, O, R, S, but with the extraordinary provision that they should never be followed by any other conso-

nant than *n*, or *ng*; to each of these words he attached a string of arbitrary meanings, which by systematic teaching were drilled into the minds of his people, but which, being arbitrary, and having had no basis in fact, though still surviving, chronicle no historic truth. All traces of Shem, Ham, Japhet, Gomer, Mizr, Put, Elam, Asshur, &c., who, being sons and grandsons of Noah, must have once been known to the ancestors of any nation, no matter which, naturally faded out of the minds of these people and their descendants, as such sounds were not among their new language; but as regards words which had sprung from the acts and names of Noah, Enoch, Sini, Shua, Anak, Leah, Ahi, Aor, Pua, Tahan, &c., these remained with them whether they would or no, because their new language also contained these sounds, and the former meanings became welded to the new, forming, as far as these people were concerned, all that was left of their original tongue, and consisting of about 3,000 or 4,000 words, which I shall hereafter quote, as I introduce each name in succession, and with it shall often give the fellow word with same meaning in one or more languages, as spoken in places with which no communication has existed with China for over 2,000 years until recently, as for instance Central Africa or Peru, showing that these words *must* have had a common origin, and that while the rest of their language, being of arbitrary and artificial growth, tells no historic tale, these 4,000 words form part of the original consecutive and consistent chain of evidence, left to posterity, by men who lived within the centre of population, which embraces Egypt, Palestine, Assyria, Persia, Chaldea, and Arabia, before the Chinese migrated from that radius; for the identity of these 4,000 words, with others found scattered throughout the rest of the globe, is too exact, and the number is far too great, for the similarity to be the result of accident: and therefore, whether I have solved the enigma of *how* these words became part of a language, otherwise so unlike all others, or whether I have not, the facts remain the same, and these words were derived from the acts and peculiarities of Anoch, Shua, &c. as chronicled by association with their names, the evidence of which will be seen under their several names, in their proper places, further on.

There are a few languages such as the Zulu Kafir, the Bambarra African, the New Zealand, the Fijian, &c., which have a peculiar habit of using reduplicated words; similar, in fact, to the French word *Bonbon* "a sweetmeat," which really should be written *Bon-bon*, and finds its true equivalent in the English nursery term of *Goody-goodies*, which includes all sorts of nice things; I allude, for instance, to words like

Zulu Kafir	Bilibili, plentiful supplies of nice food.
Bambarra A.	Woyowoyo, a bell.
New Zealand	Iriiri, to baptize.
New Zealand	Horihori, a lie.
New Zealand	Hakihaki, the itch.
Fijian	Karokaro, the itch.
Fijian	Timitimi, a kind of club.
Fijian	Culacula, a kind of club.
Fijian	Lialia, crazy.
Fijian	Garogaro, hungry.
&c.	&c. &c.

All of these I have treated as if written Bili-bili, Woyowoyo, Iri-iri, Hori-hori, Haki-haki, Karo-karo, Timi-timi, Culacula, Lia-lia, Garo-garo, &c., whether thus written with a hyphen in the Dictionaries, as they sometimes are, or whether they are not; I have, in fact, treated them as being mere reduplicated forms of Bili, Woyo, Iri, Hori, Haki, Karo, Timi, Cula, Lia, Garo, &c., and have included them with such sounds.

Passing now from such special remarks as have been necessary concerning Hebrew, Quichua, Chinese, Fijian, &c., apart from their grammatical peculiarities, our next care will be to explain, although very briefly, a few matters of detail concerning dictionaries and grammar. We have seen by the extract already quoted from the Sanscrit Dictionary how words have been made by inserting vowels between the consonants composing the framework of the language, beyond this there are the terminations and prefixes. Concerning terminations, these vary in different languages; in Latin the verb "*amare*, to love," is inserted in the dictionaries as *amo*, which really can only be used in conjunction with the pronoun *ego* (expressed or understood), and the two together mean "I love"; the root is merely *am*, the *o* and *are* being terminations which vary all through the moods and tenses of the verb; now in French dictionaries, verbs are inserted in the infinitive, thus, "*aimer*, to love," the root of this is *aim*, corresponding to the Latin *am*; and the final *er*, which I am obliged to insert in quoting literally from the Dictionary, must be considered as having nothing to do with the word, being no more connected with the root of it than a picture is with the wall on which it hangs; most people know this, but there are not so many who know that, in Persian the infinitive of regular verbs is formed by the termination of *idan*, instead of *er*, *ir*, *oir*, or *re*, as in French, and *are*, *ere*, or *ire*, as in Latin, consequently that *idan* is a mere tassel or appendage, forming no part of the real word, thus "*guzidan*, to choose," is merely *guz*, corresponding with

the English word “*choose*,” I shall nevertheless be obliged to insert it as *guzidan*, and not *guz*, when I quote from Dictionaries ; in Anglo-Saxon again, the infinitive ends in *an*, *ian*, or *on*, thus, “*lufian*, to love, *lufode*, loved ; *segelian*, to sail, *segelede*, sailed ; *bærnan*, to burn, *bærned*, burned,” in each of which the real word is simply *luf* (corresponding with the English *love*)—*segel* (being the equivalent of the English *sail*) and *bærn* (corresponding with the English *burn*) the finals, *ian*, *an*, *ode*, *ede*, *ed*, being the mere masquerade clothes which disguise the wearer ; in Polish the infinitive ends in *c* or *ac*, the Turkish ends in *mek* or *mak*, while in Eskimo there are five conjugations, ending respectively with *kpok*, *rpok*, *pok*, *ok*, and *au* ; in Irish the verbs are quoted in the first person present indicative, thus “*mealaim*, I deceive,” which in the preterit changes to “*mhealas*, I deceived,” and in the future to “*mealfad*, I will deceive,” the final *im* has therefore to be always discarded from the word, as so quoted, when looking for the root ; most languages have peculiarities of this sort (for few indeed are so simple as the English, barring a few incongruities between the spelling and the pronunciation of words), the verbs in Hindustani, for instance, are quoted in the infinitive, which is formed by adding *na* to the second person singular of the imperative, which is the root of every verb in the language, thus, *Duor !* run ! is inserted as “*Duorna*, to run” ; the Mantchou-Tartar verbs, again, end with *mbi* or *mpi* in the first person present indicative, in which form they are always inserted in the Dictionary ; so, too, in the Quichua language, with this difference that, instead of *im* or *mbi*, the present indicative ends in *ni*, which, like the Saxon *ian*, the French *er*, *ir*, *oir*, or *re*, the Latin *are*, *ere*, or *ire*, the Persian *idan*, the Polish *c* or *ac*, the Turkish *mek* or *mak*, the Eskimo *kpok*, *rpok*, *pok*, *ok*, and *au*, the Irish *im*, &c., &c., forms no part of the verb ; the reader will only be called upon to remember these so far that if he saw a quotation thus—

English	Lead, to guide
Latin	Leado, to guide
French	Leader, to guide
Polish	Leadac, to guide
Anglo-Saxon	Leadian, to guide
Persian	Leadidan, to guide
Turkish	Leadmek, to guide
Hindustani	Leadna, to guide
Mantchou-Tartar	Leadimbi, to guide
Eskimo	Leadrpok, to guide
Quichua	Leadini, to guide
Irish	Leadim, to guide

but some of which strictly mean "I guide," he would then understand why I deduce them all from *Lud*, *Loud*, *Lod*, *Lyd*, or *Lihad*, even if I could not adduce any word like the above English one, *viz.* without the grammatical termination peculiar to certain languages; the above words are of course only imaginary, as *Leadimbi* does not mean "to guide," in Mantchou neither does *Leadidan* in Persian; but I have kept the English word intact, merely Latinising, Saxonising, and Persianising it, &c., to elucidate my meaning. As a general rule, the real root of a word, as far as terminations are concerned, may be obtained by cutting off all that varies, when declined, conjugated, &c., thus the root of *love*, *loving*, *loved*, *loves*, is *lov*; and at times, as I quote from Dictionaries as they stand, I have been obliged, for want of any word being there inserted on the subject without a terminal, to quote two words having different redundant finals, to show that neither of them are radical.

Now as regards prefixes; in giving such words derived from names I have not followed them up with their prefixes, for instance, in cases such as *merge* and *do*, I have ignored *emerge*, *submerge*, *immerge*, in the one case, and *undo*, *outdo*, *overdo*, &c., in the other, as instead of elucidating the meaning of the root they totally alter it; there are many of these prefixes, such as *be*, *con*, *pre*, *pro*, *mis*, *sub*, *dis*, *de*, *un*, *fore*, *in*, *ex*, *ad*, which change *low* into *below*, *firm* into *confirm*, *fix* into *prefix*, *lapse* into *prolapse*, *demeanour* into *misdemeanour*, *divide* into *subdivide*, *allow* into *disallow*, *merit* into *demerit*, *do* into *undo*, *sight* into *foresight*, *active* into *inactive*, *press* into *express*, *minister* into *administer*, &c., &c., and unfortunately English is by no means the only language, where these expressive little syllables, which originally were *bonâ fide* prepositions, *placed*, as distinct words, *before* the one they were designed to qualify, have been improperly allowed to become part of the words whose roots they at first sight disguise; this is very important, as, for instance, in the case of *low* and *below*, if *low* is really derived from *Leah*, sister of Rachel, and any person, ignorant of the fact or forgetting it, turns to the word *below*, not knowing that *be* is an ordinary prefix, he would probably derive *below* from *Bela*, son of Benjamin, which would be a palpable error, but one very likely to occur in a foreign language; one of the most troublesome of these prefixes, perhaps, is the Oriental *M*, *Ma*, or *Mu*, which, in Arabic, Turkish, Hindustani, Malayan, and Swahili is of such enormous application that it seems to have shaken the belief of grammarians in the soundness of root of almost every word commencing

ours, the words do not appear in the English sequence, and as I have not inserted the native characters, in addition to the English equivalents, the entries in the several Dictionaries would often be very difficult to find. It is for this reason, therefore, that in these languages I have, in *each* case, appended to the name of the language the page of the Dictionary in which the word and its meaning, as I have quoted it, occurs, and I should have done so in the Assyrian and Accadian, but that the book quoted from is so small that I did not think to do so until now writing—which reminds me that the character of the Mantchou-Tartar being different, the page should have been quoted in that case also, but, as the vowels used are in English sequence, the words are very easy to find, and being now wearied in sight, and anxious to see my work published, the reader will, I am sure, excuse my going over these books again, to fill in the pages for words I shall hereafter quote from these languages, which can readily be done in the next edition. The words *Mantchou-Tartar* and *Romane* have been printed *Manchu-Tartar* and *Romn* when occurring in column matter, for the sake of economising space, but for no other reason, while *Hindustani* and *Chinese* are for the same object sometimes printed *Hindu* and *Chin*. There are two works considerably quoted from, namely, “The African Poly-*glot*,” and Hunter’s “Non-Arian Languages”; to save space *A. I. B. N. S.* and *T.* have been respectively substituted for *African*, *Indian*, *Bengali*, *Nepaulese*, *Siamese* and *Tibetan* after the name of the dialect, when that name is long—thus, *Akumtulufu A.* stands for *Akumtulufu African*, and *Chepeng N.* stands for *Chepeng Nepaulese*.

In order to facilitate that examining, or “checking,” of my work, which I should wish the reader to do for himself, I have annexed the word “*Supplement*,” “*Addenda*,” “*Appendix*,” &c., as the case may be, whenever I have quoted a word from a Dictionary, which, having been omitted from the body of that book, has been placed at the end thereof under one of the above titles. For the same reason, when giving Hebrew words, I have invariably annexed extracts from the Bible, showing where these words may be found to have been used, and translated as I give them; the chapters, verses, and quotation itself having been extracted from Wigram’s *Hebrew and Chaldee Concordance of the Holy Scriptures*, but the rendering of the Hebrew letters as given by him being my own, and according to the equivalents given a few pages back; I have annexed the actual Hebrew characters as furnished by Wigram, ignoring his equivalents, which have been framed with the vain wish to profit

by the unprofitable system of Hebrew points, and which are consequently utterly subversive and delusive, agreeing with nothing, and like nothing but themselves, unless with a very great deal of "make believe," and a supposing of letters to be mute which he himself has added ; all of which involves such a shutting of eyes, rolling of tongues where the uvula should be, and emitting of sounds from the digestive organs, with such acquired imagination in delicacy of ear, as to be a fine art in itself, not worth acquiring, because it is all wrong. In fact, in the Egyptian, Assyrian, Chinese, Arabic, Persian, Turkish, Circassian, Hindustani, Sanscrit, Malay, and such other languages as were, or still are, written in a character different to the Roman letters used in English, I have omitted the original characters, as given with each word in the several Dictionaries, *because* I accept the equivalents in English letters as therein supplied in each instance, and I insert those equivalents instead, so that all may read ; but in the Hebrew, where I utterly reject the equivalents as given by Wigram, in his *Hebrew and Chaldee Concordance of the Old Testament*, which is the only English one I am acquainted with, I have invariably inserted the Hebrew characters, as given by him, in juxtaposition with my equivalents of them, according to the equivalents for each letter which I gave some thirty pages back, when speaking of my rendering of Hebrew names in the Hebrew column of the general list of names, upon which system I have worked throughout, and the correctness of my equivalents will be seen further on by its remarkable similarity to other languages quoted at the same time. It will be remembered that Hebrew is read from right to left, and not from left to right as English is.

In giving the extracts from Dictionaries I have left out the accents used to denote whether vowels were pronounced long or short, whether they were grave or acute, &c., as the musical intonation used has nothing to do with the root, in fact, vowels can not form part of the root, unless they occur at the commencement of a word ; for the same reason, when rendering the Greek into English letters, I have made no distinction between the long *e* and the short *e*, or the great *o* and the little *o*, while in languages where diphthongs are used I have usually resolved them into their component vowels, thus, inserting *ae* instead of *æ*, so that the reader should not be hampered by distinctions which make no difference.

I must now give, from the general tabulated list of names, such of those as are exceptional in their variations, that is to say, justified by no rule ; but, as the individuals, or their tribes,

have, from no matter what cause, been evidently known by both variations, they will both be accepted in these pages, and each in due course treated on its merits.

- 17. Asarmoth, Sarmoth.
- 24. Saba, Sabeus.
- 42. Tidal, Thargal.
- 49. Aram, Ram, Rimmon.
- 58. Zombra, Zambran, Zamran.
- 61. Madiam, Madian.
- 63. Soue, Sous.
- 65. Dedan, Daran.
- 69. Ephra, Ephas.
- 72. Abida, Ebidas.
- 73. Eldaa, Eldas.
- 78. Ruben, Rubil.
- 80. Phallus, Pallu, Apollo.
- 81. Asrom, Asron, Arson.
- 84. Jemuel, Nemuel.
- 86. Ahod, Avod.
- 87. Achin, Ariab.
- 88. Zerach, Sochar.
- 91. Gersom, Gerson.
- 94. Juda, Judas.
- 95. Sela, Selon, Selom.
- 102. Pua, Puvah, Phout.
- 103. Job, Ojab, Sub.
- 106. Sered, Seder.
- 108. Achoel, Allel, Nahlael.
- 112. Aggei, Aggeis.
- 113. Suni, Sunis ; Sounei, Sauneis.
- 114. Ezbon, Osni.
- 115. Eri, Adi, Aedis.
- 116. Aroadi, Aroedis.
- 117. Areli, Araelis.
- 120. Iesua, Isus.
- 126. Jahzeel, Nahsael.
- 131. Manasse, Manassis.
- 134. Iezer, Abiezer.
- 145. Tahan, Taham, Tahath.
- 146. Eran, Eden.
- 149. Zabad, Zabor.
- 151. Benjamin, Benoni.
- 152. Bela, Belaum, Beleleel.
- 154. Ashbel, Asuber, Adeiel.
- 155. Gera, Geras, Gharem.

- 156. Noama, Naaman.
- 157. Achi, Agchis, Achim.
- 158. Rapha Rosh, Arus.
- 159. Maphi, Muppm, Mamphin, Momphis, Sophan,
Sopham, Shephupham.
- 160. Opphis, Huppm, Ophimein, Apphin.
- 161. Arad, Adar.
- 162. Mose, Moses.
- 169. Mizraim, Mestrem.
- 172. Saba, Sabas.
- 173. Havilah, Evilas.
- 174. Sabatha, Sabathes.
- 175. Regma, Ragmus.
- 178. Dedan, Daran.
- 179. Nimrod, Nebrod.
- 200. Mamre, Mambre.
- 225. Piram, Baran.

Throughout the above there is sufficient resemblance to show that the one name is a variation, corruption, or nickname of the other ; but in some cases on the tabulated list of names (as in the Latin from Arabic), the translators from the Hebrew into Arabic have apparently attempted to give the names of the towns or other places, colonised by the tribe which was descended from the individual in question, as for instance—

7. Uz,	Alghuta.
174. Sabta,	Zogava.
175. Raamah,	Alfacu.
176. Sabtecha,	Aldams.
177. Seba,	Sindae.
178. Dedan,	Indiae.
180. Ludim,	Tennisaeos.
195. Sini,	Tripolitanos.

These which appear in the second column, whether correct or not, would be totally delusive for our purpose, as it is with the people and not with the places they lived in, that we have to do, I, therefore, shall not trouble the reader any further with them ; nor is it necessary to make any remarks about such cases as those where palpable errors have, in some particular version, been made by the copyists, of which I shall take no notice, as for instance No. 68, spelled Omim in the Latin from Syriac, though spelled Loomim, or its equivalent, in every other version.

I have now, as briefly as possible, said what was necessary to prepare the reader to profit by the unwritten testimony of mankind, as the science of Etymology will reveal it ; and, as I

promised should be the case, any person with a fair knowledge of the English language, can now follow me without any further preparation, as it will make no difference to him how many languages I quote from, and whether, as this work progresses, I prove my case in the N'godsins, Musentandu, M'barike, or Akumtulufu African, the Mantchou-Tartar, Esquimaux, Hebrew, Latin, Greek, or English, it will all be equally plain to him.

Linguists will see that, in this, as in all other parts of my book, I have had to explore a great deal for myself, and to occupy new ground. I remarked in Chapter I. that, religion had not been formulated with that exactitude and precision with which arithmetic and geometry have, and I may say the same thing about etymology; it is my object to formulate these with such precision as I am able, and as, in the one case, I say that God is a living Being, with the attributes I have set forth, so, in the other case, I say that, the primitive facts recorded by language are conveyed by the primitive sounds, which I have also set forth. These are in fact my axioms, and, if I had the logical brain of Euclid, my work might be as thorough and perfect as his; this can not be, but it shall be as much so as I can make it.

Both in religion and language, it seems to have been the object of many to make matters as abstruse as possible, whereas my primary aim is to make them clear and simple, reducing everything to intelligible shape; for this purpose it was necessary to ascertain the main principles, and these I apply without that tender regard for exceptions which always ends in chaos.

Before a man can grapple the interchangeability of letters, he must habituate himself to pronouncing *aloud*, the various words I bring forward further on as derived from the same name, and thus he will quickly master etymology; but to grapple the idea of God's instantaneous ubiquity he must think this out alone on the basis of my first chapter; when he has done that he will be possessed of a standard, by which the truth or falsehood of all religious teaching can be readily gauged, and that standard I am now about to use, as a standard should be used, namely, without fear or favour, and in the search of truth.

CHAPTER III.

FROM NOAH TO JOSEPH.

It will be remembered that, at the early part of Chapter I., I explained what I mean by the term God wherever I use it, viz. *God is eternity in time, infinity in space, omnipotence in might, the perfection of reason and goodness, the Creator and one First Cause of all things, present everywhere.* This description, though very inadequate to express the grandeur and sublimity of His being, errs only on the side of being insufficient; but until a higher conception of Him is expressed in as few words, it will be well to bear the above in mind whenever we read the word "God" in the Old Testament, for he who reads therein, without holding on to the one fundamental idea that the only Being who really is God, is good and can not be unjust, will derive more injury than benefit from the perusal of the Hebrew Scriptures, for no detail can be worth learning at the expense of the most vital of all principles.

The event next in succession to the birth of Noah's sons, recorded in Genesis v., is that of the Flood. Now, whether there ever was a man before Noah or not, whether there ever were any antediluvians or not, whether they numbered hundreds of millions or not, is a matter which, according to the Book of Genesis itself, is not of the slightest consequence to the present race of man; because it is stated in Genesis vii. 23, that "Noah only remained alive, and they that were with him in the ark" (*viz.* eight persons, see v. 13); and in Genesis ix. 1, that "God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth"; therefore, the whole world had a fresh start with them, and Noah practically replaces Adam as our first father.

Almost the first thing that meets us, as it were, on the very threshold of the ark, is the sentence, "Cursed be Canaan," which fearful words affect one sixteenth of the human race, and a sixteenth of the present population of the world is about sixty millions of people. It is stated in a previous part of this

chapter (*viz.* Genesis ix.) that "God blessed Noah and his "sons," that "He established a covenant with them and with "their seed after them"; but, in the verses next following the statement, we read that "Noah and his sons went forth "from the ark," that "Noah began to be a husbandman, "planted a vineyard and drank of the wine," that "he was "drunken, and uncovered in his tent," that "Ham, the father "of Canaan, saw the nakedness of (Noah) his father, and told "his two brethren," that they went in backwards and covered "their father," and that when Noah "awoke from his wine, he "knew what Ham had done," and he cursed Ham's son Canaan. Reading this for the first time one would be almost tempted to think that Noah was still "drunken," or suffering in temper from its after effects, or else that the expression was merely the hasty ebullition of an old man's pettishness, of no more consequence than if he had boxed Canaan's ears for making a noise; but it is nothing of the sort.

The fact is, that Noah is here recorded to have acted in a manner which virtually thwarted God's blessing by a subterfuge, as far as Ham and his descendants are concerned; for Genesis ix. 1 and 19 state that "God blessed Noah and his sons "and of them was the whole earth overspread," which one would naturally suppose to mean that the whole race with their progeny was blessed; instead of this, however, the blessing is construed as a personal one, going no further than Noah and his three sons; that is to say, as Noah could not curse what God had blessed, and therefore could not curse Ham for having seen him lying drunk and naked, because God had blessed Ham, he is represented as having cursed Ham's son instead, as the next best way of getting at Ham himself. If the Bible were a book intended to educate young lawyers in the shrewd manœuvres of sharp practice, this would no doubt be a serviceable lesson, but as it is supposed to be a religious work, this requires looking a little further into.

Let us see what are the merits of the case, remembering that one of the soundest maxims in law is, that "where a "written document exists, it must be taken as it stands, without the addition of a word, and no meaning can be imported "into it which the written words do not express." Let us, therefore, take the passages of the record *seriatim*: "Noah "planted a vineyard and drank of the wine and was drunken": —Ham cannot be blamed for that, still less can his son Canaan, who, if not actually a child, must have been comparatively so: whether, when Noah planted the vineyard, he had an eye to future wine, does not appear; and whether, when he made wine

he knew it would make him drunk if he drank it, does not appear either, but, according to the record, "he drank of the wine, and was drunken; and he was uncovered within his tent." So far, whether Noah was culpable or not, that is to say, whether he got drunk because he had a weakness that way, or whether he had merely intended to make a harmless summer drink, he had nobody but himself to blame.

What Noah's sons were doing at the time is not stated, but as there is no mention of any of them being drunk also, we have no right to assume that they were: we only hear "and Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without." Now, as no reason is given why Ham went into Noah's tent, no man has a right to attribute a bad motive to so natural an action; he may have gone in to see his father on a perfectly legitimate errand, or he may have accidentally done so as he passed by, in either of which cases he could not help seeing his father as he lay there naked, and if Shem or Japheth had gone there instead, they, not Ham, would have seen him; at any rate, he could not have gone there with the intention of seeing his father naked, as we can not suppose that Noah announced his intention of lying there in that state. We do not hear whether Ham laughed or cried, whether he took some of the wine, whether he stared, or whether he shut his eyes, and we have no right to suppose any of these things; all we know is, that "he told his two brethren without"; perhaps he was too astonished to go near his father, perhaps he never thought of covering him, perhaps, witnessing the insensibility of drunkenness for the first time, he thought him dead; all we know is, that he told his brothers. This is Ham's first and only voluntary action in the matter; there is no evidence that he did so from an unkind motive or in an undutiful manner, neither is there any suggestion of the sort, while as for Canaan, he may have been running about miles away, or he may have been a baby in his mother's arms, but, at any rate, he is totally blameless in the affair; and yet we read, "Noah said, Cursed be Canaan, a servant of servants shall he be unto his brethren; blessed be the Lord God of Shem, and Canaan shall be his servant; God shall enlarge Japheth, and Canaan shall be his servant."

Why?

Echo alone answers, and echo also asks the question, Why? This is no mere trifle of a by-gone age, Canaan is a sixteenth of humanity, and, in the name of Ham's youngest son, and of his sixty million descendants, I repeat my question, Why?—Why should Canaan be cursed, and why should he be their

servant? I repeat my question, and *there is no answer*. I repeat my question, and proclaim the statement *false*, and I further say, that Canaan was not cursed and he was not doomed to be their servant.

To pretend that Noah did this act of injustice, is not only an insult to Noah, but to all men, for Noah is the father of all living; but more than this, it imputes to God a want of wisdom. In Genesis vi. we are told that, although God had determined to destroy all flesh on account of its wickedness, Noah found grace in the eyes of God, for he was a just man. To pretend therefore that, being selected by God as a just man, he could be so unjust as to curse a child because its father had in some inexplicable manner displeased him, is to assert that God had no foresight, that God was no judge of character, and did not know Noah's failings. And as there can be no doubt of God's wisdom, so there can be no doubt of Noah's justice, therefore the assertion that Noah cursed Canaan must be an untruth; but who told it?

From what we have seen concerning Eve, the first thought will naturally be that it is an interpolation, but that must be dismissed at once, for the whole Bible bears witness to this being an integral part of the original, we must therefore accept it as such. When a great crime has been committed, and its perpetrator is unknown, the way usually adopted to detect him, is to begin by searching for the motive which could actuate any person or persons to commit the crime, this course usually succeeds in bringing the criminal to light; so here, we have only to look for the motive, and there can be but one answer to the question—*viz.*, Moses invented this abominable slander, and it is part of that vast and cruel falsehood which I referred to in the previous chapter.

We shall see more of this subject further on, meanwhile let us proceed. The next chapter is entirely occupied with the "generations of the sons of Noah," which, after a careful investigation by means of the etymology of ancient languages, and in other ways, I have accepted as an authentic and practically correct record, using it as the basis of my tabulated list of names already given, so that this chapter is really one of the most valuable in the Bible. I may here state that the Bible I quote from throughout is that known as King James's Bible, now read by authority in all the churches throughout Great Britain. The actual edition is that of A.D. 1738 (2 vols. quarto); the dates I quote, when making extracts from it, are those in the margin thereof, compiled on the internal evidence of the Bible itself. We next come to,

B.C. 2247.

GENESIS XI.

1 AND the whole earth was of one language, and of one speech.

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

After an examination, in most cases very complete, of the following languages—*viz.*, the Egyptian of the hieroglyphics, Assyrian, Hebrew, Peruvian, Swahili, Zulu Kafir, Fiji, Arabic, Persian, Sanscrit, Hindustani, Malay, Chinese, New Zealand, Mantchou-Tartar, Turkish, Circassian, Greek, Latin, Gaelic, Irish, Welsh, Cornish, Norman, Romane, Anglo-Saxon, Icelandic, Eskimo, Swedish, Danish, German, Dutch, Polish, Romany, Italian, French, English, Spanish, Zincoli, and some scores of African dialects, which embrace probably nine-tenths of the human race, ancient and modern, I am enabled from personal knowledge to state: *firstly*, that the whole form a perfect network of connections with each other, plainly showing them to have a common origin; *secondly*, that the difference is no more than would naturally arise in time between people having surroundings entirely unlike, and who, from being very

opposite in mental and physical characteristics, but more especially in disposition, would be sure, in the ordinary course of things, to separate soon, and would consequently do so when their vocabulary was small, all additions made to which after such separation, would be unlike such additions made by any of the other sets of people elsewhere; and, *thirdly*, that such continual growth of languages (of which I have already given instances) is still going on, rendering them daily more unlike. The present difference in language is, therefore, no proof that this statement about the immediate and miraculous confusion of tongues is true, in fact it is evidently untrue. But let us consider the way in which this "confusion of tongues" is described.

"And they said, Go to, let us build a city and a tower, whose top may reach to heaven, and let us make a name, lest we be scattered abroad upon the face of the whole earth." The expression "reach to heaven" does not necessarily imply that they intended to build it any higher than a church steeple or the Tower of London, for in Deuteronomy i. 28 and ix. 1, we read that "the cities were walled up to heaven," so that the Anakim there mentioned had accomplished what the others merely proposed. The object seems, therefore, to have been simply that which the words actually convey, namely, to build a city with a tower in it, which might be seen from a distance, in order to denote the part which should be considered headquarters. If the design had been, as is usually supposed, impiously to build a tower of such vast height as to enable them to ascend to heaven, they certainly would not have begun it in a low lying *plain*, where they had to *make* bricks, as by going back to Mount Ararat, they would not only be able to start building at an elevation far higher than any building yet raised by man, but would also have stone ready to hand. The same observation would apply if their idea was simply to get beyond the reach of another flood; but as it is positively stated in the text that *the whole earth* were of one language, that *they* said one to another, Let us build a city and a tower, and the Lord said, "The people is *one*, and this *they* begin to do, and the Lord did *there* confound the language of *all the earth*, and did scatter *them* abroad upon the face of the earth"; it is consequently certain that, according to the text itself, not only Shem, Ham and Japheth, with *all* their descendants, but also Noah himself, who lived for many years after, were *all* there from the beginning to the end; their past experience, therefore, would have been far more likely to suggest the advisability of building another boat,

in the land they had decided to settle in, which would float up when wanted, if the fear of another flood was in their mind.

It is therefore evident that the writer did not intend to convey the idea that the height of the tower was the cause of offence, but simply the keeping together and building a city. The whole context shows this, they built it "lest we be scattered abroad,"—"so the Lord scattered them abroad, and they left off to build the *city*"; if the tower had been the principal object of the work, the writer would have said "they left off to build the tower," or at any rate "they left off to build both tower and town," but the word "tower" is not mentioned in connection with the discontinuance of building.

It is highly probable that there was a foundation of fact for this legend, namely, that up to a given time all the people lived together in one town, and most likely that town was Babylon, which in Hebrew is בבל viz. *Bbl* or *Babal*; but the difficulty of obtaining food for so many in one place would be sure to scatter people in time. A city may grow to a great size, and contain perhaps more people than were then in the world, as London, for instance; but London could not exist for a month, if other people did not live elsewhere; for they could not travel to and fro, night and morning, to the distance necessary to cultivate ground enough to support them, even on grain. This scattering of the people, therefore, from Babel or Babylon required no miracle, but was an inevitable circumstance, ordained by the fundamental laws of man's existence.

As the city of Babel or Babylon is recorded to have been the beginning of Nimrod's kingdom (Gen. x. 10), and as he was son of Cush, son of Ham, many commentators, from the partizan Josephus downwards, have affirmed that the race of Ham were the principal offenders in this affair, for the fashion set in many centuries ago to exalt the race of Shem, with or without cause, as from him Abraham and the Israelites were descended, and to throw mud at Ham and his descendants upon every opportunity. We have shown, however, that in all probability no impiety was contemplated by anybody in this tower of Babel affair; but whether there was or not, the Bible positively states that *all* mankind were engaged in it, and there is no other authority on the subject worth considering.

As for the way in which the story is told, there can be no greater proof of the gross ignorance of the founders of what passes for religion, and their total inability to form even a moderate conception of the attributes of God, who created all things, and is present everywhere, or they could never have written "and the Lord came down to see the city and the

“tower which the children of men builded” “*came down,*” here is a pagan idea, as if He was not always everywhere; and “*came down to see,*” as if He who pervades all space, could not see until He had come down; then again, “this they begin to do, and now nothing will be restrained from them, which they have imagined to do; let us go down and there confound their language, that they may not understand each other’s speech.” So here, in that very volume which is called “God’s Holy Book,” we have the omnipotent Creator and supreme Ruler of the universe, which without His sustaining aid would instantly perish and leave no trace behind, represented as growing very uneasy, if not absolutely frightened, at the prospect of man’s increasing power; man, poor helpless worm, who, at his best, cannot tell whether he shall live another five minutes or not.

I will not weary my readers by again tracing up when this was written, whether it is by the same pen as the story of the fall of man, or whether it is an integral part of the Books of Moses; but, as there is no reason whatever why such a miracle as the instantaneous confusion of tongues should have been performed, in order to scatter men who could not exist unscattered, and who from natural causes could not do otherwise than speak different languages to the extent that they do, we are bound to consider that it was not performed; it is therefore high time that this absurd and fabulous legend should be struck out of the Bible, and ranked with “The true and particular History of Jack and the Bean-stalk”; but stay, I apologise to the author of the nursery story, there is nothing impious, or irreverent in that, which is more than I can say of this fiction, pretending as it does to be a religious record of what God said, thought and did.

The next few verses are a continuation of the previous chapter of genealogies, which, as I said before, may be safely considered as authentic and practically correct; and these genealogies bring us to Abraham, the tenth in descent from Noah by the line of Shem. In v. 31 we are informed that Terah, *viz.* the father of Abraham, and grandfather of Lot, who was Abraham’s nephew, “went forth with them from Ur of the Chaldees (Hebrew כַּשְׁדִּים *viz.* *Ksdym* or *Kasdym*), to go into the land of Canaan,” and Abraham took with him his wife Sarah, who was also his half-sister; now without burdening our subject with the very large number of words, which, in various languages, corroborate the fact that Tera or Terach was a traveller when the languages of the world were undergoing an early stage of their formation, I will point out that

in Irish *Tur* means "a journey," and in the native language of New Zealand the word *Tira* means "a company of travellers," while in French (Romane) *Trau* means "a gorge, defile, or footpath," and *Trac* or *Trache* means "a route, path, trace, or track." This is our first instance of how etymology corroborates true history. Terah, however, never reached the land of Canaan, but stayed at Haran on the road, and died there.

We now come to that part of the Bible which is known as "the call of Abram or Abraham," upon which the Jewish, Christian, and Mahometan religions are all founded, and in the opinion of many students, that of the Brahmins and others also. The narrative begins with Gen. xii. 1, "And the Lord had said unto Abram," and is continued with xviii. 1, "And the Lord appeared unto him (Abraham) in the plains of Mamre": and is followed by various passages such as xxii. 11, "The angel of the Lord called unto him out of heaven": which brings us at once to a question which we must consider sooner or later, *viz.* Is it true? (or in other words) Are we quite sure we believe that the omnipotent Creator and one First Cause of all things, whom the world can not contain, and who at all times inhabits all conceivable space, ever appeared to Abraham, made him promises, talked with him familiarly, eat in his presence, &c., and did such other things as, if done, the words are justified which Isaiah represents as issuing from the Lord, *viz.* xli. 8, "But thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham *my friend*";—and if we can not say that we are quite sure we believe these things, are we quite sure, and are we prepared to say, that we do *not* believe them; and are we prepared to go to the extent of saying that we do not believe that human eyes ever beheld The Supreme Creator in this life, that we do not believe that human ears ever heard Him speak, or received any direct revelation from Him, or any positive manifestation of His personal presence, or expression of His holy will? These are the extremes of the case, but there is no medium course: if God ever did visibly appear on earth, He might as well appear to Abraham as to his descendants Isaac, Jacob, Moses, or any other, and as the whole theory of what is called "revealed religion" is based upon Abraham, of the line of Shem, and upon various descendants of Abraham, it must stand or fall with him.

I do not here allude to the statement made in John i. 18, "No man hath seen God at any time," because Christianity can not be an authority upon Judaism, which existed 1451 years before Christ, neither can it confute Judaism, and still

exist, as that is its own foundation, one of the chief claims of Christianity being that Jesus of Nazareth was the fulfilment of the promises made to Abraham ; it is but fair, therefore, to understand John's words to mean only, that God *personally* had not been seen : and to imply that the promises made to Abraham, which Christianity not only acknowledges but is built upon, were made through an angel or other special messenger from God, which, as regards the direct revelation of God's holy purpose, is practically the same thing.

Apart, however, from this statement in John, which can have no authority from a Mosaic point of view, the entire Old Testament affirms that it was God Himself who appeared to the patriarchs ; and although at first sight it seems absurd to say that God, who inhabits all space, could be seen by any man, yet we must remember that by the definition I have given in this and the previous chapter, God is omnipotent, all things therefore which do not involve a contradiction are possible to Him, and there is no inherent impossibility or contradiction in His having manifested sufficient of Himself as to become visible to man, and in that portion of His ubiquity assuming substance, created expressly for appearing in a form and with such a voice as would be within man's capacity of seeing, hearing, &c., without being there personally, in the sense of being there and there only : neither would there be anything derogatory to the most exalted ideas of God, in such a manifestation, if represented as having been made in the beginning to Adam, Noah, or whoever was the father of the human race, to bestow upon him, and through him upon the whole race of man, the ownership of the earth, and to inaugurate him in his dominion over the animal, vegetable, and mineral kingdoms, so that he should hold them with the full knowledge that he did so by the will of The Supreme Being who had created all these things for man's use. The occasion would amply warrant such an act, therefore if admitted as possible in one case, it must be admitted as possible in another, but only on the conditions that the occasion was of sufficient importance, and that nothing derogatory to the wisdom and goodness of God is necessitated by the belief ; if there is, then but one course is open, Abraham, Isaac, Jacob, Moses, Christ, Mahomet, even all that is called religion, must be cast to the winds if necessary, for there can be no real religion in pretending that God does anything unwise, or not good, or anything else which would be derogatory for The Supreme Creator, and Sole Cause of all that exists, to do. Having said so much, we can only read and judge for ourselves as we go on.

A.C. 1921.

GENESIS XII.

1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee :

2 And I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing :

3 And I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed.

4 So Abram departed, as the LORD had spoken unto him.

This is a grand promise to Abraham, *viz.*, "I will make of thee a great nation, and I will bless thee," and it is also a grand one to all humanity, "Thou shalt be a blessing : and in thee shall all families of the earth be blessed." I must here remark that in this chapter I treat the subject on the ground of material blessings only, without any reference to the interpretation put upon this promise by Christians, and their belief that the words "in thee, shall all the nations of the earth be blessed" allude to Christ ; which the Jews, who have handed down the promise, deny ; it will be time for me to consider the Christian view of the subject, when we come to it.—If this promise to Abraham was ever made, it would most certainly be kept ; *for there are no conditions attached to it*, and God would stand unconditionally pledged to bless all mankind through Abraham. The words "I will curse him that curseth thee" stand for nothing, as they are followed by "in thee shall *all* families of the earth be blessed" ; but this very circumstance of one part of a sentence being rendered null and void by another part shows that the words are not instinct with Divine wisdom ; and the fact of a man being selected for such a grand unconditional promise who is not stated to be any better than anybody else, and about whom nothing has been recorded of his previous life, good or bad, except that his father begot him, that he took his half-sister to wife, and left the place they had lived in, renders it all the more hard to believe upon his own bare assertion ; and it can not be that he was selected as the direct lineal descendant of Shem, and representative of that race concerning which we have read that Noah is supposed to have said, "Blessed be the Lord God of Shem" ; for Abraham was by the line of Shem's third son, therefore no

more than any other Shemite. Moreover, Shem himself was still alive, and we never hear of his being included in any blessing given to Abraham, or in the covenant of circumcision, &c. But yet, if we see that such a promise as that above quoted has been kept, there is nothing more to say; for as we have already shown, a thing may be quite incomprehensible, but an evident fact nevertheless; if, however, we see that this unconditional promise, or absolute pledge, has not been kept, then we are bound to conclude that God never made it, for whatever religion there may be in venerating or otherwise looking up to Abraham, there can be none in accepting as such anything derogatory to the honour of God, which breaking an unconditional promise most certainly would be.

B.C. 1921.

GENESIS XII.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

This is certainly quite consecutive as regards part of the first promise. "Unto thy seed will I give this land" follows well with "I will make of thee a great nation"; but how about the Canaanite who "was then in the land"? This family was certainly one of "all the families of the earth"—in fact, Canaan was a sixteenth of all humanity—and this does not seem a blessing which that race was likely to acknowledge as such.

B.C. 1921.

GENESIS XII.

10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

This word Egypt stands in the original Hebrew as מצרים viz. *Mzrym* or *Mazraim*, being the land of Ham's second son; for the sons of Ham were Cush, Mizra, Phut, and Canaan, as recorded in Chap. x. 6. This, therefore, is the second great Hamite nation Abraham the Shemite had lived among, namely, that of Canaan and Mizra, since called Egypt.—This is important, as one of the main objects of this work is to consider the merits or demerits of these two races, viz. Ham and Shem, who may naturally be supposed to constitute two-thirds of all humanity: this being also the very subject concerning which

I have stated that the spirit of the Old Testament is one vast and cruel falsehood.

B.C. 1920.

GENESIS XII.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon :

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife : and they will kill me, but they will save thee alive.

13 Say, I pray thee, that thou art my sister : that it may be well with me for thy sake ; and my soul shall live because of thee.

14 And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh : and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake ; and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17 And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, What is this that thou hast done unto me ? why didst thou not tell me that she was thy wife ?

19 Why saidst thou, She is my sister ? so I might have taken her to me to wife : now therefore behold thy wife, take her, and go thy way.

20 And Pharaoh commanded his men concerning him : and they sent him away, and his wife, and all that he had.

B.C. 1918.

GENESIS XIII.

1 AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich in cattle, in silver, and in gold.

We have here a strange view of the case, with the chosen

“friend of God” on the one side and the unchosen on the other. The promise at the beginning of the chapter, “I will make of thee a great nation,” does not prevent Abraham from fearing that he will be killed for the sake of his wife, which would prevent the accomplishment of the promise, as at that time he had no child; this does not say much for Abraham’s faith, which has been so highly glorified since: and there appears literally no effort on his part to prevent his wife Sarai or Sarah from being taken into the king’s palace, where she passed as Abraham’s sister, apparently for two years, *viz.* from 1920 to 1918 B.C.; on the contrary, we hear that Abraham was well treated for her sake, and presented with sheep, and oxen, and asses, and camels, and servants; and that the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abraham’s wife. Whether she had given Pharaoh the leprosy or some similar disease matters not, “great plagues” cannot be blessings, and as we are told, in xii. 1, that God said He would bless them that blessed Abraham, and as these people had treated him well, when he was driven there by famine, this would constitute a direct violation on God’s part of the unconditional promise He had made, if He ever made it; and when we remember that Abraham had described the Mizraim to Sarah as sure to kill him for her sake, if they knew she was his wife, we must all the more admire the forbearance of this duped Hamite king, who took to wife this wife of another man, supposing her to be single, and discovered her to be that man’s wife by catching some infection from her, which he evidently traced to her husband; I say that this king took Sarah to wife, because the Bible says so, although it is translated into such bad English that no sense can be made of it, “Why saidst thou, She is my sister? so I might have taken her to me to wife,”—it is however clear enough in the Hebrew, and is correctly translated in the French Bibles, “Pourquoi as tu dit, C’est ma sœur? je l’avais prise pour être ma femme”—literally, “Why hast thou said she is my sister? I had taken her to be my wife”; but so far from killing Abraham even then, or evincing the slightest savage or vindictive spirit, in consequence of these great plagues, he merely says, “What is this that thou hast done unto me? why didst thou not tell me that she was *thy* wife? why saidst thou, She is my sister? I had taken her to be *my* wife, but now behold thy wife, take her and go thy way”: and when we further see that Abraham was sent away “with all that he had, very rich in cattle, in silver and in gold,” all or partly gotten by the subterfuge of passing his wife off as his sister, the rest of the world may think as they please, but I

would sooner be that Hamite king, or the humblest of his subjects who could behave as he did, than I would be the renowned Abraham, whom he must have heartily despised.

It has often been urged that the Old Testament record must be true because the recorders often tell things of this sort against the people whom they are representing as the chosen of God, but this is not the slightest evidence that they were "His chosen people"; the writers may, in some cases, have wished to impute a sort of infallibility to Abraham and his descendants, or to suggest the idea that these favourites were a privileged race who could do things with impunity which in others would be wrong, but taken generally that was not their object; they were rather proud of these transactions, and appear to have considered that the marked success, so often chronicled as attending the crafty conduct of these folks, was a proof of their assertion that God was "with them"; they very seldom appear to see that what they record was wrong, excepting when it turned out unlucky; and so far from proving that the promises (which are interwoven with these episodes, in the personal history of the founders of that race, to which Judaism, Christianity, Mahometanism, &c., alike look up) were ever made to these ancient fathers, they only show the moral degradation of the writers and of the people, for whom these things were written, and by whom they have been endorsed, for they evidently saw nothing against Abraham in the above, or in many other cases which we shall come to, although they are enough to make a right-minded man ashamed of such portions of the Bible, and to awaken in him a feeling that there is no genuine religion in such things. These writers saw nothing degrading in Abraham getting rich by this subterfuge concerning his wife; they were evidently people imbued with the spirit, which has been expressed, on the model of the three degrees of comparison, in the advice "first get *on*, then get *honor*, then get *honest*"; we read that Abraham got *on*, we know that he got honor, whether he ever got honest is another matter. These writers always put worldly success before merit, and often praise such actions, by which success was in their estimation gained, that even a moderately good man would sooner be unsuccessful than perpetrate; for they were evidently totally blind to those higher feelings which actuate a gentleman such as this Hamite king.

There is not a syllable in depreciation of Abraham's conduct on this occasion; on the contrary, we hear further on in this same chapter:—

B.C. 1917.

GENESIS XIII.

14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward :

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth : so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it ; for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

This promise, like the previous one, is unconditional, "to thee will I give this land and to thy seed *for ever*," nothing therefore could occur to warrant this pledge being broken, yet does not the whole world know that although the Jews held Palestine for a while, this very land has successively passed under the dominion of, and been occupied by, the Assyrians, the Persians, the Greeks, the Romans, the Saracens, and the Turks, does any one pretend that all these are the seed of Abraham, or that the present very mixed population of the country are his seed? The proposition is too ridiculous, no man would pretend such a thing, we are therefore justified in pronouncing it self-evident that God never made such a promise.

The next chapter is an episode complete in itself ; it records that four kings invaded the country, and after conquering five kings, took their goods and their victuals, and also took Lot (Abraham's nephew) prisoner, with all his goods, he being at the time dwelling in the territory of one of these five conquered kings, whose dominions, all put together, were smaller than those of the king of Elam, or of the king of Ellasar, two out of their four assailants. Which race the vanquished kings of Sodom and Gomorrah, Admah, Zeboiim and Bela were of, there is no evidence to show ; they may have been descended from Shem, Ham, or Japheth ; but in the first recorded irruption of barbarians the aggressors were evidently Shemites. I shall

not pretend to trace "Tidal, king of nations," or "Amraphel, king of Shinar," for such pretension would be productive of endless argument, as "nations" is too wide a term to place much reliance on, and Shinar is the name of the plain where *all* mankind settled after the flood; I shall therefore pretend only to judge of them by their confederates, about whom there can be no doubt. "Arioch, king of Ellasar," means Arioch, king of the race of Asor, Asur, Ashur, or Assur, whose country is known as Assyria; for it will be seen in Wilkinson's "Classical Atlas," that the country of which Nineveh was the chief city is described as "Ellasar, or Assyria"; and Mosul, built on the ruins of Nineveh, which was built by Assur (*see* Gen. x. 11), is still called El-Assur (*see* Jones's "Biblical Proper Names," *article* Ellasar); the Arabic prefix *El* or *Ell* in Ellasar (*Al* or *All* in "Arabic Dict.," page 145), meaning "race, family, dominion," and the Greek prefix *aia*, abbreviated into *ia* in Assyria, meaning "a country," these two words Ellasar and Assyria are practically the same, the one denoting "the family and dominion of Asar or Asur," the other "the country of Assyr or Assur." The last of the four, *viz.*, "Chedorlaomer, king of Elam," means king of that part of ancient Persia known as Elam, and as we have seen (Chap. x. 22) Elam and Ashur or Assur were the two eldest sons of Shem, there can be no doubt therefore that the confederate invaders were Shemite. It so happens, however, that they had carried Lot away prisoner, who was one of their own race, hearing which, Abraham the Shemite armed his trained servants, numbering 318, and with the assistance of three Hamites, *viz.*, Aner, Eshcol, and Mamre, who were brothers, and apparently the territorial princes of the country, for the plain where Abraham dwelt was called the Plain of Mamre, therefore in all probability this passage means that Abraham *and his* 318 *trained men*, with Aner, Eshcol, and Mamre, *and their trained men*, fell upon the four kings—however, Lot was rescued, with his family and his goods. These three brothers, who, not being related to Abraham or Lot, could only have assisted in the rescue from kindly motives, are described as Amorites; Ham was the father of Canaan, and he was the father of the Amorites, therefore Aner, Eshcol, and Mamre were Canaanites, *viz.*, of that race whereof we read "Cursed be Canaan"; they are nevertheless stated to have been "confederate with Abraham" (v. 13), and although there is nothing more said about them than that Abraham mentions "their portion" of the salvage of the property thus recovered, I have my own opinion that they did a pretty good share of the fighting. Let

us, however, read the incident referred to, as it is recorded in the Old Testament.

GENESIS XIV.

B.C. 1926. 1 AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations ;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

B.C. 1913. 4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto El-paran, which is by the wilderness.

7 And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar) ; and they joined battle with them in the vale of Siddim ;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar ; four kings with five.

10 And the vale of Siddim was full of slime-pits ; and the kings of Sodom and Gomorrah fled, and fell there ; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son (who dwelt in Sodom) and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew ; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner : and these were confederate with Abram.

B.C. 1913. 14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 And the king of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer, and of the kings that were with him) at the valley of Shaveh, which is the king's dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth.

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

Let us now see what etymology has to say on this subject; the name we have to begin with is perhaps as peculiar in its formation as any name to be found, I mean the first of these Shemite kings, who, in company with others, invaded the land of Canaan, *viz.* Amraphel, Amrafal, or Amarphal, king of Shinar.

Welsh Amrafael, contention, strife, variance, quarrel.
Welsh Amrafaeliaw, to contend or strive.

Welsh	Amrafaeliwr, a quarreller.
Welsh	Ymrafael, contention, variance, strife.
Welsh	Ymrafaeliaw, to contend, [contention.
Welsh	Ymrafaeliwr, a wrangler, one who engages in
Welsh	Amryfawl, haughty, arrogant, proud.
Welsh	Ymorfoli, to vaunt oneself.
Welsh	Ymarfoll, a becoming confederated.
Welsh	Ymryfel, the being engaged in war.

Now, concerning Aryok or Arioeh, king of Ellasar, we have

Welsh	Hewrach, a wrangle, a squabble.
Irish	Urach, contention.
Gaelic	Urach, contention (<i>see</i> Supplement).
Persian 1411	Yarghu, strife, contention.
Arabic 61	Ark, quarrelling.
English	Arg, to quarrel (<i>Wright's Obsolete</i>).
Swedish	Arg, angry, passionate.
Arabic 472	Hirak, all devouring, violent.
Irish	Aireach, violent, hostile.
Polish	Wrog, a foe, an enemy.
Persian 1363	Wurogh, trouble.
English	Arrogance, that species of pride which consists in exorbitant claims of rank, dignity, or power; conceitedness, presumption.
English	Irk, to weary by a continuous annoyance.
Arabic 61	Irkaa, preparing, levying an army.
Irish	Eirghe, assistants, auxiliaries.
Arabic 1362	Warik, a collected company.
Anglo-Saxon	Herige, Herge or Hergh, a troop, an army.
Fijian	Yaragi, arms, spears, clubs, &c.
Persian 1413	Yarak, arms, accoutrements, weapons.
Hindu 2216	Yarak, arms, apparatus.
Turkish 1135	Yarak, arms, weapons.
Anglo-Saxon	Hergian, to act as an army.
Latin	Arrogo, to arrogate, to challenge, to claim to oneself anything, justly or unjustly, but generally the latter.
French	Arroger, to arrogate.
English	Arrogate, to assume, demand, or challenge more than is proper, to make undue claims from vanity, or false pretensions to right or merit, as the Pope <i>arrogated</i> dominion over kings.
Hebrew	Ark or Arak (אָרַךְ), to tax. 2 Kings xxiii. 35, he <i>taxed</i> the land.

Polish	Haracz, tribute.
Irish	Arc, impost, tribute.
Irish	Earc, a tax, a tribute.
Gaelic	Earc, a tax.
Irish	Eiric, an amercement, a fine, a forfeit.
English	Eriach, a pecuniary fine. (This word, though used by Spenser, is now obsolete).
Scotch	Arage, or Harrage, servitude due by tenants to their landlords; this custom is not yet abolished in some parts of Scotland.
French	Arracher, to extort, to exact.
Arabic, 64	Irhak, obliging, forcing, compelling, imposing a heavy, oppressive burden, exciting to rebellion.
Hebrew	Ark or Arak (אָרַךְ), to set in battle array. 1 Sam. xvii. 21, Israel and the Philistines had <i>put the battle in array</i> . 1 Chron. xix. 9, and <i>put the battle in array</i> . 2 Chron. xiii. 3, Jeroboam also <i>set the battle in array</i> .
Irish	Aroich, a field of battle.
Polish	Harc, a skirmish.
Irish	Arac, a conflict.
Arabic, 846	Airak, fighting hand to hand, jostling one another in battle.
Egbira A.	Ireko, war.
French Romn.	Arrocher or Arroquer, to press upon, to overwhelm, to trample upon.
French Romn.	Eracher, to snatch away.
French	Arracher, to pluck away, to snatch from.
Arabic 33	Ihrak, injuring.
Sanscrit 1175	Haraka, a seizer, one who seizes and takes away, a plunderer.
Sanscrit 1164	Harika, or 1178 Hairika, or 1175 Haraka, a thief.
Hindu 2162	Harak, one who carries off everything, a plunderer, a thief.
Irish	Airec, plunder.
Irish	Argaim, or Airgim, to spoil, rob, plunder (strictly <i>I spoil, &c.</i>).
Irish	Irc, ravage, ravaging, plunder.
Irish	Earg, destruction.
Irish	Orcaim, to destroy.
Gaelic	Orc, to destroy.
Greek	Ereiko, to break, tear, rend, pierce, dash, shiver.
Anglo-Saxon	Hergian, to plunder, ravage, waste, vex, afflict, destroy.

Anglo-Saxon	Herge, a depopulation.
Scotch	Wroik, spite, revenge.
Scotch	Wrak, or Wraik, anger, wrath, revenge, vengeance, destruction.
English	Wreak, to revenge.
English	Wrake, destruction, ruin (Wright's <i>Obsolete</i>).
English	Wreck, destruction, ruin, dissolution by violence.

The Arabic word *Irhak*, "imposing a heavy burden, exciting "to rebellion," is peculiarly significant in connection with the statement that the people served these kings twelve years and that in the thirteenth they rebelled (Gen. xiv. 4), and the various words pointing to plunder by force, exactly describe the statement that "they took all the goods and all the victuals, "and went their way" (Gen. xiv. 11).

Chedorlaomer, or in Hebrew *Kdrlamr*, does not figure at all as a root word in the languages of the world, which confirms the opinion of many that it is a compound word, *viz.*, a mixture of title and name; in fact, that it should be Kdr Lamr, or Kadar Lamar, which offering, however, no certainty, I will not insist on, but shall merely quote a Greek word, which agrees with this name, and exactly tallies in meaning with two other words, one Hindustani, the other Irish, to be adduced immediately, as derived from Tidal, the remaining king; and an old word in Scotch and English, which agrees in meaning with words derived from Arioch and Tidal, *viz.*:

Greek	Lamuria, boldness, audacity, impudence.
Scotch	Limmer, a thief, a riever (<i>see</i> Jamieson's Scottish Dict., Edin. 1808).
English	Lymmer, a plunderer (Wright's <i>Obsolete</i>).

This remaining king is Tdal, Tadaal or Tidal, which as per Rule IX. may be equally well written Dadal or Tatal.

Welsh	Dadl, strife, contention.
Welsh	Daddal, a dispute.
Welsh	Dadleu, to contend or wrangle.
Welsh	Dadlai, a disputant.
Hindu 665	Tatawul, rudeness, insolence.
Irish	Dedhla, bold, impudent, presumptuous.
Arabic 324	Tadallus, falling suddenly upon.
Arabic 349	Tatawul, unjustly usurping another's right,

usurpation, tyranny, conquest, extension of dominion.

Hindu 665	Tatawul, usurpation, conquest, tyranny.
Gaelic	Dodhail, bad news.
Gaelic	Todhail, destruction.
Irish	Todhail, destruction.
Arabic 354	Taatil, laying waste, rendering useless.
Hindu 667	Tatil, laying waste, rendering useless.

It will be remembered that, in addition to the goods and victuals found in the towns they spoiled, these kings carried off Lot or Loth, and his goods (Gen. xiv. 12), that one who had escaped came and told Abram, and it was with the view of recovering Lot that an expedition was formed in order to overtake these plundering marauders and rescue him.

English	Lote, a tribute (Wright's <i>Obsolete</i>).
Sanscrit 873	Lota, stolen property, booty, plunder.
Hindu 1799	Lut, plunder, pillage, booty.
English	Loot, plunder, pillage, especially in war.
Arabic 1057	Lath, spoiling of everything.
Anglo-Saxon	Lath, injury, harm.
Anglo-Saxon	Laetho, an injury.
English	Late, Lathe or Lothe, injury, harm (Wright's <i>Obs.</i>).
Irish	Lot, rapine (<i>see</i> Supplement).
Icelandic	Lat, a loss.
Sanscrit 869	Lut, to suffer pain, to be afflicted with grief.
Italian	Lutto, sorrow, weeping.
Swahili A.	Laita ! Would that ! Oh that ! expressing regret at something past.
Swahili A.	Leta, to send or fetch.
Swahili A.	Letea, to send to or for a person.
Icelandic	Leit, a search, exploration, an exploring party or expedition.

Abraham's part in the matter appears to have been as follows :—

Arabic 9	Ibram, urgency, importunity.
Turkish 431	Ibram, importunity, urging.
Hindustani 9	Ibram, solicitation, entreaty, urgency.
Greek	Euporema, help.
Sanscrit 60	Abrahmanya, an exclamation in theatrical language meaning "help ! to the rescue ! a disgraceful deed is perpetrated."

Which we may fairly consider to refer to his asking Aner, Eshcol, and Mamre (also written Haner, Escol, and Mambre), to assist him in the rescue ; taking these three together, we have

Scotch	Annere, to consent, to adhere.
Persian 1404	Hanyar, a partner.
Welsh	Ysgoel, one that is to be relied on.
Gaelic	Momhar, stately, noble.
Gaelic	Ainer, great.
Greek	Aner, a man in the prime of life, a husband, a warrior, a man indeed, a brave and honest man.
Greek	Enorea, manhood, manly strength and spirit.
French Romn.	Henor, courage (<i>see</i> Supplement).
Welsh	Enwair, full of vigour or energy.
Welsh	Ysgawl, abounding with activity.
French Romn.	Escoeil, or Eskeul, effort, desire, sudden motion, " <i>elan</i> ."
French Romn.	Esculer, to go with a bound, leap, or succession of springs.
Arabic 1249	Mimrah, active, sprightly.
French Romn.	Membre, with strong limbs.
French Romn.	Membrus, strong, vigorous.
Turkish 1122	Huner, art, ability, talent, skill.
Persian 1403	Hunar, skill, ingenuity, art. [speech.]
Icelandic	Hannr, skilled . . . " <i>Hannar maeli</i> , skilful
Arabic 1366	Wishkul, Washkul, or Wushkul, active, expert, dexterous.
Anglo-Saxon	Meomor, skilful, expert.
Arabic 1249	Mumri, in a proper train.
English	Eschele, a troop or company (<i>Wright's Obsolete</i>).
Scotch	Eschel, or Escheill, a division of an army.
French Romn.	Eschelle, a squadron, battalion, or corps of troops, armed and arranged for battle.
Turkish 463	Ishkil, a difficult matter.
Irish	Ascall, a violent attack, a forcible onset.
French Romn.	Escloer, to deliver.
Latin	Auxilior, to aid, help, succour, assist, relieve.
Latin	Auxilium, Auxilii, help, succour, protection.

Memo : The letter *x* is often equivalent to *s* and *c* combined, as an instance of which the present river *Ex* in Devonshire was originally written *Isca* (*see* Bohun's Geographical Dictionary, article *Ex*, or T. Clark's School Atlas, Index to Classical Section, London, 1828), which would render these

words respectively equivalent to Auscilor, Ausciliū, and Auscili.

Welsh Esglyw, protection, defence.

French Romn. Escueil, Escoel, Escueil, Escuel, or Eskuel, welcome, shelter, retreat.

Memo : These words confirm what I have just said concerning the Latin *Auxilium*.

Manchu Tartar Memerembi, to subdue, to overcome.

Japanese Mamori, to guard, watch, keep, defend, protect, preserve, take care of (J. C. Hepburn's Japanese Dictionary, Shanghai, 1867).

Dutch Momboir, a guardian.

Spanish Mamparar, to defend and ward off anything mischievous. [slain foe.

Greek Enara, the arms and other spoils or booty of a

Greek Enarizo, to slay in fight, to despoil a slain foe.

Greek Lutos, Lute, that which may be loosed, delivered or released.

Icelandic Letti, alleviation, relief.

Hindu 1799 Laut, returning.

Latin Memor, Memoris, Memori, that which makes itself remembered.

Latin Memoror, to be rehearsed and spoken of, to be a common saying.

Spanish Memoria, fame, glory.

Latin Memorabilis, fit to be mentioned, worthy to be talked of, notable, memorable.

French Romn. Membree, a memorable circumstance.

From the above we may safely infer that the exploits of Aner, Eshcol, and Mamre were such, that they have had but scant justice done them in the meagre way wherein their services have been alluded to, in the only chapter of the Old Testament where they are mentioned, *viz.* Genesis xiv. 24 : "Aner, Eshcol, and Mamre, the men that went with me, let them take their portion." In other words, let them have what we now call salvage, and although in all probability they had it, that would not justify Abraham in usurping all the glory, as he, or his biographers for him, did in the record before us. Concerning this salvage, we have :—

Gaelic Ionnamh, service, attendance.

Gaelic Ionnan, an account, a reckoning.

Irish Innaraidh, reward, wages, hire.

Latin Honor, a fee, a recompense, a reward.

Before leaving the subject treated of in Genesis xiv., I must draw attention to v. 18, "Melchizedek king of Salem" brought forth bread and wine: and he was the priest of the "most high God." Now Salem was a Canaanite city, but whether it is the Salem which was afterwards more generally known as Hiero-Salem, corrupted into Jerusalem, but meaning *Holy Salem*, and which in the days of the Exodus (see Judges i. 21) was a city of the Jebusites, descended from Jebus, son of Canaan, or whether it was Shalem, a city of the Hivites, mentioned in Genesis xxxiii. 18, matters little; for the Hivites were descended from Hiv or Hive brother of Jebus, both being Canaanites, and as, at this very time, we are distinctly told that the Canaanites were then in the land (Genesis xii. 6), it is absurd to suppose that the king of a Canaanite city was not himself a Canaanite. This matter of Melchizedek has caused an immense amount of discussion, chiefly in consequence of St. Paul's Epistle to the Hebrews vii. 1 to 6, where (being a lawyer and consequently fond of a precedent or case in point) he states that Abraham *paid* tithes to Melchizedek, and in consequence it has been maintained by many that this king was really the patriarch Shem, by others that he was an angel, by others again that he was the Messiah or Son of God, and by others that he was the Holy Ghost (see Ency. Brit. *article* Melchizedek); but there is not one tittle of reason why he should not have been an ordinary king of the country, and the only object in trying to make him out Shem, or the Holy Ghost, is because St. Paul says that Abraham paid him tithes, and consequently that Abraham acknowledged his superiority. That he was Abraham's superior there can be no doubt, even though only as a king in his own country is superior to a wandering cattle breeder; but the whole controversy appears to have arisen in a mistake of St Paul; as it was in no way a matter of tithes; for they originated later on, in Jacob's vow (Genesis xxviii. 22), concerning which we shall have to speak when we come to it; this affair was a matter of prize money, or rather of salvage. Abraham paid Melchizedek nothing, but Melchizedek awarded Abraham, as being the chief of the party (from the fact that the message concerning Lot's capture had most nearly concerned him, and that therefore he was doubtless the prime mover in the expedition), the salvage due for rescuing the property carried off by the Elamites, Assyrians, &c., and for bringing it back to the rightful owners, for which service he justly considered him entitled to a tenth of the whole. Whether Abraham, who as we have seen did not object to receive presents from Pharaoh, considered himself

personally paid by having recovered his nephew Lot and the property belonging to him, or felt that he had not done much of the fighting, or had other reasons for not receiving his share, matters little, but this is the sense of the whole passage, as will be seen readily if we read it straight through, and to make it clearer I shall put in parenthesis the name of the person intended by the words *he, him, thy, &c.* “And Melchizedek king of Salem brought forth bread and wine, and he (Melchizedek) was the priest of the most high God, and he (Melchizedek) blessed him (Abraham), and said, Blessed be Abram of the most high God, possessor of heaven and earth, and blessed be the most high God, which hath delivered thine (Abraham’s) enemies into thy hand, and he (Melchizedek) gave him (Abraham) tithes of all; and the king of Sodom said unto Abram, Give me the persons and take the goods to thyself, and Abram said to the king of Sodom, I have lift up my hand unto the Lord the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich, save only that which the young men have eaten (namely, part of the victuals carried away from Sodom, mentioned in v. 11, and eaten by Abraham’s servants on the journey home) and the portion of the men which went with me, Aner, Eshcol and Mamre, let them take their portion.” The sense is consecutive throughout: salvage-money is still paid to persons who save goods from pirates or from other enemies, and is awarded by the authorities, one party being ordered to pay, the other being protected against losing their salvage by a proper officer holding the goods saved until the salvage is paid; in this case Melchizedek, who was evidently the greatest king in the neighbourhood, met the party with refreshments, and recognised Abraham as the chief of the expedition, awarding him, that is to say for himself and followers, a tenth of all that had been saved, which would include people as well as goods; the king of Sodom instantly strikes in with a proposition to Abraham, that he should not take a tenth of the people, as they were his subjects and probably relations, but that Abraham should take goods for them, Abraham then *for himself personally* declines to take any part of the salvage, except what his servants have eaten, but hands it over either as a whole or proportionately to the Amorites who had accompanied him voluntarily, and who, having no nephew Lot to go for, had simply gone to oblige him, and he in return brings them forward to be the recipients of the salvage. Now that this part is clear, and the sacred

question of clerical tithes is eliminated from this old controversy, Melchizedek may have a fairer chance of being recognised as a Canaanite king of the ordinary stamp, who worshipped the most high God; for my position is, that neither the Canaanites nor any of the Hamites were idolators until the descendants of Shem taught them to be so after Abraham's time, even if they were then, which is very doubtful. The matter of idolatry will however be considered in its proper place further on, when treating about Egypt in Chapter VI., meanwhile our affair is still with Melchizedek, or as it should have been translated King Zedek, for the word is thus written in the Hebrew מלכי-צדק, *viz.* Mlky-Zdk, Malaky-Zadak, or Meleky-Zedek; *Mlk* or *Malak* meaning "a king." Taking therefore his name Zdk, Zadak or Zedek, his character is thus set forth in the etymological chronicles of the world, and this particular incident is also associated with his name, as in the extracts from the Gaelic and Dutch Dictionaries given below.

Hebrew	Zdyk or Zadyk (צדק), just, righteous. Genesis vi. 9, Noah was a <i>just</i> man. Psalm cxii. 6, The <i>righteous</i> shall be in everlasting remembrance.
Arabic 777	Sadik, true, just, sincere, ingenuous, good.
Arabic 783	Sadk, just, honest, upright.
Turkish 776	Sidk, truth, fidelity, sincerity.
Turkish 776	Siddik, a true and sincere friend.
Hindu 1414	Sadik, true, just, sincere.
Malayan 200	Sadek, true, just.
Galla African	Tsedki, justice.
Gaelic	Suidhich, to settle, establish or appoint.
Dutch	Stuck, a piece, a part, a share, a portion (H. Hexham's Dutch Dict., edited by D. Manly, Rotterdam, 1675 to 1678).

Passing now from this episode, concerning Lot's capture by the confederate kings, and his subsequent rescue, we will continue our perusal of the record.

B.C. 1913.

GENESIS XV.

1 AFTER these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

2 And Abram said, Lord GOD, what wilt thou give

B.C.1913. me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4 And behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels, shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 And he believed in the LORD; and he counted it to him for righteousness.

7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in the land that is not their's, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterwards shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

B.C. 1913. 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

The absurd superstition betrayed in the above disgusting and barbarian rite seems far more like that of some half-naked savage propitiating his *fetich* than the foundation of civilized religion; one can see it all going on, the carcasses of the heifer, the ram and the goat cleft in twain and lying on an altar in the open air, the fowls coming down upon them (that is to say, vultures and such like, attracted by the smell of meat), and Abraham driving them away lest they should eat the supper prepared for the Lord, until at last he falls asleep and dreams that his altar looks like a smoking furnace and that a burning lamp was passing around between the pieces of meat, for of course they were not eaten by the birds when he fell asleep. As for the information supposed to be *then* prophetically conveyed to him about the future bondage of the Israelites in Egypt and their subsequent Exodus, it is enough to point out that this was not written until after those events had taken place, nor is it pretended that it was, and therefore as a piece of *prophetic* writing it is utterly worthless. But what about these Amorites, whose iniquity was not yet full, the Hittites, Perizzites, Girgashites, Jebusites, &c.? What iniquity is it? What had they done that the seed of Abraham should inherit their land? There has been absolutely nothing recorded of them so far, excepting that they are all Hamites, most of them being Canaanites, and that Abraham, though a stranger, had found a peaceful home among them, Aner, Eshcol and Mamre, three Amorites, having kindly helped him in his need and assisted him to rescue his nephew Lot, when captured and carried off by people of Abraham's own race.

In the next chapter, *viz.* Genesis xvi., we read that after Abraham had been ten years in the land of Canaan, his wife Sarah, Sara, Sarai or Sry continuing barren, took her maid Hagar or Agar (Ajar, or Hajar in Arabic, *see* Dict. pages 26 and 1380), and voluntarily gave her to Abraham "*to be his wife*" (v. 3). Hagar, conceiving by him, naturally looked no longer

upon Sarah as her mistress, who, being offended, appealed to Abraham.—Unless we had already seen a little into the character of this model of righteousness we could never have imagined the reply (v. 6), “Abram said unto Sarah, Thy maid “is in thy hand, do to her as it pleaseth thee, and when Sarah “dealt hardly with her, she fled.”

That this is true, and that Sarah, Sara, or Sry did deal hardly with poor Hagar, Hajar, Agar or Ajar, we have the following evidence outside the Bible :—

Hindustani 52	Ajir, a hired servant, a hireling, a slave.
Anglo-Saxon	Higre, a slave.
Cornish	Hegar, a captive ; also lovely (Borlase).
Persian 1392	Hajir, beautiful, acceptable.
Arabic 1380	Hajir, elegant, excellent.
Arabic 29	Ajhar, of a beautiful countenance and perfectly formed body.
Arabic 120	Igharat, taking a second wife and so making the first jealous.
English	Sorry, mean, vile, worthless.
English	Serry, mean (Wright's <i>Obsolete</i>).
Fijian	Siri, wrong, in error.
Swahili A.	Shari, evil.
English	Share, a vile woman (Wright's <i>Obsolete</i>).
English	Shrew, a scold, a wicked person (Wright's <i>Obsolete</i>).
Arabic 748	Shira, being angry and quarrelsome.
Gaelic	Agair, to plead, to plea, to crave, require, lay to one's charge, to demand.
Swahili A.	Zira, to hate.
Egyptian 482	Sri, to insult, to curse.
Sanscrit 994	Sara, injury, hurt, mischief.
Welsh	Sarau, to throw off, discard, insult, affront, injure.
Arabic 785	Sary, pushing, thrusting away.
Arabic 652	Zarr, chasing away, oppressing a rival
Arabic 692	Sarah, dismissal.

How poor Hagar, wife of this shabby, heartless, unfeeling man, is stated to have wandered in the wilderness, but returned home and bare Abram a son, who was called Ishmael, is well known. How it is related, a few chapters further on, that Sarah, having at last a child of her own, insists on Hagar being cast out (xxi. 10), “for the son of this bondwoman shall not “be heir with my son” (poor Hagar being an Egyptian, and

apparently one of those given to Sarah as her maid, when the king of Egypt took her to wife, believing her to be a single woman); how it is pretended that God told Abraham to hearken unto Sarah's voice, and that he rose early, took bread and a bottle of water, put them on the shoulder of his wife Hagar, and sent her away with Ishmael their child; how she wandered in the wilderness, footsore and weary (for she had no beast of burden with her, and carried the bread and water on her shoulder; a marked contrast to Abraham's other wife, who, when she had been palmed off on the Egyptian king as Abraham's sister, and had been taken by him to wife, until he found himself infected in consequence, had been sent away with Abraham "rich in cattle, silver and gold," and the words "Take thy wife and go thy way"). How poor Hagar wandered in the wilderness, and how, when the water she had brought in the bottle was all spent, she laid the child under one of the shrubs and went a bow shot off that she might not see him die, and how she wept as the child's piteous voice ascended to heaven, how at last she spied water in the distance, filled the bottle, and gave the child to drink, how he grew up, became an archer and dwelt in the wilderness, how his mother being a Mizraite (translated Egyptian), took him a Mizraite wife, and how he became the father of twelve sons, and how they became the heads of tribes, are all well known and chronicled in Genesis xxv. 12 to 16, where their names are given; and here, as in every other instance recorded in the lives of Abraham the Shemite and his first wife Sarah (who was also Shemite, being his sister), their conduct is despicable in the extreme; while his second wife, poor Hamite Hagar, and her apparently dying child, have drawn more tears of sympathy from the hearts of good people of both sexes, and all ages, than would have filled the bottle over and over again which her worthless husband filled with water, and which, with some bread, was his only dole as he cast his wife and child adrift in the wilderness; and oh! to think that this man is held up as the father of religion and called the friend of God!

But that the story is substantially true (if we may ignore its supernatural elements, concerning which we have no evidence as to how they became interwoven with the facts, there can be no doubt), and that poor Hagar was turned out of her home and went away with her dole of bread and the bottle of water on her shoulder, that she wandered on, and (when the water was all gone) laid the child among the herbage of the wilderness so as not to see him die, that she then burst into tears, but at length espied water in the distance, fetched a

little and moistened the child's lips with it, thereby saving his life, and that he grew to be a great nation, or rather, as stated in Genesis xxv. 16, "These are the sons of Ishmael, twelve "princes according to their nations," the following bears witness :—

Sanscrit 6	Agra, a measure of food given as alms.
New Zealand	Hakari, a present, generally of food.
Arabic 1384	Hajir, one who walks as if weighed down.
Icelandic	Eigra, to walk heavily.
Latin	Aeger, Aegra, sick, weak, faint, lame, difficult, pensive, grieved for.
Latin	Aegre, grievously, difficultly, with much ado.
French Romn.	Agreou, grief, a subject for sorrow.
Turkish 471	Aghir, heavy, slow in motion, hard to be borne, insupportable.
Turkish 471	Aghri, a pain, an ache.
Turkish 1118	Hejr, exile, banishment, separation from home, family and friends.
Hindu 2169	Hajr, separation, disjunction, absence.
Hindu 46	Ujar, ruined, deserted, abandoned.
Swahili A.	Hajiri, to go to live elsewhere.
French	Egare, stray, having lost one's way, wandering with a wild disordered look, astray.
Welsh	Achar, affectionate, loving.
Welsh	Acharu, to love much.
New Zealand	Waikauere, to be brought low by misfortune.
Arabic 122	Aghirustis, couch grass.
Persian 144	Agar, the sweet scented flag.
Welsh	Agro, very heavy, sad, pensive.
Hebrew	Hkr, or Hakar (חָקַר), to seek, to search. Proverbs xxiii. 30, they that go <i>to seek</i> . Judges xviii. 2, go <i>search</i> the land.
Persian 122	Aghar, the bed of a river with a little water here and there.
Persian 120	Aghari, a vessel.
Arabic 122	Ighrab, or Ighraz, filling a bottle, filling it not quite full.
Persian 120	Agharidan, to moisten, to wet.
Persian 120	Aghar, moistened.
Sanscrit 6	Agra, a multitude, an assemblage.
Persian 122	Aghra, a mote of kings, nobles or judges.

We must now return to Chapter xvii., for in following up the history of Hagar and Ishmael, we departed from the

sequence of the record, and so far Isaac, for whose sake Sarah cast out Ishmael, was not yet born. In this Chapter xvii. we have perhaps one of the strangest scenes ever presented to man's view: on the one hand, we have Abraham aged 99, on the other, the Lord, who is recorded to have appeared before him with the announcement, "I am the Almighty God, walk *"before me and be thou perfect"*";—God is then stated to have promised that Abraham should become the father of many nations, and as a preliminary to this, and apparently in order that he may be *perfect*, he is ordered to mutilate himself.—God the creator of the universe, whose every conception is supreme wisdom realized, and who when He made man must consequently have made him as he should be, is here represented as ordering Abraham to circumcise himself "in the flesh of *"his foreskin,"* and not only Abraham, but all his descendants, are stated here to have been ordered by the Lord, at this personal interview, to do the same, and also to circumcise all whom they may buy for money *of any stranger not of their seed*, in order that this mutilation, which is here called God's covenant, shall be *in Abraham's flesh* for an everlasting covenant, on pain of each man's soul being cut off if this part of his body is not cut off when he is eight days old; as if mutilating another man's child could ever make it Abraham's flesh, and as if God did not know in the beginning how a man should be formed. To pretend therefore that the Creator ever instituted this custom is to pretend that He did away, as far as those who followed it were concerned, with one of His own carefully provided incentives to cleanliness, and purity of body and mind, and therefore the pretence that God gave Abraham this order and made this covenant with him is palpably and self-evidently untrue. But let us proceed.

B.C. 1898.

GENESIS XVIII.

1 AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

a.c. 1898. 5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old.

14 Is anything too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

As for causing a woman, who had been barren all her life, and had "ceased to be after the manner of women," to return to womanly vigour and bear a son, I must first remark, in answer to the question in *verse* 14—nominally put to Sarah, but in reality to all who read the chapter, or hear it read—*viz.* "Is 'anything too hard for the Lord?'" that according to my own definition of God, as given in Chapter I., nothing can be "too hard" for Him; but I must at the same time add that such fact is no evidence that He ever had any personal communication with either Abraham or Sarah. In the second place, I

must remark that, although earnestly appreciating the million beauties that live and die among us every hour, comparatively unseen, in the animal, vegetable, and mineral kingdoms, and those countless myriads of far-off stars (or other worlds, as some suppose they are), and although perfectly acknowledging the supreme power of the Creator, who lives and reigns throughout eternity of time and space, and who has made the laws, called Nature, by which all things are governed, yet has, in His wisdom, provided, by an extraordinary system of what are known as nature's freaks, that these laws should now and then know exceptions (but which exceptions are equally in accordance with the original plan, as much as a patch of red here, and a streak of blue there, all go to form a picture whose principal colour may be brown), yet does *all* that He decides to do, as God should do it, beneficently, kindly, thoroughly, but in the sublime silence of His own inimitable and incomprehensible grandeur; while, therefore, perfectly acknowledging, as I have said, the supreme power of the Creator, I nevertheless assert that, if Sarah did return to womanly vigour and bear a child, such a circumstance would merely constitute a freak of nature, such as I have alluded to, and neither God's undoubted omnipotence, nor the possible fact that a freak of nature did occur in her case, is any proof that she ever saw God; and, beyond all this, I say that *He whom I worship*, the God who made heaven and earth and all that in them is, does not need water to wash His six feet when He walks abroad, does not rest Himself under a tree, does not want a morsel of bread to comfort His hearts, does not eat cakes baked upon the hearth, nor eat veal dressed with milk and butter, even if ever so tender and good, nor does He chaff an old woman until she laughs, and then, being frightened, tells a falsehood;—and I say this, whether this six-legged apparition at the tent door of Abraham, is considered to be a corroboration of the “Father, Son, and Holy Ghost” doctrine of the Trinity, namely, three Gods in one,—or not.

The Lord, who did these things, if they ever were done, was not God, neither can it be pretended that this was a visit from three Shemite priests, because in *v.* 10 and *v.* 14 the words are, “I will return unto thee,” meaning, “I, who am life, will return unto thee,” as in *v.* 14 the supposed apparition calls himself יְהוָה viz. *Yhoh* or *Yahvah*, which means “I who am,” or “I who exist,” or “the self-existing”: therefore, as the pretence is positively and certainly that God did come and visit Abraham in this way, there is no other manner of treating the assertion than considering it as false, and burying the lie with

the words of Sarah, who is here stated to have told God to His face, that she did not laugh when she did, for there can be no good or religious doctrine in such teaching as this.

We left off at v. 15, let us go on with the record as it stands.

B.C. 1898.

GENESIS XVIII.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the LORD said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgement; that the LORD may bring upon Abraham that which he hath spoken of him.

God is here represented as prophesying that "Abraham's children, and his household after him, shall keep the way of the Lord, to do justice and judgment," whereas it is one of the most patent facts, universally admitted, that according to the whole of the subsequent Bible, this is the very thing which they *did not do*. Prophet after prophet attests the statements of the chroniclers, and bear witness that this backsliding nation was continually doing wrong until its history culminated in one of the most frightful scenes ever recorded, when, about the year 70 A.D. 1,400,000 of them perished in Jerusalem, chiefly by mutual slaughter, amid horrors which make one shudder to read, and the Roman general rased the city to the ground and passed the plough over it (*see "Ency. Brit.," Articles Jews and Chronology*);—and therefore, as God, whose power is infinite and whose wisdom is perfect, *can not* be a false prophet, the above extract can not be a record of fact; God can not have spoken these words, for He makes no mistakes.

B.C. 1898.

GENESIS XVIII.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

B.C. 1898. 22 And the men turned their faces from thence, and went toward Sodom : but Abraham stood yet before the LORD.

23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked ?

24 Peradventure there be fifty righteous within the city : wilt thou also destroy and not spare the place for the fifty righteous that are therein ?

25 That be far from thee to do after this manner, to slay the righteous with the wicked : and that the righteous should be as the wicked, that be far from thee : Shall not the Judge of all the earth do right ?

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes :

28 Peradventure there shall lack five of the fifty righteous : wilt thou destroy all the city for lack of five ? And he said, If I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forties sake.

30 And he said unto him, Oh let not the Lord be angry, and I will speak : Peradventure there shall thirty be found there. And he said, I will not do it if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord : Peradventure there shall be twenty found there. And he said, I will not destroy it for twenties sake.

32 And he said, Oh, let not the Lord be angry, and I will speak yet but this once : Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham ; and Abraham returned unto his place.

The above statement is as insulting to the Creator, and as revolting to all proper conceptions of Him, as anything that ever was written ; to pretend that He, who lives in all hearts, who sustains all things by His merciful and beneficent

omnipresence, had to come down from heaven to see whether the people of any particular place had really done "according to the cry of it" which had come to Him; and that He petulantly observed, "if not, I will know," as if He were some blood-thirsty, savage king, who, hearing that the people of some outlying town were rebellious, had gone there to see, with a determination to punish those who brought the news if it proved false, is bad enough;—but to represent the Eternal God and Abraham haggling together, like two Jews over an old coat, and Abraham gradually beating Him down from fifty to forty-five,—from forty-five to forty,—from forty to thirty,—from thirty to twenty,—from twenty to ten,—giving God meanwhile a lesson in justice, lest He "destroy the righteous with the wicked," is such a height of presumptuous impertinence as has seldom been reached.

Passing as rapidly as may be over the disgusting stories of Sodom and Gomorrah, which would not now be tolerated in any book but the Bible, and which are quite apart from our theme, as no definite statement is made in the record before us as to whether the inhabitants were descended from Shem, Ham, or Japheth, we come to the disgusting recital of how Abraham's nephew Lot left the city of Zoar and dwelt in a cave with his two daughters, who made him drunk on two successive nights and got themselves with child by their own father, thus committing the grossest possible act of incest in order to preserve the seed of this Shemite family *in its purity*; that the story is true we have, however, the following corroboration.

B.C. 1898.

GENESIS XIX.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar, and he dwelt in a cave, he and his two daughters.

Arabic 1053	Latia, a refugee.
Arabic 1063	Latw, a fleeing to a rock or cave.
Latin	Lateo, to lie hid or concealed.
Anglo-Saxon	Lutan, to lurk, to lie hid.
English	Lote, Loute or Lute, to lurk, to lie concealed (Wright's <i>Obsolete</i>).

B.C. 1898. 31 And the firstborn said to the younger, Our father is old.

Irish	Liath, an aged person.
Hindu 1777	Lotta, faded, decayed.

B.C. 1898. 32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night; and the firstborn went in, and lay with her father.

35 And they made their father drink wine that night also; and the younger arose, and lay with him.

Irish	Lott, a drinking party.
Arabic 1057	Latt, a drinking vessel.
Irish	Laith, strong drink.
Sanscrit 873	Lotya, to sleep.
French	Lit, a bed.
Irish	Leata, a bed.
Anglo-Saxon	Lotha, a blanket or coverlet.
English	Let, to permit, allow, to give leave or power by a negative or positive act, to suffer, not to prevent.
Swedish	Lata, to let, to allow, to permit.
Dutch	Laaten, to let, to permit, to suffer.
Anglo-Saxon	Laetan, to let, to permit, to pretend, to trifle.
Danish	Lader, to let, to permit, to allow, to grant, to give leave.
Arabic 1057	Lata, lying with.
Irish	Luaide, copulation, coition. (Gaelic, <i>do.</i>).
Gaelic	Lot, to commit fornication.
Irish	Lot, a prostitute.
Anglo-Saxon	Laath, abomination.
ManchuTartar	Latoumbi, to commit the sin of the flesh.

From the two sons, thus born into the world, sprung the two nations of the Moabites and the Ammonites as stated in vv. 37 and 38 of same chapter; and so far from any curse being recorded as attending such conduct, or any reprobation of the act being expressed,—for be it remembered they were on no desert island, or *really* far from the abodes of men,—we see that, on the contrary, the Israelites are enjoined in Deut. ii. 9 and 19, not to distress either of these nations, “because I the Lord “have given the land as a possession unto these children of “Lot”; which brings us to the reflection that whatever the value of the Old Testament may be as an historical work, passages like these are not calculated to improve the morals of the community, for these evil deeds are recorded and their perpetrators neither censured nor stated to have been punished, while others who are not of this race are held up to obloquy, spoken of as iniquitous, cursed, &c., and yet no act or deed is

recorded of them which is deserving of blame; what religion there can be in this I am at a loss to see.

In Chapter xx., we read that Abraham repeats the deceptive passing off of his wife Sarah as his sister, she being a party to the same, and saying "He is my brother," the result being that Abimelech, king of Gerar, *viz.*, a Mizraite of the branch of the Philistines, fell into the trap; *verses* 5 and 6 testify to God's knowing that Abimelech did this "in the integrity and innocence of his heart." *Verses* 8 and 9 record that he did not touch her, but rose early, called Abraham and said, "What hast thou done unto us? in what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done," then after "reproving" Sarah as recorded in *verse* 16, he made Abraham a present of sheep, oxen, servants, and a thousand pieces of silver, and said to him, "Behold, my land is before thee, dwell where it pleaseth thee."

It will be remembered that, in the case where Abraham first played this trick of passing Sarah off to a king as his sister, *viz.*, on to the Pharaoh of Egypt (Genesis xii.), and in the part where it is recorded that, "the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife, and Pharaoh called Abram, and said, What is it that thou hast done unto me? Why didst thou not tell me that she was thy wife?" I took the practical view that Pharaoh had discovered that she was Abraham's wife by catching some infection from her which he had traced to her husband; in that instance, as the name of the Pharaoh is not given, I could not analyze the affair by etymological testimony, but in this case it is different. This Hamite king's name is Abi, not Abimelech, the last part of the word meaning *king*, as already explained when speaking of Melchi-Zedek;—Abi Melech, in fact, means King Abi. The following tells its own tale.

Arabic 10	Abram, a sort of disease.
Hebrew	Zra or Zara (צָרָא), leprous, a leper.
	Leviticus xiii. 44, He is a <i>leprous</i> man.
	Leviticus xxii. 4, What man soever of the seed of Aaron is a <i>leper</i> .
Arabic 803	Zirw, the uncleanness of leprosy.
Persian 769	Shora, white leprosy.
G'be African	Zire, the itch.
Dewoi A.	Sire, the itch.
Arabic 748	Shary, afflicting with pimples.
Arabic 748	Shara, a pimply or florid ulceration of the skin.

Arabic 748	Shira, having a pimply eruption on the skin.
Greek	Psora, a cutaneous disease, the itch, scab, or mange.
Greek	Psoriao, to have the itch, scab, or mange.
Arabic 674	Sari, infecting, contagious.
Hindu 1231	Sari, infecting, contagious.
Turkish 727	Sari, contagious.
Dutch	Sweere, an ulcer, boil, or sore.
Sanscrit 1109	Sara, the matter formed in a boil or ulcer, pus, sickness, disease.
Hindu 1287	Sara, rotten, stinking.
English	Sare, rotten (Wright's <i>Obsolete</i>).
Hebrew	Zra or Zara (זֶרָא), loathsome. Numbers xi. 20, it be <i>loathsome</i> unto you.
Arabic 4	Abi, a loather, a rejecter, a refuser.
Arabic 16	Abi, one who refuses, loathes, or rejects.
Arabic 4	Abaa, being infected with the plague, refusing, rejecting, abominating, aversion, disgust.

Soon after this we hear that Sarah conceived and bear Abraham a son in his old age, that the child was called Isaac, and was duly circumcised at eight days old.

We now come to the first recorded instance of a contemplated human sacrifice ; and, instead of any Canaanite or other Hamite, it is Abraham himself, at the instigation of God, who is stated to be the chief actor in the matter. We read that (about the year 1872 B.C. and when according to Josephus Isaac was 25 years old), "God said unto Abraham, Take now "thy son, thine only son Isaac whom thou lovest, and get thee "into the land of Moriah, and offer him up there for a burnt "offering, upon one of the mountains which I will tell thee of." (See Genesis xxii. 1, 2). This was a three days' journey ; therefore, according to the record before us, Abraham took two young men and an ass laden with firewood and started off with his son ; arrived near enough for Abraham to see the place "afar off," he took the wood and loaded it upon Isaac, then taking the fire and a knife in his hand, started off, telling the two men to stay there with the ass, for he and his son would go yonder and worship, *and come again to them* ;—so that Abraham must either have told them that they would do what he had no intention that they should do, or else was perfectly cognizant of the farce he was about to act.—Whether Isaac was really 25 years old at the time would be dangerous to aver on the authority of a writer so thoroughly untrustworthy upon matters *before his own time* as Josephus (who, though living nearly 2,000 years after various circumstances

occurred which he relates, nevertheless reports long speeches in heroic high-flown Greek, which are not in the Old Testament, and bear such a strong resemblance to each other, that it is quite evident he invented them), but at any rate Isaac must have been pretty strong to carry enough wood to burn a human body; the quantity of fuel used at Kirkaldy, in A.D. 1636, to burn William Coke and Alison Dick (*see* Ency. Brit. *Article* Witchcraft), was ten loads of coals, besides tow and a tar barrel, a man being about as incombustible an article as can well be found, for on analyzing an individual weighing 154 lbs., that is to say, on resolving him into his component parts of gelatin, fat, phosphate and carbonate of lime, albumen, fibrin, &c., it is found that no less than 111 lbs. out of the 154 are pure water (*see* *The Inventory*, published in 1869, of the Food Collection in the Science and Art Department of the Committee of Council on Education at South Kensington Museum), and as Isaac was to be offered up upon an altar in the open air, the quantity of wood he could carry would be just about enough to cook his feet and give him a general singeing, but as for making a burnt offering of him with a faggot and half a dozen billets of wood, the extreme inadequacy of the supply proves the entire episode to have been planned from the beginning; accordingly, we hear that, when Abraham had built an altar, he laid the wood in order, and having bound Isaac laid him on the altar upon the wood, but just as he stretched forth his hand to slay him, an angel called unto him out of heaven, saying, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me": after which Abraham "saw behind him" a ram all ready for killing, so he killed and burned the ram instead.

When we remark that, in *verses* 2 and 12, God, and afterwards the angel, are represented as making a mistake, namely, in calling Isaac, Abraham's *only* son, his other son Ishmael not having perished in the wilderness; and that in *verses* 12 and 16 the angel, and then the Lord, are distinctly represented as not being able to fathom Abraham's heart, or gauge the sincerity of his devotion, until they had discovered whether he was really willing to kill his son, we see at once that Abraham's god was not God, and that as none other could call to him out of heaven, the whole story is a deception on Abraham's part, and poor Isaac, if he was ever really bound, was probably too glad at being set free to object on the ground that he did not hear any angel.

Such, to all appearance, is the origin of human sacrifice, for

there is no other record known to man of anything of the sort so early as this; millions of human beings have since perished on the altars of the fiendish fanatics, who by the knife of their officiating priests, offered them up to their gods, and still the agent of the British Government for the suppression of *Meriah* sacrifices in Orissa (which sacrifice consists of *human children*, who are kept for *three days* and then *bound*, after which the priest strikes them with an *axe* and the crowd hack them to pieces) requires to be selected "with particular regard to vigilance, firmness and discretion" (see Thornton's Gazetteer of India, *article* Orissa), and when the fact that Abraham is recorded to have *bound* his *son* on the *third* day in order to kill him with a *knife* on Mount *Moriah* is borne in mind, and that this contemplated sacrifice has been lauded during the last 3751 years as a proof of Abraham's goodness, and as the one act by which God was so thoroughly propitiated, that He swore by Himself that He would bless Abraham and his seed for ever, because he had done this thing (Gen. xxii. 16 to 22), there can be little doubt that the blood of all these innocents rests upon the head of this man who is called "the friend of God." The horrible and murderous practice, of offering up children upon altars, was at one time so universal, that under the article *Sacrifice*, in the Ency. Brit., it will be seen that "It was the custom of Phœnician princes and magistrates to offer up the dearest of their offspring; the Egyptians, Arabians, Romans and Cretans did the same; the Pelasgi vowed as a sacrifice the tenth of all that should be born to them; the Gauls and Germans were so devoted to this custom that no business of moment was transacted among them without being prefaced by the blood of men; the Goths, Scythians, Sarmatians, Scandinavians and all the Northern nations did the same; so did the natives of Mexico, Peru and most parts of America; in Africa it is still kept up."

The fact that the custom was so universal proves that it must have had its origin in the very earliest days of the world, and as Shem, who was in the ark with Noah, was still alive when Abraham, with the knife in his hand, ascended Mount Moriah with Isaac as above described, this was certainly a very early period in the existence of the present race of men; it has been supposed that the Canaanites originated this superstitious and horrible rite; and that it really had its origin in the land of Canaan may be considered certain, but the Bible itself *proves* that it was not a Canaanite custom previous to Abraham's time, for if children were being offered up in pre-

cisely the same way all over the country, where would have been the special merit in Abraham's being only willing to do that which his neighbours are falsely presumed to have been doing? And this merit is represented as so great that God is stated to have sworn that He would multiply his seed as the stars of heaven and the sand upon the sea shore, that they should possess the gate of their enemies, and that all nations should be blessed in them, plainly and undeniably showing that although this may have been the greatest falsehood ever uttered by man, yet the circumstance was unusual in the extreme, and as I have said the first of the kind.

But if (as we have shown by the inadequate quantity of wood provided for the burnt offering) Abraham never intended to offer up his son at all, why should he go through this farce, why pretend to do it? This brings us to the question of motive, which makes the whole thing plain, for when personal motives are known to exist which might encourage deception, any case under consideration warrants suspicion, and the more selfish the individual concerned is known to be, the more apt he is to act deceitfully in order to attain the personal ends he is known to have entertained. Here is a man who, arriving childless in a country which was well inhabited, had conceived the ambitious idea of possessing it in his posterity (as men have hoarded money, and tied it up to accumulate until in a remote generation some descendant should inherit enormous wealth), and being both selfish and cowardly did not hesitate at deception, as we have seen in the matter of Sarah, nor at cruelty, as we have seen in the matter of Hagar, and finding himself surrounded by a warm-hearted credulous population, who were too brave and too numerous for him to hope that his descendants could ever conquer them, seems to have hit upon precisely the same expedient that Jack the giant-killer did under similar circumstances, when he prepared the feast of hasty pudding and induced the giant to rip his own belly open, by the artful device of a false stomach in his own case, which he slit with the utmost gravity and impunity before the giant's eyes. But here again I must apologise to the author of this ancient nursery tale for the comparison, for although the wisdom of telling children such bloodthirsty stories (causing young heroes of four years old to talk of cutting off heads, as men would talk of jumping ditches,) may be open to question, yet in the case of Jack, the giant is represented as a very wicked monster, whom it was a deed of heroic beneficence to get rid of; whereas, in the case of Abraham, every incident recorded concerning the Canaanites shows them to have been a kind,

hospitable, simple-hearted people. The very device of pretending that an angel called from heaven to stop the sacrifice of Isaac shows the deep craft of the design, for nothing short of such a manifestation could consequently be considered a warrant for sparing the victim. How many eyes, too parched with anguish to distil one soothing tear, have hapless children, agonised mothers, and silent fathers, whose blood seemed to be dropping like cold water from their hearts meanwhile, a minute between each drop, turned to the wide expanse of heaven, waiting for that angel's voice, which never, never came to stay the up-raised knife, the God of heaven only knows !

Whether the Canaanites adopted this horrible rite and made it a custom to any extent, or even whether they adopted it at all, is a matter which is open to very grave doubt; but if it were definitely proved that they did, I am well aware that with the eel-like wriggle whereby the priestly fraternity have so often escaped from the clutch of reason, it would be pretended that the very fact of their thus sacrificing their children, and thereby exterminating themselves either partially or entirely, proved it to be true that Noah invoked upon Ham's son those fearful words, "Cursed be Canaan"—but, for this to be so, all the distinctions between right and wrong must vanish, a man who has been murdered must be considered *ipso facto* accursed, his murderer must be considered blessed, the man who incited to murder must be called a benefactor to humanity, or these poor Canaanite children, victims to the ambition of Abraham, who had been admitted into the land of their unsuspecting forefathers, and uniformly treated there with the utmost kindness, can not be called "cursed"; and Abraham, on whose head lays the guilt of more bloodshed than would float the British navy and all the ships of Tarshish, can not be called "blessed," without utterly and totally subverting all that remains good in human nature.

I shall enter into no abstract question, nor abstruse argument, concerning why the Giver of life permits such things to happen, nor how He compensates for them; neither shall I enter into any speculation concerning the short road to heaven, supposed to have been afforded to these victims by their own youth and innocence; but I take my stand on saying, that, nothing short of self-preservation from immediate danger, or the legal punishment of one convicted of deliberate murder, can excuse bloodshed, and consequently that Abraham has murdered all these millions of innocents. I must, moreover, point out that retribution overtook his race by the custom he himself inaugurated, for, when the Israelites, after the Exodus from Egypt, re-

turned to Canaan, they sacrificed their own children in the valley of Hinnom on the arms of the brazen idol Moloch or Mlk (whom I shall show in Chapter VII. to be a deified form of Mlkh, the niece of Abraham), and as Isaiah says, lvii. 5: "enflamed themselves with idols under every green tree, slaying their children in the valleys, under the cliffs of the rocks," and, as other Biblical writers have recorded, "upon the tops of all the high hills"; therefore, although the foxes, and the wolves in sheep's clothing of the Shemite race, have, in various ways, caused more havoc among the sheep and the oxen of Ham than all the lions and tigers of their blood-thirsty breed put together, yet retribution follows all bad acts; and, as in the animal world, so it will be with the human, for in both cases the sheep and the oxen will graze on this globe long after all the foxes, wolves, lions, tigers, and such like have perished, even though they never cause one of these to lose their lives; for as I have already said, everything bad feeds partially upon itself, and is self-destructive, while everything good continues to endure, because in proportion to its goodness it was, is, and always will be, part of the goodness, and consequently part of the eternity, of God.

Chapter xxiii. records the death of Sarah, which reminds us that, in French, *Suaire* means "a shroud or winding-sheet," and in this chapter we have a remarkable opportunity of observing the character of the people among whom Abraham the Shemite dwelt at that time, namely, *another* branch of the race of Ham; we have already seen him leave his home to go to the land of the Canaanites, from no man among whom he seems to have received any injury or molestation; among the Amorites, descended from Amor, son of Canaan, he found friends and heroic allies; among the Mizraim, and also among their branch the Philistim, he found liberality and high-minded gentleness, even under injury caused by his own false representations; and here he is among the Hittites, another branch of the Canaanites, descended from Heth, second son of Canaan, son of Ham.

B.C. 1860.

GENESIS XXIII.

1 AND Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

B.C. 1860. 4 I am a stranger and a sojourner with you : give me a possession of a burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord : thou art a mighty prince among us : in the choice of our sepulchres bury thy dead ; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight ; hear me, and intreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field ; for as much money as it is worth he shall give it me for a possession of a burying-place amongst you.

10 And Ephron dwelt among the children of Heth : and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying,

11 Nay, my lord, hear me : the field give I thee, and the cave that is therein, I give it thee ; in the presence of the sons of my people give I it thee : bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me : I will give thee money for the field ; take it of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me : the land is worth four hundred shekels of silver ; what is that betwixt me and thee ? bury therefore thy dead.

16 And Abraham hearkened unto Ephron ; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave

a.c. 1860. which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre : the same is Hebron in the land of Canaan.

20 And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

Firstly, we see that these Hittites (of whom, and of whose kindred families of the Hamite race, no act of cruelty has been mentioned so far in the Biblical record, no act of bloodshed except the legitimate slaughter of foreign aggressors on the battle-field, when Aner, Eshcol and Mamre assisted Abraham to rescue Lot, no stealing, no lying, no crafty action, no sacrificing, no idolatry, no false gods) lived in cities or towns, and had separate sepulchres, belonging to each man, or family, for the decent burial of their dead, which betokens civilised life, and orderly social customs : we also see that their knowledge of each other's generous nature, and faith therein, was such that they could answer that no man among them would withhold his sepulchre from this alien, and that he might bury his dead in the choice of their sepulchres. And when Abraham selects the cave of Machpelah (which means the double cave, or cave leading out of a cave) in a certain field, the owner of the property at once comes forward and gives him field and all as a free gift ; that Abraham persisted in paying the value of the field does not alter the case, except so far as it shows that he knew these people respected the rights of property which had been duly bought and paid for. "What are four hundred shekels of silver between me and thee ? bury thy dead " ; these words of Ephron the Hittite, coupled with the previous assurance of the "sons of Heth," show the liberal nature of the people, and his acceptance of the payment at last was in reality an act of good breeding, as Abraham, though willing enough to receive presents in other cases, did not wish to do so in this instance ; therefore, "the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession, in the presence of the children of Heth, before all that went in at the gate of his city."

The bordered fields betoken the orderly agriculture already established among these descendants of Canaan, who is supposed to have been cursed; and the formal making sure unto Abraham of this little freehold shows that due care in the transfer of property had obtained among this race, at so early a period that Shem, son of Noah, was still alive. Jacob, the grandson of Abraham, was buried in the same double cave 171 years afterwards, and although the race of Abraham left their little freehold unguarded, with no one in possession when Jacob and his family went down into Egypt, there is no whisper in the Bible that when they returned, at the time of the Exodus, it had been in any way molested, although a further period of 238 years had passed, making over four hundred years in all.

Nothing however of the various facts I have called attention to was recorded to show the good qualities of the Canaanites, for in this, as in all other cases, the circumstances are only mentioned to show the consideration in which Abraham was held, for the hand which wrote all this, is the one that wrote "Cursed be Canaan," and hounded on the descendants of Abraham to massacre such of the descendants of the very people we have read of, as were still there.

As the head of "the chosen race" is thus divested of that absurd halo of superstitious veneration, which has blinded the world to his despicable conduct in passing one wife off as his sister and in turning another out into the wilderness with their child on her shoulder, the despised race of Ham has risen in proportion. I have added nothing to the record and suppressed nothing, but have simply pointed out the contrast between the two. It may be asked what good it can do to expose Shem's race in these days, or to elevate the race of Ham, as none could trace the remnants of these people now;—my answer is, that the race of Shem, Abraham, Levi, Simeon, Moses, &c. still delude *the world* in matters of religion, that the race of Ham was originally in the forefront of civilization, of which, though frightfully decimated by the massacres of the past, it still is the mainstay in agricultural, industrial and mercantile affairs, as it is its brightest exemplar in the path of honour; Chapter VIII. will be devoted to this part of our subject, and, in Chapter IX., I shall impart such information and long hidden knowledge, as will enable the race of Ham to sift themselves out of all peoples wherever they are, and no matter how much they are mixed up with them. Having said so much, the title of my book will be explained, and the reader, seeing his way more clearly as he proceeds, will grieve less as he beholds the superstitions of the past vanishing like mists before the sun, for the

superstitious veneration of undeserving men obscures our perceptions of the Majesty of God, and blinds us to the social value of that race on which our brightest hopes depend.

We now come to a part of the Bible where the subject matter, though highly entertaining, is, for awhile, so entirely devoted to family affairs, that it is an insult to a grown man's sense to ask him to accept it as anything else; the reader will therefore understand why I treat this simply as a family record, which, though quite unconnected with religion, affords us a glimpse into the personal characters of those upon whom so much of that which passes for religion has been founded.

The next chapter informs us that Abraham, being old, made his steward swear that *he* would not take a Canaanite wife for Isaac, who at this time is 40 years old (*see* Genesis xxv. 20), and, apparently without consulting his unusually easy-going son, sent his steward to the city, or settlement, of Nahor (Abraham's brother) to fetch a wife for Isaac, "And he arose and went to Mesopotamia, unto the city of Nahor" (Genesis xxiv. 10); I may here mention that Mesopotamia is called Naharaina on the Egyptian monuments (*see* Bunsen, Vol. V., *page* 585), which confirms the Biblical statement that Nahor settled there.

Whatever may be said of Abraham, both for and against, it must be acknowledged that he knew the nature of his own people thoroughly, and that he went the right way to work to obtain a wife for his son from among them; and also that the historian, as we shall see, has recorded with photographic fidelity, the gentle passages of Rebekah's true love for Isaac; not love at first sight exactly, but love at 300 miles off, which is almost the same thing, especially with a present of ear-rings and bracelets;

Anfue African Asige, an ear-ring.

Arabic 476 Hizak, a thick bracelet.

which were upon her hands before her brother knew she had even seen "the man at the well," and who was still there with his camels, when Laban, which was her brother's name, having seen the bracelets, rushed out hailing him (whom he had never seen), with that hospitable "Come in, thou blessed of the Lord, "why standest thou without?"

Greek

Labein, Labeein, or Laben, to take hold of, to grasp, to seize, to take in, to receive hospitably, to entertain.

Memo: As this Greek verb is very irre-

gular it may be open to doubt whether the final *ein* or *en* is really part of the verb, and there can be no doubt that it is radical in Laban's name; I give it however for what it may be worth, and quite aware of this possible objection, for as we proceed I shall have to quote several other meanings of this verb, which so exactly tally with his actions, as described in the Biblical record, that little doubt can be entertained that this form of the verb was the original one, and that it was derived from Laban.

How the steward brought forth raiment for Rebekah, and jewels of silver, and jewels of gold, with precious things for her brother, and her mother, are well known; but the depths of true love in that maiden heart "which had never known man," and all that sympathy of soul for the son of that old gentleman who had sent such an earnest of what he had to spare, will never, never, never, be known. Can it be wondered at, that, when her brother Laban, after all these things, "enquired at her mouth," she answered "I will go," as recorded in Genesis xxiv. 58, for she was none of those silly lasses who think it necessary to see their lover before accepting him; Rebekah's soul soared above personal interviews, ear-rings are ear-rings and so are bracelets.

It was a long journey, and a great part of it was over sand; Genesis xxiv. 61, 63, and 64 all mention that Rbkh or Rebekah rode upon a camel, and the following word, which is still in use, refers to it:

Arabic 609 Rabakh, travelling with difficulty through sand
(a term applied especially to camels).

Arriving at length near Abraham's encampment, she observed a man coming towards them, and enquired of the steward, "What man is this, that walketh in the field to meet us?" and the servant replied, "My master; therefore she took a veil and covered herself." She then alighted from her camel, "and Isaac brought her into his mother Sarah's tent, and she became his wife." Beautiful! beautiful!—I mean the description, and am not thinking about the ear-rings or the bracelets, no more was Rebekah.

Greek Eisaco or Eisago, to lead in, especially into one's dwelling.

Coptic Saire or Sairi, a tent (Bunsen, V. 767).
Aramean—Sara.

After this Abraham died, and was buried with Sarah, his first wife, and Isaac, as we are told, remained nineteen years without children, after which we read as follows:

B.C. 1838.

GENESIS XXV.

21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD.

23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

This little anecdote, which is inserted especially to show that the Lord had ordained that Jacob, the younger of Rebekah's twin sons, should rule over Esau the elder twin, is based upon a custom which arose *later on*, as I will presently explain, and therefore it can not be part of the original record, or I should not make so light of it; the original historian has thoroughly and faithfully told the story concerning the loves of Isaac and Rebekah, any person knowing the race can see truth stamped on every word of it, and the above etymological connections confirm it; but the artist, who, in the above extract, touched up the family picture at a later date, forgot that it was not until *after* the Exodus, when Rebekah had been dead several hundred years, that the house of Israel are supposed to have kept the Lord on the premises, or in Scripture phrase, it was not until then that God is supposed to have abode permanently with His people, so that He might be enquired of by Urim and Thummim in the holy place, or through a recognised prophet; as this mode of enquiry was not established in Rebekah's days, and as Abraham was dead, and as Isaac of course knew nothing about it, and as Jacob was not born, nor Moses, nor anybody else worth talking about, Rebekah had nobody to enquire of, unless it was an image, such as those gods belonging to her brother Laban, which Rachel, her niece and daughter-in-law, afterwards stole; but we cannot suppose she consulted the Lord in this way, whatever her brother might do, it would spoil the whole affair, for the prophecy is recorded to have come to pass, as prophecies after the event always do: I say *after the event*, because, even supposing it to be part of the

original, it could not have been written until Moses, the writer of the original book of Genesis, wrote it, *viz.*, about 387 years after the period concerning which we are now speaking.

How the twins grew up, and how Esau became a man of the field, and a cunning hunter, beloved of his father, while Jacob dwelt in the tents, and became his mother's favourite, and how once when Esau came home, faint, starving, and *on the point of death*, Jacob took advantage of his extremity, and purchased his birth-right for a meal of bread and lentile pottage, are matters well known ; for this to be true, we must suppose Isaac to be literally nobody in his own home, or else that he and his wife were absent ; but, true or false, it gives a perfect insight into the character of Jacob's descendants, who are the historians of the Bible, for the only remark made at the time is, "thus Esau despised his birthright" ; and not only is the legality of this atrocious and heartless extortion on the part of Jacob, insisted on for ever after, although it was apparently effected with bread and lentiles belonging to their joint father, and as such not Jacob's own to pay with ; but, even 1869 years later on, the celebrated lawyer of Jerusalem, afterwards called St. Paul, when speaking of Esau, concerning whom no unkind or blameable action is anywhere recorded, calls him "a profane person, who, for one morsel of food, sold his birthright, and was therefore rejected, finding no place for repentance, though he sought it carefully with tears" (see The Epistle of Paul the Apostle to the Hebrews, xii. 16, 17). This cold-hearted Jacob was, however, glad enough, when he and his children were starving, to partake of the free hospitality of a Hamite king, known as the Pharaoh of Joseph, who invited him and all his family into the land of Misr (translated Egypt), there to have plenty to eat, and nothing to pay, as long as they wanted food ;—but then, this king was a Hamite, acting with the natural promptings of a liberal heart, whereas Jacob was of the chosen race, blessed of the Lord God of Shem, grandson of Abraham, the friend of God, and only twin brother to this hungry Esau, so you could not expect him to give his brother the meal of pottage for nothing, made with their father's lentiles ; it is not reasonable, you could not expect him to do it, now could you ?—you would not do it yourself, would you Saint Paul ?

In the next chapter, *viz.*, Genesis xxvi., we are informed that there was another famine, and that "Isaac went unto Abimelech, king of the Philistines, unto Gerar" ; now, although the names are the same, it is highly improbable that this is the identical "Abimelech, king of Gerar," who reproved

Abraham and Sarah so sensibly, when the latter had been passed off upon him as Abraham's sister, and sent them away with handsome presents, and leave to dwell on his land wherever they pleased, for ninety-four years had elapsed; and therefore the present Abimelech was, in all probability, either son or grandson of the preceding, which may be considered very fair evidence that the Philistines were living under a very settled form of government. We nevertheless hear that the Lord appeared unto Isaac, and promised to give him "all these countries," as He had sworn unto Abraham, assuring him, at the same time, that He would be with him and bless him, so Isaac dwelt in Gerar. The next verse informs us that "the men of the place asked him of his wife, and he said, She is my sister; for he feared to say She is my wife, lest the men of the place should kill him for Rebekah, because she was fair to look upon." One hardly knows which to be surprised at most, the irreverent effrontery of the historian, who pretends that God appeared personally to such a man, and promised to evict the peaceable communities living in these cities, so that He might give the land to him, or the unworthy suspicion and inherent cowardice, which could prompt such conduct on Isaac's part, when he must have well known how kindly his father and mother had been treated in the same place. Were we not definitely told that fear was the cause of Isaac's falsehood, one would almost think that Rebekah of the bracelets, having heard about the "thousand pieces of silver," which Abimelech gave to Abraham, when he and Sarah did the same thing, in the same place, which she and Isaac were now doing, had an eye to being invited into the king's house; if such really were the case, such conduct would have been even worse than Sarah's, for Rebekah had two grown-up sons at the time, *viz.* Esau and Jacob, whereas Sarah had, so far, had no children. Be this, however, as it may, nothing came of it in that way, for we hear that when Isaac "had been there a long time, Abimelech, king of the Philistines, looked out at a window, and saw, and behold Isaac was sporting with Rebekah his wife. And Abimelech called Isaac, and said, Behold of a surety she is thy wife, and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her; and Abimelech said, What is this thou hast done unto us? thou mightest have brought guiltiness upon us." But so far from venting the displeasure he must have felt at Isaac's unworthy suspicion of him and his people, and turning them out of the country during the famine, Abimelech merely charged his people not to touch "this man and his wife"; and we have only to read a few verses further

to see, that the reason assigned by Isaac must have been as false as his falsehood, and that he could not really have feared injury, for the sake of his wife; as, over and above the fact, that he and his father had always been well treated, he was quite strong enough to protect himself, for we must remember that on one occasion his father could arm 318 of his trained servants, and in *verses* 14 and 16 of this very chapter, we read that Isaac had "great store of servants," and "Abimelech said unto Isaac, Go from us, for thou art much mightier than we." This passing off his wife as his sister is consequently all the more despicable, and, as he never had a sister, he had not even Abraham's lame excuse, *viz.*, that although Sarah was his wife, she was also his half-sister; Isaac therefore did not resort to a subterfuge as his father did, but rose to the occasion, and met it with a direct lie, which, like his father's device, was handed down from generation to generation by this renowned family, upon whose disreputable doings that which passes for religion is founded; for had it not been so handed down we could never have known of it, and the fact that it was so passed from father to son, instead of being buried with decent shame and repentance in the dust of ages, shows how utterly unworthy the whole thing is of the slightest respect. So completely, moreover, were the historians of the Old Testament blind to their own disgrace, and so thoroughly did they afterwards pervert the facts, that we read in Psalms cv. 6 to 14, "Oh ye seed of Abraham His servant, ye children of Jacob His chosen He hath remembered the covenant which He made with Abraham, and his oath unto Isaac when they were but a few men in number, when they went from one nation to another, He suffered no man to do them wrong; yea, *He reproveth kings for their sakes*," which impertinent perversion of the facts, as even their own books record them, is repeated almost word for word in 1 Chron. xvi., the writers of which must have been aware that the only recorded *reproof* is that where Abimelech tells Sarah that Abraham should be to her "a covering of the eyes" as regards "all other" and "thus she was *reproved*" (see Genesis xx. 16).

The incidents next related are perhaps as well known as anything in the Bible; namely, how Isaac, having grown old, and knowing not the day of his death, called Esau to him and sent him to hunt venison, that he might therewith make one more savoury dish and receive his father's blessing;—how Rebekah, hearing this, sent Jacob to fetch two fine kids from the flock, that she might make them into a savoury dish which Jacob should present to his father, whose eyes were dim with

age, so that he might receive the blessing intended for Esau :—

Hebrew	Rbk or Rabak (רַבַּק), baken, fried. Leviticus vi. 21, When it is <i>baken</i> . Leviticus vii. 12, Mingled with oil <i>fried</i> .
Arabic 610	Rabik or Rabikat, a kind of soup made with dates, butter, cheese, barley meal, &c.
Arabic 610	Rabk, mixing up crumbled bread with broth.
Kinyume A.	Rapaku ! dish up !
Greek	Isikion Isikiou, or Isikos Isikou, a dish of meat minced very small.
Hebrew	Hsk or Hasak (חַשַּׁק), dim of sight. Lamentations v. 17, Our eyes are <i>dim</i> .
Gaelic	Oiseach, an idiot, a fool.
Persian 1391	Hazak, or Huzak, an idiot, foolish, stupid.

how she then dressed Jacob in Esau's clothes, put goat-skin upon his hands and neck, so that he might pass for his hairy brother, and sent him to his father with the savoury dish ;—how Isaac wondered at his son finding the venison so soon, and Jacob explained that the Lord God brought it before him ;—how Isaac felt him, to see if he was “ his very son Esau,” and said “ The voice is Jacob's, but the hands are the hands of Esau,” asking him, “ Art thou my very son Esau ? ” and receiving for answer, “ I am ” ; then, smelling Esau's clothes, which Jacob wore, and detecting the smell of the fields upon them, blessed this deceitful knave, not knowing who he was, are all matters thoroughly well remembered ;—and that it is true we have the following further evidence, Jacob's Hebrew name, as I must remind the reader, being Yakb, not Jacob as in English.

Greek	Isko, to make like in one's own mind, to think like, to raise an image or likeness in one's mind, to fancy, suppose, take one for.
Hebrew	Akbh or Akabh (עַקְבִּי), in subtilty. 2 Kings x. 19, But Jehu did it <i>in subtilty</i> .
Hebrew	Akb or Akab (עַקֵּב), deceitful. Jeremiah xvii. 9, The heart is <i>deceitful</i> above all things.
Polish	Ochybiac, to deceive, to baffle, to disappoint.
Polish	Ochybiam, I deceive, I baffle, I disappoint.
Polish	Ochybny, that which cannot be relied on.
Polish	Okpic, to over-reach, to outwit, to cheat, to cozen, to bilk, to gull.
Polish	Okpie, I over-reach, &c.

Polish	Wykpic, to cheat one out of a thing, to juggle him out of it, to whiffle one out of a thing.
Polish	Wykpie, I cheat (juggle or whiffle) one out of a thing.
Arabic 1375	Wakaf, practising iniquity, crime, fault.
Persian 1391	Hazak, any one easily deceived by another's words.
Hindu 114	Asikh, a blessing, a benediction.
ManchuTartar	Asouki, a voice so extremely low and weak as to be almost inaudible.
Greek	Iske, he spake, he said it.

Poor Esau's grief at finding himself supplanted, when he returned with the venison, and his agonised query, "Hast thou but one blessing, my father? bless me, even me also," which resulted in a very secondary benediction, as Isaac with his wonted easy-going way, had not the strength of mind to revoke the precedence thus fraudulently obtained by Jacob, and never did so, though he is stated to have lived many years after this;—and Jacob's conversation with his mother, and flight to Haran, so that he might remain with her brother Laban until Esau should forget what Jacob had done to him, are also matters with which few are not conversant. The admonition to keep out of Esau's way for a while came from Rebekah, and the following appears to refer to it.

Gaelic	Rabhach, giving a warning, giving a caution, admonitory, hinting.
FrenchRomn.	Achaper, to escape, to flee away.
French	Echapper, to escape, <i>échappé</i> , escaped.
Norman	Echever, to escape.

The purchase of a right to succession in a matter of property might hold good at law, even if accomplished by such heartless extortion as that which was practised upon Esau, who when he sold his birthright for a mess of pottage, was so nearly famished that, as he consented, he said, "Behold, I am at the point of death"; but to imagine that a *blessing* could hold good which had been obtained by fraud, and by the impersonation of another man for whom it was intended, and to ensure against which fraud such precautions as feeling his flesh and smelling his clothes were resorted to, to imagine that God, in whose name the blessing was invoked, and whom Isaac besought to carry out the benediction, would ever regard a blessing so obtained, is to make God in imagination a party to the fraud, and also to Jacob's lie, when he who was not, answered "I am."

The gift of sixpence obtained under such false pretences,

would now be rightly considered a criminal offence; yet, because this was done by the grandson of Abraham the Shemite, "the Lord God of Shem" is inferentially supposed to have approved of such conduct, and to have resorted to these means, or to have caused Rebekah and Jacob to resort to them; for it is recorded in the very next chapter that God blessed Jacob afterwards without rebuking him for what he had done. That such things were pretended to in those days, by Jacob personally, would matter little, but does not Isaiah, 1048 years afterwards, presumptuously and profanely pretend to speak in the name of God, and say, in Chapter xli. 4-8, "I the Lord, the first, and with the last, I am He But thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend"—and are not the Jewish, Christian and Mahometan religions based upon this atrocious representation of the Almighty God as a party in these villanies?—

Is not this villainous trick of the deceitful, unprincipled Jacob upon his purblind father, and are not all the other knavish practices of this thoroughly bad man (who is here called God's chosen servant), taught publicly in schools, in Europe, Asia, Africa, America, and Australia?—Do they not form part of the "Lessons of the day," read in all churches?—Do not those who sit upon the judgment seats of civilised nations to administer justice, sit also in public listening in silence to these libels on our Creator? Sadly and sorrowfully we must acknowledge that they do, but earnestly and with heartfelt respect to these high-minded and honourable men whom we all esteem, and of whom we are justly proud, I ask them to reflect on the injury that all this is doing to the moral standard of each rising generation; it is not the recital of these misdeeds that does the mischief, but the pretence that these men were holy, and their actions approved of by the Almighty, for any system to be worthy the name of "true religion" should inculcate good and honourable principles, and it can not be such if it does not, but being taught as such, and men like these called God's chosen servants, the injury it does is incalculable.

We now come to a portion of the Bible where we have a good opportunity of watching the process of "diamond cut diamond," which is very similar to the well-known attempt of two snakes to swallow each other; for we are now about to see *pure* Shemites at home, away from all distracting Hamite influences, and we can therefore better observe their behaviour among themselves. Jacob, the keen one at an extortionate bargain, and adroit personator of his brother, prepares to start,

and Isaac, duly prompted by Rebekah, blessed him again, for the poor man never had a will of his own from the day when his father took him up Mount Moriah with the wood on his back, and afterwards sent for a wife for him when he was forty years old, to the time here spoken of, when having been duped into blessing the wrong son, he, at his wife's instigation (xxvii. 46 and xxviii. 1, 2), sent him to her home, "to take a wife "from the daughters of Laban, his mother's brother."

Greek Eisakauo, to listen, hearken or give ear to, to obey, to comply with.

Of course, such a worthy young man as this Jacob—or more properly Iacob or Yakb—deserved encouragement from the point of view of those who wrote the history, we therefore hear that, having walked until he was tired, he laid down, went to sleep, and dreamed that he saw the Lord on the top of a ladder which reached to heaven, that angels were going up and down it, and God told him He would be with him wherever he went, &c. &c. The whole dream is very pretty, and is fully recorded in Gen. xxviii. 12 to 15, moreover, in all probability it is quite true that he dreamed what is stated; he was young, ambitious, and sleeping with his head upon a stone, he had no doubt been thinking of the cousins he was going to select a wife from, and the tramp, tramp, tramp, of his journey on foot, up and down hill, would naturally, in his condition, conduce to a repetition of the tramping in imagination, which circumstances combined, seem to have taken the pleasing form of angels, going up and down a ladder; the details of the blessing Abraham pretended to have received, having been so recently referred to by Isaac and handed over to him, would naturally ring in his ears, and chime in with the tramp of footsteps, therefore, in this instance, Jacob *may have been* truthful, though he certainly was not when he said he was Esau, and consequently, if he had brains enough, might have invented the dream; but in any case, no man with one atom of religion can believe that God ever stood on the top of a ladder to encourage such a man as this; if He did not, it could be no vision, and therefore, if it is not a mere invention, it must have been a real dream, and consequently of no importance.

How Jacob arose, tipped up the stone he had laid his head upon in the wilderness, and poured some oil upon it, is recorded in the Bible, and is confirmed by the following:

Adampe A. Egbe, a stone. *Anfue* (African), the same.

Yagba A. Egbo, palm oil. *Aku, Egba, Idsesa, Yoruba, Eki, Oworo, Dsumu, Ife, Ondo, Dsekiri, and Igala* (African), the same.

How, in some extraordinary and inexplicable manner, that stone is supposed to have come into the possession of the Israelites afterwards, though positively stated to be one of the stones of the place, and left there by Jacob, who did not return there for twenty-eight years, and then is not stated to have taken it away, which his descendants had no chance of doing, or even of seeing it, for over 300 years more, and then nothing is said about it; how the prophet Jeremiah, 862 years later still, is supposed to have carried it to Ireland, *viz.* about 2,460 years ago; how thence, later still, it passed to Scotland, whence it was brought to England, and is now the renowned "stone of destiny," to be seen at Westminster Abbey, where it forms the seat of the coronation throne, on which kings have been crowned in these islands for 2,460 years, are matters which are *not* recorded in the Bible,—but which, those who believe in the legend, and consider that kings and queens are not degraded by such close contact as that of sitting on a stone, which Jacob so *very probably* rested his head upon 3,639 years ago, might think I had forgotten, if I omitted to allude to them here.

We next hear that Jacob concluded a bargain with God, which certainly must have been to his own satisfaction, for although not quite so good as the one with starving Esau, it was a very good one under the circumstances; inasmuch as he offered to give back to the Lord one-tenth of whatever the Lord would give him.

Kakanda A. Achabba, ten.

Kambali A. Hopka, ten.

Bini A. Igbe, ten. *Egbele, Iheve, and Oloma*, the same.

Yasgua A. Ukob, ten.

Which offer we afterwards hear was accepted, and became a recognised arrangement, as below; and which arrangement is in fact the origin of the tithes still collected.

B.C. 1760.

GENESIS XXVIII.

19 And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

B.C. 1760. 21 So that I come again to my father's house in peace ; then shall the LORD be my God :

22 And this stone, which I have set for a pillar, shall be God's house : and of all that thou shalt give me I will surely give the tenth unto thee.

B.C. 1739.

GENESIS XXXI.

13 I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me.

B.C. 1491.

LEVITICUS XXVII.

30 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's : it is holy unto the LORD.

32 And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

34 These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

In other words, Jacob is stated to have offered God 10 per cent. commission on all the business earnings which he might put in Jacob's way, and God is stated to have accepted the offer, which commission is still collected by the Established Church in His name.

This matter settled, Jacob went on his journey, travelling the whole length of the land of Canaan in perfect safety, as his mother had done before him when Abraham had sent for her, and in due course arrived at his uncle Laban's, the undoubted possessor of his brother's birthright and his father's blessing, but without any ear-rings or bracelets ; therefore, naturally enough Laban did not give him a wife the day after he arrived, or otherwise act in the gushing manner described on the occasion when he despatched Rebekah by the man who brought such a sensible introduction from the elderly gentleman who sent for her ; not that Jacob was wanting on his part, for he kissed Rachel outside the house before he arrived at Laban's door. (Genesis xxix. 11.)

B.C. 1760.

GENESIS XXIX.

16 And Laban had two daughters, the name of the elder was Leah, and the name of the younger was Rachel.

17 Leah was tender eyed.

This translation of *tender eyed* is not a happy one ; the

Jewish race who are descended from Lea, Leah, Lia, Lah or (as per Rule III.) Leah, have remarkably fine eyes, but they would not be called tender, even in the case of those peculiar looks which Jewesses are wont to give.

Chin. II. 731 Leaou, clear vision, a good eye, able to see distinctly and to a distance.

Chin. II. 728 Luh, clear eyes, distinct vision.

Chin. II. 730 Le, an eye with thick eyelids.

Chin. II. 720 Lee, to turn and look at.

Greek Lao, to see, to behold, to look at.

Arabic 1071 Lawh, looking at. [upon.

Chin. II. 720 Lae, to look aside, to ogle, to dart a bright eye

Chin. III. 334 Luh, to laugh and look a general look.

Chin. III. 334 Lae, to look an inward look.

Chin. III. 338 Le, to look hastily.

Chin. II. 715 Luy, the eyes askance.

Arabic 1071 Luh, a glance.

Greek Loxos, Loxe, askance.

Hindu 1791 Lakhna, to see, to look at, to behold (*Lakh* ! look !).

Hindu 1790 Lakhao, the act of seeing or perceiving.

English Look, a glance ; to direct the eye towards an object.

French Loucher, to have a cast in the eye.

French Louche, squint-eyed.

Hindu 1800 Luch, squint-eyed.

B.C. 1760.

GENESIS XXIX.

17 But Rachel was beautiful and well favoured.

18 And Jacob loved Rachel ; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, It is better that I give her to thee, than that I should give her to another man, abide with me.

20 And Jacob served seven years for Rachel.

What a pity it is there were no presents, nothing for the mother, nothing for the brother, no jewels of silver or jewels of gold, no raiment or other precious things, such as Abraham had sent when a wife was wanted for Isaac, for Jacob evidently did love Rachel, that kiss outside the house before he arrived at the door had settled the business ; however he hired himself to Laban instead, and (according to the chronological tables printed in large Bibles) was eighty-five when his term of service expired.

Greek Labein, Labeein, or Laben, to get to wife, to get by purchase.

B.C. 1753.

GENESIS XXIX.

21 And Jacob said unto Laban, Give me my wife, that I may go in unto her, for my days are fulfilled.

Now Leah, it seems, did not have that peculiar look about her eyes for nothing, and by the light which etymology sheds upon her nature and temperament we are enabled to understand how, and why, she so completely lent herself to the trick which Laban played upon Jacob; if indeed she were not the prime mover in carrying out a plot, which must have required such thorough complicity on her part that, without the following etymological hint, her super-filial obedience, and perfect acquiescence in such a proceeding, appears inexplicable; for she could not possibly have been ignorant that Jacob had served for Rachel, and not for her, as they were all living together.

Chin. I. 229 Le, to covet.

Sanscrit 870 Luh, to covet.

Greek Lao, I wish, I will; this is the root of a numerous family of words which all denote the notion of eager desire, of yearning or striving after.

Chin. I. 682 Laou, a hankering, excessive stupefying affection for, or love to.

Chin. II. 184 Leih, that about which the heart is occupied.

Hindu 1807 Lai, ardent desire.

Hindu 1797 Lau, to have a constant desire or craving for anything.

Arabic 1064 Laaa, lascivious, hot.

Arabic 1065 Laaw, *plural* Liaaa, lecherous.

Greek Legai or Lecai, lewd.

Italian Lecco, lechery.

We can now continue the incident as narrated :

B.C. 1753.

GENESIS XXIX.

22 And Laban gathered together all the men of the place and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter and brought her in unto Jacob, and he went in unto her.

25 And it came to pass that in the morning, behold it was Leah.

So Jacob had married the wrong girl, and Laban scored first trick ;—but is it true? Can such a thing possibly have happened? Yes, it is perfectly true, as the following etymological testimony proves: and to realise this affair thoroughly, to imagine Leah personating her sister and laying there, a living *lie*, from evening until morn, is to realise a woman so unprincipled that her name has rightly been associated with the act, and the wife of Jacob, who deceived his purblind father, is inseparably connected with the word *lie* for ever; but this will be more apparent as we unfold the etymological connection for the three verses above quoted, taken *seriatim*, the individuals concerned being Laban, Rachel, Yakb or Jacob, and Leah or Leach.

Greek	Labein, Labeein, or Laben, to receive hospitably, to entertain.
French Romn.	Rigolet, a wedding feast.
Norman	Requiller, to regale, <i>de les faire requiller</i> , to entertain them.
English	Regale, to feast, to fare sumptuously.
French	Regaler, to regale, to entertain, to treat.
French	Regal, an entertainment, a treat.
French	Agape, a love feast.
Chin. II. 170	Leu, to think on with desire, to plan, to devise.
Chinese III. 7	Luy, to unite persons together, to implicate.
Chin. III. 40	Luy, to connect, to concatenate, to involve, to implicate.
Chin. I. 108	Leu, an associate.
Chin. I. 156	Leaou, a colleague.
French	Lier (Lisant, Lie, je Lie, &c.), to bind. <i>Se Lier</i> , to bind oneself, to make a league with one (<i>see Fleming and Tibbins' Dict.</i>).
French	Ligue, a league or confederacy (<i>see Fleming and Tibbins' Dict.</i>).
Italian	Lega, a league or confederacy.
Spanish	Liga, a league or confederacy.
Polish	Liga, a league or confederacy.
English	Lege, a treaty or league. (<i>Wright's Obsolete.</i>)
English	League, an alliance or confederacy, combination or union of two or more persons for executing any design in concert.
Gaelic	Luibean, a crafty fellow.
Irish	Luibin, a crafty fellow.
Fijian	Liu, to precede, to go before.
Fijian	Lo, secretly, quietly, gently.

- Chin. III. 445 Leih, walking furtively.
- Chin. II. 277 Leu, to encroach upon, to invade another's rights.
- French Lieu, stead or place ; *au lieu*, instead of, in the place of, in room of, in lieu of (*viz.* in the place of Rachel).
- French Romn. La, in stead of.
- Welsh Lle, stead, room, in lieu.
- Latin Locus, Loci, place, room, stead.
- Fijian Lia, to transform, to metamorphose.
- Fijian Lawa, a stratagem, an ambush, a snare.
- Persian 1055 Lawa, a trick, a fraud.
- English Lay, a dodge (*Slang*).
- Chin. III. 389 Leu, deceitful, fraudulent.
- Arabic 1060 Lahij, fraud, guile, deceit.
- Anglo-Saxon Laewa, a betrayer, a traitor.
- Fijian Lawaki, a betrayer, a cheater, also a device, a stratagem.
- Persian 1052 Lach, a deception, a trick.
- Persian 1053 Lagh, deception, deceit, fraud, imposition.
- Persian 1067 Lak, or Luk, cheating, deceiving.
- Latin Laqueo, to ensnare.
- Latin Laqueus, Laquei, a snare, device, wile, equivocation, trick.
- Dutch Laage, a wile.
- Portuguese Laco, a wile, a trick.
- Swedish Lacka, to allure, decoy, entice, inveigle.
- Greek Luge, Luce, Lyge or Lyce, darkness, gloom.
- Chinese II. 90 Low, a grass hut or cottage.
- Chinese II. 25 Leu, a dwelling place.
- Chinese II. 98 Loo or Leu, a cottage in the midst of a field for the husbandman to repose in, a general name for coarse habitations or mat huts.
- Zulu Kafir Lau, a new married woman's hut.
- French Romn. Loie, a little cabin or small lodge in a garden.
- French Romn. Lounge, a wooden shed, a sort of lodge or booth such as one puts up in a garden.
- French Loge, a little hut, a lodge, box, booth, cell, den, or kennel.
- Italian Loggia, a lodge, lodging, apartment or abode.
- French Romn. Liech, a bed, a little paltry bed.
- Greek Lechaïos, Lechaia, a-bed, in bed (*see* Addenda).
- Chin. II. 571 Leih, a sort of mat for a bed.
- Norman Leu, a bed.
- Danish Lag, a bed.
- Greek Lego, or Leco, to lay, to lay asleep.

Icelandic	Liggja, or Leggja, to lie, to lay, to lie down.
Danish	Ligger, to lie or lay.
German	Liegen, to lie.
Swedish	Lagga, to lay.
Rungo A.	Leua, to lie down.
Welsh	Lleau, to lay.
Anglo-Saxon	Laei, to lie down or lay.
English	Lie, or Lay, to be in a horizontal position as on a bed or couch.
Chin. II. 719	Lew, lying down and looking.
Chin. II. 170	Leu, expectation or anxiety.
Sanscrit 868	Li, to hide in, to cower down in, to lurk.
Sanscrit 868	Laya, the act of lying, cowering, lurking, hiding.
Arabic 1076	Layh, being covered, veiled, concealed.
Dutch	Laage, an ambush, a laying in wait.
Greek	Lochao, to lie in ambush or ambuscade, to lie in wait for any one, to waylay or entrap.
Greek	Lochos, Lochou, Locho, a place for lying in wait, a lair.
Welsh	Llech, what lies flat or horizontal, a covert or hiding place.
Welsh	Llechu, to lie along, to lurk.
Welsh	Llych, a hiding place.
Hindu 1789	Luka, concealed.
Latin	Accubo, to lie down.
English	Occupy, "futuere" (<i>viz.</i> to have connection with carnally). (Wright's <i>Obsolete.</i>)
Hebrew	Shkb or Shakab (שכב), to lay down, to lay with. Genesis xxviii. 11, Jacob <i>lay down</i> in that place to sleep. Genesis xxx. 15, 16, Jacob <i>shall lie with</i> thee to-night; and he <i>lay with</i> her that night. Genesis xxxix. 7, She said <i>lie with</i> me. Numbers v. 13, and a man <i>lie with</i> her carnally.
Arabic 804	Zaghb, lying with.

Memo: It is impossible to say with any certainty whether these Hebrew and Arabic words really are derived from Jacob, for so great a corruption is unusual, and would be dangerous to accept generally, but I give the entries for what they are worth, drawing attention to the fact that the next entry from the same language is the exact counterpart in point of meaning.

Arabic 1074	Lahw, lying with.
Sanscrit 868	Li, to stick to, to embrace.
Sanscrit 868	Laya, embracing, adhering, fusion.
Chinese I. 173	Le, husband and wife, conjugal union.
Greek	Lechos, Lecheos, Lechei, a couch, a bed, the marriage bed, a marriage, a spouse.
Greek	Leceo, or Lekeo, to be wenched.

Thus, in so far as a bed can make a wife, she would have been his wife if he had been a consenting party, that is to say, if he had acted knowingly, but such was not the case; and—compared to what Rachel (properly *Rahel*), would have been under the circumstances, that is to say *real*—*Leah* was a *lie*; whether the following words chronicle the fact that she, in some way, kept up the deception by artful speech, whether it was intended to crystallise the act for ever, and couple her name on this account with the word *lie*, or whether, in her general life and habits she was given to lying, matters little; she was a fraud, and her name expresses it.

English	Lie, that which deceives or disappoints confidence; to say or do that which deceives another when he has a right to know the truth, or when morality requires a just representation.
Scotch	Le, a lie.
Chin. III. 379	Le, language intended to deceive.
Chinese I. 386	Luy, to gloss over with words, to conceal from by the language used.
Chin. III. 391	Leaou Leih, artful, crafty speech.
Anglo-Saxon	Leah, a lie.
Anglo-Saxon	Laeg, a lie.
Greek	Loxos, Loxe, indirect, ambiguous.
Polish	Lga, a lie, a falsehood.
German	Luge, a lie, a falsehood.

Let us now return to the text.

B.C. 1753.

GENESIS XXIX.

25 And it came to pass that in the morning, behold it was Leah.

Arabic 1074	Lay, or Liyah, morning.
Latin	Luci, in the morning.
Latin	Lucet, it is light, it is day, it is well known.
Latin	Lux, Lucis, Luci, light.
Greek	Luke, or Lyke, light.
Irish	Loiche, a light.

Irish	Lo, a light (Supplement).
Anglo-Saxon	La! lo!
English	Lo! an exclamation equivalent to look! see! behold!

B.C. 1753.

GENESIS XXIX.

25 And Jacob said unto Laban, What is this which thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country (*viz.* Aram), to give the younger before the firstborn.

27 Fulfill her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

The four following names must now be kept in view: Laban, Aram, Leah, and Rachel; Aram being the name of the country (see Genesis xxxi. 20: where "Laban the Syrian" stands in the Hebrew as לָבָן הָאַרָמִי namely Lbn H'Army, or Laban H'Army).

Irish	Labaona, dissimulation.
Gaelic	Labaonadh, dissimulation.
Gaelic	Labaonach, dissembling, pretending.
Arabic 475	Haram, being forbidden, unlawful.
Arabic 475	Harim, prohibiting.
Arabic 475	Harum, prohibited.
Arabic 33	Ihram, being unlawful, making illegal, prohibiting, preventing, keeping back, disappointing.
Swahili A.	Haramu, unlawful, prohibited.
Chinese I. 102	Leuh, the original standard laws of the empire.
Chinese I. 102	Le, laws, regulations, explanatory causes or by-laws.
Chin. II. 852	Luy, a law or rule.
Chin. II. 619	Le, to rule, to direct, to regulate, to govern.
Chin. II. 238	Lo, to regulate, to direct.
Spanish	Ley, a law.
French Romn.	Lay, law.
French Romn.	Lai, a law or ordinance (Supplement).
Norman	Lee, law.
Norman	Leu, lawful.
French Romn.	Loe, lawful, permitted.
French	Loi, a law or regulation.
English	Law, an established rule.
Swedish	Lag, a law.

Irish	Li, or Ligh, a law.
Anglo-Saxon	Lah, or Lagu, a law.
Scotch	Laugh, a law.
Gaelic	Lagh, a law.
English	Liege, lawful, bound by law.
Italian	Legge, a law.
Galla African	Leki, rule.
Latin	Lex, a law.
Latin	Liceo, to be lawful.
Gaelic	Riaghail, a regulation, government, direction or rule, to rule, direct, settle as by rule, arrange, govern.
Irish	Riaghal, or Riaghail, rule, government.
Anglo-Saxon	Raegol, Regel, Regel, Regul or Reogol, a rule, law or regulation.
Danish	Regel, a rule, law or statute.
Swedish	Regel, a rule,
Dutch	Regel, a rule.
German	Regel, a rule.
Icelandic	Regla, a rule.
Latin	Regula, a rule.
French	Regle, a rule.
French Romn.	Rigle, a rule.

Now Rachel's name is written in many languages Rahel, and more correctly so, for the Hebrew is רָחֵל *viz.* Rhl, but the correctness of this double mode of spelling is exemplified in the following, as that of Leah and Leach was shown awhile ago:—

French Romn.	Rieule, a rule or principle.
French Romn.	Reule, a rule (Supplement).
Welsh	Rheol, a rule.
Welsh	Rheoli, to rule.
English	Rule, that which is established as a principle or standard; that by which anything is to be adjusted or regulated, or that to which it is to be conformed; that which is settled by authority or custom for guidance and direction.

We learn in the next verse that Jacob accepted the proposal and thus became *bound* to Leah, whom he had no thought of marrying.

B.C. 1753.

GENESIS XXIX.

28 And Jacob did so, and fulfilled her week :
and he gave him Rachel to wife also.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah

31 Leah was hated.

Chin. III. 7	Luy, to unite persons together, to bind, to tie.
French	Lié, bound, fastened, trammelled, tied.
French	Lier, to bind, to fasten, to tie up or tie down.
Latin	Ligo, to bind, to tie fast.
Sanscrit 858	Lag, to adhere, attach or fasten oneself to.
English	Leech, an aquatic worm used for bleeding, a blood-sucker (the tenacity with which a leech holds on, when it has once bitten is remarkable and well known).
Hindu 1158	Rawal, one beloved.
Welsh	Llai, or Leiach, in a smaller degree, less.

Jacob's personation of his brother Esau had come home to him, in Leah's personation of her sister Rachel; and Esau, if he wished for vengeance, could have taken none so effectual as that which He who rules all things had provided, by that beautiful system of cause and effect which silently works His Almighty will; for Jacob had become the husband of Leah whom he hated.

I am not aware whether this retribution has ever been pointed out; and as it would certainly not be orthodox to consider Jacob a bad man justly punished, it probably has not; nevertheless, that is how I read it, and I consider it one of the really moral lessons of the Old Testament, which has been so miraculously preserved in its completeness, for the benefit of these and future times, by Him who has been so grossly misrepresented, and so irreverently scandalised, for personal ends therein; for had it not been so preserved, and had it merely come down to us in an abridged form, we should never have been able to prove from the books themselves, how rotten the foundation of what passes for religion really is; Abraham, Isaac, and Jacob, far more than now, would have been enveloped with that halo of sanctity, which great antiquity adds to such pretensions, and we should not have known to a certainty, as we now know, that whatever knowledge of God, man may be privileged to have in this life, is to be sought by the future study of His works, His ways, and His will, and not by groping among the superstitions of the past.

Jacob appears to have accepted Laban's proposal very quietly, and to have worked another seven years for Rachel, biding his time to retaliate; the credit was however reversed in this transaction, and she was, this time, paid to him in advance.

It is highly instructive to the youthful mind to hear what a competition in babies now arose; or rather, perhaps it might be so if love on the part of the competitors had been the cause, but it was not, jealousy was the ruling power, for these two sisters hated one another as such people only can.

Leah led off with four sons in succession, *viz.*, Reuben, Simeon, Levi, and Judah, *apropos* of which we have:

Swahili A.	Lia, to breed.
Scotch.	Lig, to bring forth, "the ewes are <i>ligging</i> ."
Greek.	Lecho, a woman in childbirth.

On this we hear (Genesis xxx. 1), "And when Rachel (or "Rahel) saw that she bare Jacob no children, she envied her "sister; and said, Give me children, or else I die."

Icelandic	Rella, grumbling.
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Upon which Jacob pointed out that it was herself who was unfruitful, so Rachel very ingeniously arranged to have children by deputy, and took a partner for that purpose, *viz.* Bilhah her handmaid, whom she gave Jacob to wife, that she (Rachel) might have children by her (xxx. 3). Bilhah soon had a son, on which Rachel said, "God has heard me, and given me a son," and then Bilhah had another son; these two were called Dan and Naphtali; seeing the babies begin to fill up in the opposition tent, Leah took in a partner also, and gave Zilpah her handmaid unto Jacob to wife, and she soon had a son named Gad, and then another named Asher. It must not, however, be imagined that because Jacob had a double share of wives, each supplemented by a deputy, that he had acquired a double share of happiness, or in fact that Aram had become for him a home of bliss, for not only are we favoured in Genesis with certain glimpses of the bickerings that went on there, as doubtless might have been expected, but these glimpses are substantiated by etymology, as the following will show. We will first take Lah, Lea, Lia, Leia, Leah or Leach.

Chin. III. 39	Luy, perverse, requiring trouble to manage.
Manchu Tartar	Laihou, a spoilt child, one who is very naughty.
Manchu Tartar	Lehembu, to be discontented.
Chin. II. 195	Le, perverse, ungovernable, wicked.
Chin. II. 350	Le, wicked, perverse, ungovernable.
Chinese I. 238	La, perverse, wicked.
Chin. II. 183	La, wicked, bad.
Arabic 1065	Laaa, of a bad disposition or stock, greedy, lecherous, a glutton.

Arabic 1072	Lawa, being avaricious and villainous.
Madi India	Lago, bad.
Danish	Lak, a vice, a fault.
Chinese I. 116	Le, vulgar.
Chinese I. 260	Leue, mean, vulgar, depraved.
Arabic 1064	Liaaa or 1065 Laaw, bad tempered and low bred.
Chin. III. 615	Low, low, vulgar, mean, obscure.
English	Low, mean, common, vulgar.
Arabic 1072	Lawa, being cowardly.
French	Lache, low, lax, loose, lazy, mean, cowardly ; a coward.
Arabic 1074	Lahwak, a vain boaster.
Polish	Lichy, mean, shabby, paltry.
English	Lag, the lowest class.

Memo: Concerning this speciality of being low, mean and vulgar, it is somewhat curious, though perfectly natural, to find the same characteristics attaching to the name of Leah's only daughter, viz. Dinah, thus :

Malayan 140 Dina or Dhina, common, mean, of low birth or manners.

Hindu 1068 Dani, mean, paltry, base.

Arabic 554 Dani, low, vile.

Arabic 581 Dana, being mean, vile.

Turkish 693 Deni, mean, low, base, vile.

Hebrew

Lag (לג) to laugh at, mock, a mocker, scorn, derision.

Job ix. 23, he *will laugh at* the trial of the innocent.

Proverbs i. 26, I *will mock* when your fear cometh.

Psalms xxxv. 16, with hypocritical *mockers*.

Psalms cxxiii. 4, a *scorning* of those.

Ezekiel xxxvi. 4, became a prey and *derision*.

Scotch

Lak, to reproach, a taunt, a scoff.

English

Lack, to blame, (used by Chaucer).

Chin. III. 382

Le, to rail at, to scold.

Chin. III. 354

Le, to speak against, to rail, to scold.

Fijian

Lawa, to accuse a person on suspicion only.

Manchu Tartar

Lehembu, to accuse again and again.

Chinese I. 390

Laou, verbosity.

Arabic 1060

Lakhy, much nonsensical talk.

Chinese I. 426

Low, loquacity, verbosity.

- Chin. II. 176 Le, much talk, loquacious, loquacity.
 Chinese I. 423 Le, unceasing talk.
 Chinese I. 25 Le, wrangling.
 Chinese I. 430 Laou, noise, clamour.
 Chin. III. 684 Leue, trouble and clamour.
 Chin. II. 415 Leih, a state of confusion.
 Chin. II. 278 Leih, disorder, confusion.
 Chin. II. 588 Leih, dogs fighting.
 ManchuTartarLaombi, to go to and fro barking continually.
 ManchuTartarLaihou, a quarrelsome person.
 Arabic 1052 Lahi, a rebuker, a chider.
 Arabic 1074 Layyaa, disputatious.
 Arabic 1067 Laka, overcoming in talk or disputation.
 Arabic 1060 Lahy, confounding, cursing, speaking ill of,
 traducing.
 Chinese I. 125 Le, anger, angrily.
 Chinese I. 330 Le, violent, cruel, wicked, dangerous.
 Chinese I. 238 La, unkind, inhuman.
 Chin. II. 167 Lew, resentment, hatred.
 Chin. II. 277 Luy, to push from one.
 Zulu Kafir Lwa, Liwa or Lwiwa, to fight, contend with,
 battle it out.
 English Lawe, rough, brutal. (Wright's *Obsolete*.)
 Greek Lya, or Lua, faction, riot.
 Zulu Kafir Laka, anger, passion, wrath, fierce temper.
 Hindu 1768 Lag, spite, grudge, rancour, enmity.
 Spanish Lucha, a contest, a dispute.

Now concerning Rhl, Rahel, Rahil or Rachel, in the same connection, we have :

- French Romn. Roille, wicked, hateful ; a rogue, a vagabond.
 Scotch Rewell, haughty.
 Portuguese Ralhar, to swagger, to scold.
 Portuguese Ralhador, a braggadocio, a boaster.
 English Reul, to be unruly. (Wright's *Obsolete*.)
 English Rackle, rude and unruly. (Wright's *Obsolete*.)
 French Racaille, the rabble, riff-raff.
 Danish Raekel, a vicious person,
 German Rekelei, coarse vulgarity.
 Zulu Kafir Rolo, rough, coarse.
 Zulu Kafir Rula, a ravenous person.
 Scotch Rally, mean, unhandsome, ungenteel.
 Dutch Ralle, a chatting gossip.
 Swedish Ralla, to tell idle stories.
 English Roily, to backbite. (Wright's *Obsolete*.)

Hebrew	Rgl or Ragal (רָגַל), to backbite, to slander. Psalms xv. 3, he that <i>backbiteth</i> not with his tongue. 2 Sam. xix. 27, he <i>hath slandered</i> thy servant.
Hebrew	Rkyl or Rakyl (רָכַל), a talebearer, slanders. Leviticus xix. 16, thou shalt not go up and down as a <i>talebearer</i> among the people. Jeremiah vi. 28, walking with <i>slanders</i> .
French	Railler, to laugh at, to jeer.
English	Rail, to scoff, to utter reproaches, to use insolent language.
English	Rail, to provoke, to anger. (Wright's <i>Obsolete</i> .)
English	Rile, or Roil, to vex. (Wright's <i>Obsolete</i> .)
Hindu 1184	Rulana, to vex, to displease (<i>Rula! vex!</i>)
English	Roil, to excite some degree of anger, to disturb the passion of resentment, to perplex.
French Romn.	Raille, raillery, derision.
French Romn.	Rigoler, to rail, to mock.
French Romn.	Rigolage, raillery, mockery.
Gaelic	Rochall, a fray. [anger.
French Romn.	Roiller, to look around one with eyes restless from
French Romn.	Raoille, or Roille, fury, anger.

There is however one notable instance where these two came to a compromise ; *viz.* in the case of some mandrakes, which Rachel desired to have, for although it has long since been settled that the roots of these plants have no such effect, they were formerly supposed to render barren women prolific, Rachel therefore begged her sister to give her some, and after a little abuse from Leah, made her a handsome offer, which is recorded in the text, as follows :

B.C. 1751.

GENESIS XXX.

14 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

Zulu Kafir Raukela, to desire earnestly.

This handsome offer having been accepted, as the text leaves us to infer, the sacred historian continues thus :—

B.C. 1751. 16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me ; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

Fijian	Yakavi, the evening.
Ako African	Egbe, a field.
Chin. II. 658	Luy, a field parted off.
Anglo-Saxon	Leah, Ley, Legh, or Leag, a ley or field.
English	Lea, or Ley, a meadow or plain.
Chin. III. 516	Leaou, to go towards.
Swahili A.	Laki, to go to meet.
French	Louer, to hire (<i>je loue</i> I hire, <i>loué</i> hired).
French	Loyer, the rent or price of hiring.
French Romn.	Luer, to hire, to take on hire, to engage a servant.
French Romn.	Laiee, a lease, rent or hire.
French Romn.	Luwege, hire.
French	Louage, hire.
Latin	Loco, to hire for rent.
Icelandic	Leiga, hire, rent, to hire.
Swedish	Lega, hire (as " <i>lega for bat</i> , boat hire.")
Latin	Liceo, to set at a price.
Irish	Logh, price.
Irish	Luach, wages, hire.
Irish	Luachaim, I hire.
Gaelic	Luach, value, price, wages.
Zulu Kafir	Rola, to draw pay.
Coptic	Laki, importunity, shamelessness (Bunsen V. 759).

Leah then bore a fifth son, *viz.* Issachar, and a sixth, *viz.* Zebulon, and a seventh child, *viz.* Dinah. At last Rachel's turn came, and Joseph was the name she gave to her firstborn ; Leah was still well ahead however, for she had seven against her sister's one ; the partners having had two each, balanced each other, and thus some years had passed at Padan-aram, *viz.* at the plain of Aram, and taking all the above circumstances into consideration, we can scarcely wonder that a home of this kind has been called a *harem* ever since.

Laban, we must remember, had scored the first trick ; it was therefore Jacob's turn, so, having served the term he had agreed upon, he bargained with Laban that he should henceforth have for his wages all the ring-straked and spotted cattle, sheep, and goats, which should be born of those which were not ring-straked or spotted ; how he then, by a manœuvre with rods of green poplar, caused them all to be born so, is detailed, with the *modus operandi*, in Gen. xxx. 36 to 42.

Hebrew Lbnh or Labanh (לבנה), a poplar tree.
 Genesis xxx. 37, Jacob took him rods of
 green *poplar*.
 Hosea iv. 13, Oaks and *poplars* and elms.
 after which we hear :

B.C. 1739.

GENESIS XXX.

43 And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

This ring-straking business, it must be remarked, was no legitimate and beneficial increase, for the cattle were neither more nor fewer, neither better nor worse, but the whole operation was merely a mode of conjuring them, or their value, out of Laban's pockets into Jacob's.

French Romn. Acciper, to take, to convey away by sleight of hand, or to pilfer.

Arabic 864 Aikab, making gain or plunder.

The next verse therefore is but the natural consequence.

B.C. 1739.

GENESIS XXXI.

1 AND he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and behold it was not toward him as before.

Greek Labein, Labeein, or Laben, to catch, to find out, to detect.

Jacob now decided to get away, and, having talked it over with his two principal wives, they heartily consented, and Jacob took the opportunity of starting when Laban was three days' journey off, shearing such sheep as were left him; namely, those which being ring-straked, speckled, spotted, &c. before his bargain with Jacob, were separated from the rest and sent away to a distance of three days' journey. It was an excellent opportunity; away went the four wives, and away went the twelve children on camels, and away went Jacob with all his cattle, and all his goods; and Rachel stole two little gods belonging to her father.

Chinese I. 296 Low, to avoid or abscond.

Turkish 711 Rahil, departure, journey, migration.

French Receler, to embezzle, to hide.

We next hear (Gen. xxxi. 22) that, the news of Jacob's flight having reached Laban on the third day after they had absconded, he gathered his brethren together and pursued them, coming up to the party on the seventh day.

Greek Labein, Labeein, or Laben, to catch, to come upon, to overtake as an enemy.

How they had a tremendous quarrel, and Laban, after complaining that Jacob had stolen away unawares, carrying off his daughters like captives, without giving him a chance to kiss them or the children, pathetically winds up with, "Though thou "wouldest needs be gone, yet wherefore hast thou stolen my "gods" ?

Manchu Tartar Akaboumbi, to be the cause of affliction and violent grief in another, to cause another person grief by ingratitude after having received many benefits from him.

How Laban searched for his gods in Jacob's tent, and in Leah's tent, and in Rachel's tent, and in the two maidservants' tents, and could not find them, for Rachel had hidden them in her camel's furniture (or saddle), and sat upon them, excusing herself from rising "as the custom of women was upon her"; are all duly recorded in Genesis xxxi. The actual name of Rachel in Hebrew, Arabic, Persian, &c., is, as I have said, *Rhl*, *Rahel* or *Rahil*, and even in the English Bibles it is printed *Rahel* in Jeremiah xxxi. 15. On reference to Johnson's *Arabic and English Dictionary*, pages 603 and 614, it will be found that *Rahul* still means "a camel's saddle," that *Rahaail* means such "saddles" as are "made of leather without any wood in "them," and "a small camel's saddle" is called *Rahl*, that "a "journey" and also "a camel fit for the road" is called *Rahil*, while *Rahl* or *Rihal* denotes "such household furniture as is "carried on a journey." In Hindustani (see p. 1167) *Rahl* means "travelling" and also "a resting place"; in Welsh *Rhygelu* means "to conceal fully," and *Rhygel* "a complete "concealment"; in Latin *Recello* means "to thrust" or "push "down"; in Hindustani (p. 1183) *Rakel* means "a shove, "push or thrust" (which was necessary in order to hide the gods in the saddle); while in the same language (see p. 1208) *Rela* also means "a shove," and *Rogil* (see p. 1199) means "invalid, unwell"; viz. the excuse given for not rising; in Arabic (see p. 33) *Ithram* means *being menstruous*, and in English *Rule* formerly meant *to sit in strange postures* (see Wright's *Obsolete*), which completes the circumstances con-

nected with Rachel of Aram, alluded to in this episode, and corroborates the Bible statement by outside evidence.

How Laban searched all the tent, but not finding his gods gave Jacob a fine opportunity for showing off his virtuous indignation, and how, after this, they made it up, and separated pretty evenly (Jacob having perhaps a little the best of it), are also recorded with ampler detail in Genesis xxxi. As a moral lesson, to show that one dishonourable man cannot trust another, even when allied by blood, and bound together by no less than four marriages, nothing could be finer; but this was not intended for a moral lesson; it was intended for religion, which is quite a different thing, inasmuch as it consists in glorifying every villain of the race of Shem, whom the historians of the Old Testament have celebrated, and in forming as degraded a representation of the Supreme Creator as can well be conceived,—for He is here represented throughout as befriending Jacob, intimidating Laban in a dream, &c., &c., in fact this wonderful lucky stroke of business which Jacob was enabled to manage, is all part of the ten per cent. commission arrangement between God and Jacob, at least this is the orthodox way of looking at it.

The next verse informs us that “Jacob went on his way and “that the angels of God met him.” The record does not say that they reminded him about this little matter of account, but that may be fairly inferred, as Jacob soon afterwards built an altar to the Lord at Bethel, agreeably to his vow, and in commemoration of his having seen God there on the top of a ladder, in a dream.

In the next chapter we see Jacob in another character, namely, that of a sycophant, trying to avert the anger of his brother Esau by fulsome flattery, and such like means.

A.C. 1739.

GENESIS XXXII.

4 And he commanded them saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.

6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid.

Swahili A. Ogopa, to be afraid, to fear.

So he divided his caravan in two parties, and, with one of them, went on to meet Esau; when, having made a very pretty speech to the Lord, he showed his faith in Him by being still more frightened, and sent on ahead part of the flock he had with him, *viz.*, 550 head of goats, sheep, camels, oxen, and asses, as a present to Esau, "for he said, I will appease him with the present that goeth before me, and afterward I will see his face, peradventure he will accept of me." When they were well ahead, he sent on, in the night, the remainder of the half of his possessions, across the ford Jabbok, but personally remained alone on the further side of the brook, where, according to the text before us, he assumed another character, and of a very different kind. This pusillanimous trickster, trembling with fear so great at the news of his brother's coming, that he, to whom the parting with a sheep must have been like the drawing of a tooth, actually propitiated him with 550, for fear he should take the entire herd; this poltroon, who ran away from Laban, by his own account, because he was afraid (xxxi. 31), this son and grandson of Isaac and Abraham, who on three separate occasions were too cowardly to acknowledge their own wives, even when there was no danger beyond that which their own craven spirit had imagined, assumes the hero, and crowns all with the most astounding piece of shameless profanity on record; being nothing less than the assertion that he had a fight with God, and had the best of it.

B.C. 1739.

GENESIS XXXII.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

B.C. 1739. 28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

Commentators on the Bible in modern times, with more imaginary policy than actual honesty, endeavour to explain this away as a vision, or a figurative anecdote meaning only that Jacob “wrestled in the spirit”; but wrestling in the spirit does not put a man’s thigh out of joint, nor cause him to walk lame afterwards; moreover, the name he gave the place, *viz.* (*Hebrew* פְּנֵל or Pno-al), forbids such an interpretation, for the name means “the face of God,” or “one that sees God,” as explained in the verse itself, *viz.* “Jacob called the name of the place Peniel, for (said he) I have seen God face to face, and my life is preserved.” In the same way the name said to have been bestowed upon Jacob, *viz.* Israel, means “a prince with God,” or “prevailing with God,” or “one that wrestles with God” (*see Cruden’s Concordance of the Bible*), or, in other words, it means a peer with God, or a match for God, one who wrestles with God and prevails. This is the meaning which every Israelite who understands his mother tongue knows that his name conveys, and this is the exploit on which the name is based, chronicled and explained in their own sacred writings. If pretensions like these are not blasphemous, I should like each reader to find his own term for them.

How, after this, Jacob “bowed himself to the ground seven times, until he came near to his brother, and Esau ran to meet him, and embraced him, and fell on his neck, and kissed him,” how, after this, “Leah with her children came near and bowed themselves” (Genesis xxxiii. 3, 4, 7), and all the wives and all the children bowed as Jacob had done,

Spanish Agobiar, to bend the body down to the ground, to bow.

Spanish Agobiado, bowed to the ground.

Chinese I. 152 Low, the back bent; to bend.

Chinese I. 174 Luy, bending down.

Malayan 300 Layah, to bow, to bend the body.

how Esau enquired what Jacob meant by the 550 head of cattle, sheep, &c., which, as stated in Gen. xxxiii. 18, were sent in separate droves, and the same message with each, *viz.* “These be thy servant Jacob’s; it is a present sent unto my “lord Esau”; how Jacob explained that they were “to find “grace in the sight of my lord,” and Esau,—the man without a birthright,—replied, “I have enough, my brother; keep that “thou hast unto thyself”—are all matters which have imprinted themselves on the memories of most readers of the Bible; for though Esau, by some extraordinary, but perfectly natural, process of elimination, was an outcast from his family, he seems to have been worth as many of his brother as would populate China; yet, all that is told here is merely told to show how the Lord blessed Jacob and took care of him, for there is not a kind word said of Esau in the Bible, where, on the contrary, we read among other similar passages the following:—

B.C. 1837.

GENESIS XXV.

30 Therefore was Esau’s name called Edom.

B.C. 1740.

GENESIS XXXVI.

1 These are the generations of Esau, who is Edom.

B.C. 800.

JOEL III.

19 Edom shall be a desolate wilderness,
20 But Judah shall dwell for ever.

B.C. 590.

EZEKIEL XXV.

13 Therefore, thus saith the Lord God, I will stretch also out mine hand upon Edom, and will cut off man and beast from it, and I will make it desolate.

14 And I will lay my vengeance upon Edom, by the hand of my people Israel, and they shall do in Edom according to my anger, and according to my fury, saith the Lord God.

B.C. 585.

OBADIAH I.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them, and there shall not be any remaining

of the house of Esau ; for the Lord hath spoken it.

B.C. 397.

MALACHI I.

2 I have loved you, saith the Lord ; was not Esau Jacob's brother ? yet I loved Jacob,
3 And I hated Esau.

A.D. 60.

ROMANS IX.

13 As it is written, Jacob have I loved, but Esau have I hated.

Genesis xxxiii. 10, 11 records how Esau, being urged by Jacob, accepted the present, and proposed that they should travel together, Esau leading the way ; to this Jacob objects that his folks cannot travel so fast, but that, "if my lord will pass on before his servant," he will follow on gently until he comes "unto my lord, unto Seir" ; Esau proposes to leave some of the men with him as an escort, but is met with, "What needeth it ? let me find grace in the sight of my lord." So Esau returned that day on his way unto Seir, and thus his sycophant brother, whose cowardly heart had quailed before the honest face of the rough huntsman he had so basely wronged, got rid of him in a way that prevented that question being re-opened ; but as for following "my lord, unto Seir," he never did, and apparently never intended to ; for, he first stopped on the way at a place, afterwards called Succoth (*viz.* "the booths"), because he there built booths, or sheds, for his cattle, and a house for himself (xxxiii. 17). Thence, in time, he went on to Shalem, in the land of Canaan, where he bought a field of Hamor or Emmor, the Hivite, *viz.* another branch of the Canaanites, and he there erected an altar to the Lord, calling it "El-Elohe-Israel."

We now come 'to the fifth period of intercourse between Abraham and his descendants on one side, and the race of Ham on the other ; having seen them among the Mizraites or Egyptians and their offshoot the Philistines, as also among the Amorites and the Hittites of Canaan, and now among the Hivites, another branch of Canaan.

We will take the whole chapter as it stands :—

B.C. 1732.

GENESIS XXXIV.

1 And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.
2 And when Shechem the son of Hamor the Hivite,

B.C. 1732. prince of the country, saw her, he took her, and lay with her, and defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel, in lying with Jacob's daughter: which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us:

15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

B.C. 1732. 18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

23 Shall not their cattle and their substance and every beast of their's be our's? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

30 And Jacob said to Simeon and Levi, Ye have troubled me to make me stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

B.C. 1732. 31 And they said, Should he deal with our sister as with an harlot?

In the first place I must point out that, among the Shemites at any rate, it evidently was not customary, in those days, to go through any formal ceremony of marriage, for if it had been, Laban *could not* have played the trick he did upon Jacob; it would have been no use his giving Leah to him in the dark, for Rachel would have been already married to him in a formal way, if any wedding ceremony had been customary; and the fact that Leah became his wife simply because he had lain with her, though he thought he was laying with Rachel (to whom he certainly was affianced, as he had then worked the seven years for her, as agreed on), proves that, among the Shemites, the validity of a wedding consisted in sexual consummation between the parties, and not in any preliminary form of marriage; therefore, as Leah was Jacob's wife, Dinah was by the same rule Shechem's wife. In Jacob's case we know to a certainty that Jacob was not a consenting party, as he did not know that he had married Leah until it was daylight; but in Shechem's case we do not know that Dinah was not a consenting party, and if she was, then Shechem and Dinah were more thoroughly and completely man and wife than Jacob and Leah were. Dinah was on a visit to Hamor, of whom Jacob had bought some land, she had come to see the daughters of the land, probably Shechem's own sisters, his father was the prince of the country, "he was more honourable than all the house of his father," and as there can be no doubt, that he loved her with a love beyond lust, or his soul would not have *afterwards* "clave to the damsel," it is by no means improbable that she loved him also, and consented to be his wife; he is not stated to have forced her, but he is stated to have loved her afterwards, and that passage which stands in English, "he spake kindly unto the damsel," is in the original Hebrew, "he spake unto the heart of the damsel," and his father certainly approved of the match. The only impropriety seems, therefore, to have consisted in the neglect to obtain the previous consent of her friends; but that Shechem, and his father Hamor, did nevertheless wish to act honourably to her, and to her family, is evident from Hamor's words, *viz.* "the soul of my son Shechem longeth for your daughter: I pray you, give her him to wife." The liberal offers of land, trading privileges, &c., and Shechem's words, "Ask me never so much dowry and gift, and I will give according as ye shall say unto me; but give me the damsel to wife," further prove the

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bonâ-fides of his honourable love, for what could a prince, or any other man, say more ?

The evidence which we obtain from the new science of verifying history by the light of etymology, which I have introduced, certainly points to Dinah (otherwise written Dynh or Deina) being a consenting party, and to Shechem and Dinah being *de facto* man and wife.

Irish	Sgeimh, beauty, grace.
Sanscrit 1049	Sakmya, to be followed ; to be liked, agreeable ; to be honoured.
Welsh	Deiniaw, to please, to charm.
Galla African	Sakume, to caress.
Gaelic	Deoin, assent, accord.
Irish	Deoin, consent, accord.
Gaelic	Diunach, or Deonach, willing, ready, agreeable, ready to grant.
Irish	Diunach, or Deonach, agreeable, willing.
English	Deign (pronounced Dane), to vouchsafe, to think worthy, to grant, to allow, to condescend to give to.
French	Daigner, to deign, to vouchsafe.
Italian	Degnare, to deign, to vouchsafe, to be pleased, to judge or esteem worthy.
Latin	Dignor, to vouchsafe, to think worthy.
Gaelic ¹	Deonaich, to approve, consent, allow, permit, vouchsafe, grant, bestow.
Irish	Deonaighim, I allow, I approve, I consent.
Gaelic	Daignich, to sanction, bind, fasten, confirm, ratify.
Welsh	Dyunaw, or Dunaw, to agree, to unite.
Welsh	Dyun, united, accordant, agreeing.
Irish	Dionach, close joined.
Fijian	Dinau, a bargain.
Sanscrit 1043	Sakama, a lover, loving, full of love or affection ; one who has obtained his wish ; humoured contented, satisfied, gratified.

The unprincipled deception, with which the friendly and liberal overtures of Hamor and Shechem, were met by Jacob's sons, is perhaps without a parallel in history. The insinuating hypocrisy of these wily savages, who, under pretence of religion, induced them to submit to an operation which rendered them powerless for a time, on the positive promise that they should afterwards take each other's daughters to wife and

become one people; and then, when in good faith they had accepted the conditions, and had entered into “the covenant “of circumcision” (which is stated in Chap. xvii. to have been ordained by God Himself as a pledge between Him and those who were circumcised), and when they were laying sore and helpless—probably upon their beds—to rush in upon them and slay not only Shechem, but also his father, Hamor, who had done no wrong, and not only to slay them, but foully to murder also “*all the males of the city*,” all having been circumcised, is a deed of such deeply planned hypocrisy, such heartless cruelty and such vindictive atrocity, that no massacre ever recorded among the most savage and barbarous nations exceeds this in exceptional craft and ferocity.

The following words evidently refer to Simeon (otherwise Simhon or Smaon), Levi (otherwise Lvy), Hamor, Shechem (*Hebrew* Skm) and Dinah, and confirm the truth of this Biblical record in all its horrors:—

Persian 660 Zimahn, of an evil disposition.

Sanskrit 1068 Samanyu, fierce.

Gaelic Scamhan, a villainous person.

Latin Liveo, to envy, to grudge.

Latin Levis, Leve, false, corrupt, not to be trusted.

Persian 1053 Lafidan, to fail in keeping one's promises.

Memo: It will be remembered that *idan* is the infinitive termination of all regular verbs in Persian.

Sanskrit 1076 Samahan, to unite.

Sanskrit 1042 Samhan, to unite closely, to bring together.

Sanskrit 1068 Samana, coming or going together, meeting, union, collection.

Sanskrit 1073 Samani, to lead, bring or join together, to collect, to assemble.

Anglo-Saxon Samnian, or Somnian, to assemble, to collect.

Low Dutch—Samen.

Frisic——Samena.

Anglo-Saxon Samne, or Somen, together.

Scotch Samin, or Samyn, together, conjoined with.

Hebrew Lvh or Lavah (לָוָה), joined.

Psalms lxxxiii. 8, Assur also is *joined* with them.

Esther ix. 27, all such as *joined* themselves.

Sanskrit 875 Lpi, to join or unite, to mix with.

Arabic 1066 Laff, assembling, collecting, a crowd of different sorts of people.

English	Levy, to take arms for attack, collect troops, &c.
Welsh	Amar, a noise on all sides.
Arabic 36	Ahmar, <i>plural</i> Humr, unarmed.
Welsh	Amaro ! an interjection of supplication.
Gaelic	Sgaoim, a start, terror, fright.
Irish	Sgaoim, astonishment, fright.
Sanskrit 415	Dina, frightened.
Greek	Lupeo or Lypeo, to give pain.
Sanskrit 870	Lava, Lavi, a cutting to pieces, destroying, killing.
Arabic 793	Samayan, leaping, starting up, an assault.
Arabic 600	Zamayan, hurting, injuring.
Sanskrit 1068	Samana, fighting.
Sanskrit 1042	Samhan, to clash, strike, kill, destroy completely.
Sanskrit 1076	Samahan, to strike, to strike down completely, to slay.
Sanskrit 1001	Samana, one who destroys ; killing, slaughter.
Wolof A.	Seminye, an axe.
Sanskrit 1042	Samhanu, destructive, deadly.
Arabic 794	Sakimat, <i>plural</i> Sawakim, a heavy stroke of fortune.
Turkish 721	Zakhm, a wound.
Hindu 1213	Zakhm, a wound.
Hindu 1213	Zakhmi, wounded, slain.
Persian 651	Zakhm, a cut, a blow, a wound.
Persian 651	Zakhmi-Sahamnak, an envenomed mortal wound.
Sanskrit 438	Dyuna, lamenting, sorrowful.
Sanskrit 415	Dina, melancholy, downcast, wretched.

That these hypocritical and bloodthirsty men, who slew all **the** males of a city, with whom they had covenanted *after* this **m**atter of Dinah and Shechem had taken place, that, on certain **c**onditions, which were fulfilled, they should live together, marry **e**ach other's daughters and become one people, did not act from **a**ny high-minded feeling of righteous, but mistaken, wrath at the **t**reatment their sister had received, is proved by the record itself ; **w**hich, as above quoted, informs us that after Simeon and Levi **h**ad committed the massacre—whether effected by noiselessly **g**oing from house to house, or by the assistance of their father's **h**erdsmen, matters little—"the sons of Jacob" (meaning ap- **p**arently Jacob's other sons, Reuben, Judah, Dan, Gad, &c.,) **"**came upon the slain and spoiled the city . . . they took **"**their sheep, their oxen, their asses . . . all their wealth in **"**the city and the field, and took captive *all their little ones and* **"**their wives."**"**—This was the object of the assault, these were

the prizes obtained by the murderers, Dinah was only the excuse. This is the second irruption of barbarians recorded in history, and like the first, there is a carrying off of plunder, and it is perpetrated by individuals of the race of Shem.

Malayan 160	Samun, to rob, strip or plunder.
Latin	Summano, to take what belongs to another man, to steal, to haul away greedily.
Romany	Lev, to take.
French	Lever, to take away.
Sanscrit 869	Lup, to rob, plunder.
Polish	Lupie, I rob, I plunder, I pillage.
Polish	Lupy, spoils, prey.

It is however only fair to Jacob to point out that he never approved of these proceedings, and in fact blamed Simeon and Levi on his death bed for what they had done, for Jacob, though deceitful, never seems to have evinced any desire to shed blood, it is nevertheless important to observe that from one of these murderers, *viz.* Levi, the whole Levite priestcraft was descended, and I shall have to speak about the descendants of the other, *viz.* Simeon, when treating of the Druids further on, in Chapter VII.

We are next informed that God told Jacob to arise and go up to Bethel and dwell there, so he collected all the *strange gods* which were among his household and buried them, and went to Bethel, where he had the dream in former days and had vowed that if the Lord would be with him, &c., *then* the Lord should be his God, and the stone he had laid his head on should be God's house; the name of the place was Luz at the time, but Jacob called it Beth-el, which means the "house of God"; and when he went there on this occasion he built an altar, which he called El-beth-el.

This mention of *strange gods* is the second time gods have been spoken of in the sense of idols, and on both occasions the owners are of the race of Abraham; Ráchel, it will be remembered, stole two gods belonging to her father, Laban, and sat upon them while he rummaged about in the tents to find them; these two were probably among the number Jacob now buried, as, according to his vow, he was bound to accept the God of his dream in preference to all others, having been safely delivered from Esau and having prospered. But it is a matter to be noted carefully, that there has been no allusion to any gods or idols among the Canaanites, or among any other branch of the race of Ham, so far; and that, moreover, in cases where such a thing

might have been expected, if they had had any oracles among them, or were given to any superstitious practices whatever, as, for instance, when the sons of Jacob proposed that Hamor, Shechem, and all the male inhabitants of the city of Shalem, should be circumcised, we neither hear of oracles, priests, nor anything of the kind. I call attention to this matter now, because it has been customary to brand the Hamite race as idolaters, and to consider the race of Shem as the only one that has worshipped the true God, whereas I shall prove in Chapters VI. and VII., by most undeniable evidence, that this is a gross libel on the race of Ham, and that it is the race of Shem which have been the parents of idolatry, and every other form of priestcraft, from the beginning to the end.

Travelling from Bethel southward, a little before arriving at Ephrath, Rachel gave birth to a second child, and died in so doing. In Gaelic *Rachail*, and in Irish *Racholl*, means “a winding-sheet,” and in French, as already observed, *Suaire* has the same meaning, Sarah and Rachel, therefore, were in all probability buried in shrouds or winding-sheets. This child Rachel called Benoni, but Jacob called him Benjamin, and this is the last child Jacob had.

Almost immediately after this Reuben, his eldest son, committed adultery with one of his father’s three remaining wives—namely, Bilhah, whom Rachel had given Jacob *to wife*, so that she might have children by her, as recorded in xxx. 3, 4—and Bilhah, it will be remembered, had borne Jacob two sons, *viz.* Dan and Naphtali.

Reuben’s name, it will be observed, on reference to the general list of names, is also spelled Rubil, and therefore, according to Rule IX., it may be equally well written Rufen, Ruven, Rufel, Ruvel, &c., in the same way that Jacob may be written Jacov.

The incident I refer to is related thus:—

B.C. 1729.

GENESIS XXXV.

21 And Israel journeyed, and spread his tent beyond the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father’s concubine: and Israel heard it.

Persian 635 Rubahana, wily, crafty.

French Romn. Ruffien, a debauched libertine addicted to women.

French. Rufien, a libertine, a debauchee, a rake.

French Romn. Ryvin, a rival, a competitor.

French	Rivale, a rival.
English	Rival, a competitor, as <i>rivals</i> in love, "love will "not patiently bear a <i>rival</i> ."
Latin	Rivalis, Rivalis, Rivali, a rival, one who loves the same party as another does.
Irish	Rioblach, a rival.
French Romn.	Ribleer, or Ribler, to debauch a woman, to live in debauchery with her.
French Romn.	Ribleur, or Ribleux, a lewd fellow, a rake.
Sanscrit 721	Bhela, inconstant, unsteady.
Arabic 262	Bahl, leaving any one at liberty to do what he pleases, free from any impediment.
Arabic 249	Ball, anything allowed or permitted in which every one enjoys a common right.
Arabic 249	Ballaa, <i>plural</i> Bull, adulterous, perjured, wicked.
Arabic 249	Ballaa, an adulteress, perjured.
Danish	Bole, to commit adultery (<i>See</i> Boler [which means] I commit adultery).
Dutch	Boel, an adulterer.
German	Buhle, an adulterous lover, a paramour.
Persian 250	Bilaya, a whore, an impudent man or woman ; corrupted, degenerate, bad.
French Romn.	Acopi, Acoupi, a cuckold.
Persian 671	Jaghav, a stew, a brothel.

The last word of course alludes to Jacob's establishment, and not to his own acts, and the above etymological connections quite confirm the incident as related, and also show that Jacob's *wife* Bilhah was not exactly a crown of glory to her very deserving husband. I purposely say *wife*, for, although she is here spoken of as a concubine, it is positively stated in Genesis xxx. 4 and 9 that both Bilhah and Zilpah were given Jacob *to wife*, and, in fact, two out of the twelve tribes of Israel—namely, Dan and Naphtali—were descended from these her sons by Jacob, and always recognised as such, equally with Reuben, Joseph, &c.

We now hear of the death of Isaac, the father of Jacob, at Arbah or Hebron by Mamre, in the land of the Hittites, where the cave of Machpelah was situated, which Abraham had bought of Ephron the Hittite for a burial place, and from this Ephron the name of the town, *viz.* Hebron, is no doubt derived, as the river Eschol, which runs down to the celebrated city of Ashkelon or Ascalon, is evidently named from Eshcol, brother of Mamre, who gave his name to the whole plain where they dwelt when these Amorites helped Abraham to recover his nephew Lot.

In Genesis xlix. we hear that Isaac, and Rebekah his wife, were both buried in this cave with Abraham and Sarah, in which cave Jacob's wife Leah was buried also; and throughout the long life recorded of Isaac we hear of no oppression or molestation endured by him, no act of violence committed by the natives, nor even a quarrel, with the exception of a slight dispute (*see* Gen. xxvi.) as to the right of Isaac, he being a nomadic grazier, to dig wells in land claimed by the inhabitants, but he dwelt in safety wherever he went, and everything denotes the kind, peaceable nature of the Canaanites. In the same way not only Rebekah travelled in safety with the steward, but Jacob travelled alone and slept in the open air, which not only shows that there was no danger from the inhabitants, but also that the country was so inhabited and civilised that there were no wild beasts; yet, several hundred years afterwards, when the Israelites were the dominant power, we hear of Samson meeting a lion in the way and killing him, of David killing a lion and a bear, and of a prophet being killed by a lion in the public roadway. These facts speak volumes for the social order and good government, which in these earlier days must have existed among the Canaanites.

We now come to a very well known portion of the Bible—namely, that concerning Joseph, which begins by his bringing to his father “the evil report” of his sons Dan, Naphtali, Gad and Asher, which shows that Reuben, Simeon, and Levi were not the only bad ones. How Joseph was hated by them all, and how they, after having conspired to kill him, were otherwise persuaded by Judah, saying, “What profit is it if we slay “our brother? come, let us sell him,” are not only matters as well known as any event in modern history, but we have only to remember the Jewish repugnance against throwing away anything that may be sold, to see the probability of the whole story, with the Midianite merchantmen (descended from Midian, another son of Abraham) in the distance, and each of Joseph's ten brothers with one piece of silver in each hand as his price, looking after the lad they had turned into ready money on Judah's suggestion, instead of leaving him to become food for crows, as first thought of, but whether by Simeon and Levi, the murderers of Hamor, Shechem and the Shalemites, or whether by Dan, Gad, &c., does not appear. It was no love for Joseph, however, that prompted Judah's suggestion, but simply the inborn propensity which I have alluded to; and not only is the first proposition, *viz.*, that of slaying their own brother, but also the ultimate act of selling him into slavery, in keeping with the general tendencies of the family, but in the very

expression made use of to Jacob, when, with their characteristic deceit, they dipped Joseph's coat in a kid's blood and took it to him, saying, "This we have found, know now whether it be *thy* "son's coat or no," we can see the depth of rancorous hate which animated them, and prevented their saying, "We have "found *our* brother's coat," or "Joseph's coat." But the unintentional satire upon the whole concern, conveyed in this record of how Isaac did not know his son Jacob from his son Esau when purblind, of how Jacob did not know his sweetheart's sister in the dark from the girl he had loved and seen constantly for seven years, and his now being deceived by the blood of a kid into thinking his favourite son, Joseph, was dead, and his subsequent mourning for years over his supposed loss, when even Rebekah, of the bracelets and ear-rings, could go and consult God when she pleased, as to what was the matter with her, is remarkably fine; and the fact of Rebekah and Jacob attempting to impose on Isaac, of Laban's attempting to impose on Jacob, and of Jacob's sons combining to impose on him, shows how *each and all of them* must have known what a systematic deception the entire business of God's pretended special presence with them (as stated in Genesis *xxvi.* 2, and *xxxi.* 3) was, and what an utter sham all these conversations with the Divinity really were.

We have now another opportunity of observing the Hamites, as Joseph was carried into the land of the Egyptians (more properly *Mizraim*, as in the Hebrew, *viz.* the descendants of Ham's second son, *Mizra*, with the usual plural form of *im* or *ym*), and was bought by a native of that country named Potiphar. The very first thing we hear is, that finding Joseph served him well, this "captain of the guard" made Joseph "overseer of all his house, and all that he had he put into his "hand," which is not only another instance of the confiding nature of his race, but bespeaks a treatment, even to a slave, as kind and liberal as can possibly be extended to a free man, or even a dear friend, for "he left all that he had in Joseph's "hand; and he knew not aught he had, save the bread which "he did eat."

Whether there is any truth in the matter about Pharaoh's dreams, and Joseph's interpretation of them concerning a coming famine, or whether Joseph, having reflected that there was a famine in Abraham's days, and another in Isaac's, and that if this was a periodical occurrence the time for another famine was nearly due (namely, about 100 years between each, as it really was), thought therefore that it would be desirable

to provide for it, and advised Pharaoh to do so, quite independently of any dream, is a question it would now be quite useless to discuss; for, on the one hand, dreams and their interpretations may perhaps come true once in a way, and on the other hand, Joseph may have thought as I suggest; but that he had something to do with breadstuffs is pretty evident, for although there are naturally many words which refer to food, the following point very clearly to Joseph, whose name is in Hebrew Yosp (יוסף), and is otherwise rendered Ioseph, which, according to Rules I., II. and IX., may be equally well written Oseph, Osf, Osp, Osb, Asb, &c., and perhaps even Hoseph, Choseph, Koseph, Goseph, Gosep, &c., for we see that in Italian the name is written Giuseppe.

B.C. 1715.

GENESIS XLI.

48 And Joseph gathered up all the food of the seven years.

Hebrew Asp or Asap (אספ), to gather in, to gather together; the ingathering.

Exod. xxiii. 16, when thou *hast gathered in* thy labours out of the field.

Deut. xi. 14, that thou *mayst gather in* thy corn.

2 Sam. vi. 1, again David *gathered together*.

Exod. xxiii. 16, the feast of *ingathering*.

Irish Osap, gathering.

Egyptian 349 Asf, food, bread.

Arabic 844 Aasaf, anything eatable.

Arabic 858 Aasf, a blade of corn.

Arabic 116 Iasaf, corn when in the blade.

Arabic 471 Hazaf, a blade of corn.

Arabic 478 Hasf, also Husaf, reaping.

B.C. 1715.

GENESIS XLI.

49 And Joseph gathered corn as the sand of the sea, very much, until he left off numbering, for it was without number.

Arabic 427 Jazf, buying anything at random, uncertain of weight, quantity or quality.

Arabic 427 Juzaf, Jazaf, or Jizaf, a sale or purchase made without weighing or measuring; conjectural.

Arabic 428 Jazif, a purchase made by guess without weighing or measuring.

Egyptian 486 Usb, to stack corn (Vol. 1.)

Egyptian 539 Usb, a stack.

But, lest it be thought that there is some accidental connection between bread and this sound, without any reference to the Joseph of Scripture, let us refer to other circumstances in his life, as there recorded, besides the speculation in corn.

B.C. 1729.

GENESIS XXXVII.

28 And they sold Joseph to the Ishmeelites for twenty pieces of silver, and they brought Joseph into Egypt.

Arabic 93	Asif, a slave.
Arabic 71	Asafat, servitude.
Arabic 855	Aasif, a servant.
Arabic 196	Isaf, becoming a servant.
Arabic 1368	Wasif, <i>plural</i> Wusafaa, a servant.
Arabic 1367	Wassafat, serving, activity in serving, attendance.
Arabic 427	Juzb, servants.

B.C. 1729.

GENESIS XXXIX.

1 And Joseph was brought down to Egypt.

Arabic 196	Izab, the act of travelling.
Arabic 853	Auzub, going far away, being separated.
Arabic 68	Izfaa, a transporting from place to place.
Arabic 481	Hasf, removing far off.
Arabic 503	Khashif, one who travels thro' a country.
Arabic 954	Kazuf, far distant.
Arabic 954	Kazif, very remote.

B.C. 1729.

GENESIS XXXIX.

2 And he (Joseph) was a prosperous man.

Arabic 477	Hisab, sufficient.
Arabic 478	Hasb, a sufficiency, enough (page 1392 the same).
Arabic 93	Ushabat, wealth.
Arabic 888	Ghazif, one in agreeable, comfortable circumstances.
Arabic 525	Khasib, rich, affluent.
Arabic 479	Hasib, esteemed, valued.
Hindu 776	Jaspat, reputable, renowned.

B.C. 1729.

GENESIS XXXIX.

4 And he made him (Joseph) overseer over his house, and all that he had he put into his hand.

5 And the blessing of the Lord was upon all that he had, in the house and in the field.

6 And he left all that he had in Joseph's hand.

Arabic 854	Aasf, managing an estate for anyone, working for another and giving satisfaction.
Egyptian 391	Hesb, an account, reckoning.
Hebrew	Hsb or Hasab (חשב), a reckoning. Levit. xxvii. 18, then the priest <i>shall reckon</i> . 2 Kings xxii. 7, there was no <i>reckoning</i> made.
Swahili A.	Hesabu, an account.
Swahili A.	Hasibu, or Hesabu, to count, to reckon.
Arabic 34	Ahsab, the best arithmetician.
Arabic 460	Hasib, a reckoner, an accountant, a paymaster.
Arabic 479	Hasib, a reckoner.
Arabic 478	Hasb, computing, calculating, counting.
Arabic 477	Hisab, computation, calculation, arithmetic.
Arabic 479	Hisab, an account.
Arabic 478	Hisbat, reckoning.
Arabic 477	Hisabiy, accountable, accurate.
Persian 479	Hiseb, an account.
Turkish 650	Hissab, calculation, an account, &c.
Malayan 123	Hesab, computation, calculation, number.
Hindu 956	Hisab, computation, calculation, account, reckoning accounts.
Hindu 956	Hisabi, an accountant, a reckoning.
Hindu 2181	Hisab, account.

Having thus shown that over and above the etymological connection with grain attaching to the name of Joseph, other circumstances mentioned in Genesis concerning him, are also commemorated in the languages, we will return to the record.

B.C. 1715.

GENESIS XLI.

45 And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt.

Although one verse is all that Moses devotes to this circumstance it had very important results, for Asenath's name, though now unfamiliar, has been more celebrated, than, perhaps, that of any other woman who ever lived; but of this I shall say no more until I reach Chapter VI.

B.C. 1708.

GENESIS XLI.

56 And the famine was over all the face of the earth:

B.C. 1708. 57. And all countries came into Egypt to Joseph for to buy corn ; because that the famine was so sore in all lands.

B.C. 1707.

GENESIS XLII.

1 Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another ?

2 And he said, Behold, I have heard that there is corn in Egypt : get you down thither, and buy for us from thence ; that we may live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

Arabic 35 Ihkab, or 486 Hakab, being barren for want of rain.

Arabic 1375 Wakaf, distress, difficulty.

Arabic 197 Ikab, starving.

B.C. 1707.

GENESIS XLII.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them ; and he said unto them, Whence come ye ? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies ; to see the nakedness of the land ye are come.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies :

15 Hereby ye shall be proved :

17 And he put them altogether into ward three days.

Sanscrit 100 Asiva, unfriendly, unkind, threatening mischief.

Arabic 89 Asaf, being angry with.

Arabic 89 Asif, indignant, angry.

Arabic 478 Hasaf, being hostile and vindictive.

Arabic 1009 Kasf, being crabbed.

Arabic 990 Kasif, frowning, austere.

Arabic 944 Kasif, vehement, violent.

Arabic 944 Kazif, one who accuses.

Arabic 953	Kazf, accusing, reproaching, censuring.
Arabic 521	Khasf, treating with indignity or contempt.
Icelandic	Espa, to exasperate, to irritate.
Manchu Tartar	Iseboumbi, to inspire fear, to illtreat.
Anglo-Saxon	Hosp, reproach, scorn, mockery.
Anglo-Saxon	Hispan, or Hyspan, to deride, slander, reproach, reprove.
Welsh	Yspwy, a rebuff, a repulse.
Hebrew	Kzp or Kazap (קָצַף), wrath, angry. Exodus xvi. 20, Moses was <i>wrath</i> . Leviticus x. 16, he was <i>angry</i> with Eleazar.
Hindu 1473	Ghazab, angry.
Arabic 899	Ghazub, or 898 Ghazib, angry.
Arabic 898	Ghazab, rage, anger, ire, wrath, being angry.
Turkish 841	Ghazab, anger, wrath, indignation.
Turkish 841	Ghazub, passionate.
Hindu 770	Jazba, passion, rage, fury.
Sanscrit 275	Khashpa, anger, passion.
Sanscrit 267	Kship, to utter abusive words, to insult, revile, scold, abuse.
Dutch	Gispen, to chide, to reproach one.
Arabic 965	Kasb, accusing, blaming, censuring.
Arabic 963	Kashb, calumniating, reproaching, defaming.
Arabic 961	Kazab, hardness, severity.

B.C. 1707.

GENESIS XLII.

24 And he (Joseph) turned himself about from them and wept.

Arabic 34	Ihsab, turning one's back upon, retiring.
Arabic 481	Hasb, retiring, turning one's back upon.
Hebrew	Azb or Azab (אָזַב), to be grieved, sorry; lamentable; sorrow. Isaiah liv. 6, forsaken and <i>grieved</i> . Nehem. viii. 10, neither be ye <i>sorry</i> . Dan. vi. 20, he cried with a <i>lamentable</i> voice. Ps. cxxvii. 6, the bread of <i>sorrows</i> .
Persian 100	Ashub, grief, affliction.
Hindu 2118	Wasp, tears.
Turkish 459	Essef, regret, sorrow.
Arabic 71	Asafat, grief, pain, sadness.
Arabic 89	Asif, grieved.
Arabic 89	Asaf, grieved exceedingly.
Arabic 1418	Yusuf, groaning, sighing; a sigh or groan.
Arabic 1009	Kusuf, being sad.

- B.C. 1707. 18 And Joseph said unto them the third day,
This do, and live; for I fear God:
19 If ye be true men, let one of your brethren
be bound in the house of your prison: go ye, carry
corn for the famine of your houses:
20 But bring your youngest brother unto me;
24 . . . And he took from them Simeon and bound
him before their eyes.

Arabic 799	Zamin, a surety, a sponsor, a bondsman, bail.
Arabic 806	Zaman, being surety or answering for another.
Persian 806	Zamn, a sponsor.
Turkish 789	Zamin, a surety.
Turkish 791	Zaman, suretiship.
Hindu 1429	Zaman, suretiship.
Hindu 1427	Zamin, a surety, security, bondsman, bail, spon- sor, guarantee.
Arabic 34	Ihsaf, twisting a rope tight.
Arabic 857	Aasb, twisting hard.
Bode African	Guseba, chain fetters for the neck.
Anglo-Saxon	Cosp, or Cysp, a fetter.
Anglo-Saxon	Cyspan, to bind, to fetter.
Quichua Peru	Quespini, to liberate.

Memo: Quespini literally means "I liberate" although entered in the Dictionary as here quoted; "to liberate" is really *Quespiy*, this peculiarity of the Quichua Dictionary has however been already referred to when treating of infinitives generally.

Anglo-Saxon	Simon, with fetters.
Gaelic	Sioman, a rope, a cord.
Sanscrit 1080	Samunnah, to bind, to tie up; to untie, to loosen, to unfasten or unfetter, to set free, to liberate.

Memo: This double connection of singularly contradictory meanings, appears to have arisen from the fact that Simeon was first bound and then unbound; tied up in fact until Benjamin was brought, and then set free, as stated further on, *viz.* "and he "(Joseph) brought Simeon out unto them". See Genesis xliii. 23.

B.C. 1707.

GENESIS XLII.

25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into

his sack, and to give them provision for the way; and thus did he unto them.

Turkish 459	Isaaf, a granting, conceding, complying with.
Arabic 471	Hazf, conferring a favour, making a present.
Welsh	Goseb, a gift, a present.
Welsh	Gwoseb, a gift.
Welsh	Gwosebu, to present a gift.

B.C. 1707.

GENESIS XLIII.

11 And their father Israel said

12 Take double money in your hand, and the money that was in the mouth of your sacks

15 And they took double money in their hand and Benjamin, and rose up and went down to Egypt, and stood before Joseph.

Hindu 131	Azaf, double.
Arabic 107	Azaaf, double, as much more.
Arabic 107	Izaaf, adding a double quantity, or increasing from one to three.

B.C. 1707.

GENESIS XLIII.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.

31 And Joseph said Set on bread.

34 And he took and sent messes unto them from before him: But Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

(The Hebrew, as stated in the margins of folio Bibles, stands as "*drank largely*".)

Latin	Hospes, one who entertains guests or friends at his house.
Italian	Ospe, a landlord, a host.
Italian	Ospe, a guest, a stranger.
Welsh	Osbi, to come as a guest, to be a guest or visitor.
Welsh	Osb, a guest.
Arabic 107	Azyaf, guests.
Arabic 105	Izafat, making a guest, receiving hospitably.
Arabic 34	Ihsab, making one sit down on a cushion, causing one to eat or drink to the full, contenting, gratifying, satisfying, giving often.

Persian 479	Hasib, roast meat.
Arabic 844	Aazb, meat and drink which glides easily down the throat.
Arabic 443	Juzab, a dish of sugar, rice and meat.
Arabic 525	Khizaf, eating.
Arabic 526	Khazf, eating meat.
French	Assouvir, to satiate, glut, gorge; " <i>Assouvi</i> , "gorged".
Arabic 852	Aazf, remaining a long time eating and drinking.
Irish	Eisibim, to drink (<i>strictly</i> , I drink).
Hindu 770	Jazb, to absorb, to imbibe.
Arabic 858	Aasuf, wine.
Hindu 117	Asav, rum, spirit distilled from sugar or molasses.
Sanskrit 135	Asava, distilling, distillation, rum, spirituous liquor in general.
Sanskrit 135	Asev, to indulge in, to enjoy.

B.C. 1707.

GENESIS XLIV.

2 And Joseph said, Put my cup, my silver cup, in the sack's mouth of the youngest.

Arabic 854	Aasf, a capacious cup.
Arabic 116	Iasaf, drinking from a large goblet.

B.C. 1707.

GENESIS XLIV.

4 And when they were not yet far off, Joseph said to his steward, Up, follow after the men; and when thou dost overtake them, say, &c., &c.

13 And they returned to the city.

Egyptian	Khesf, stop! turn back!
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B.C. 1707.

GENESIS XLIV.

15 And Joseph said unto them, Wot ye not that such a man as I can certainly divine.

Hebrew	Ksp or Kasap (כשפ), a sorcerer, witchcraft.
	Exodus vii. 11, Pharaoh called for the wise men, and the sorcerers, the magicians of Egypt.
	2 Chron. xxxiii. 6, used enchantment and witchcraft.

B.C. 1707.

GENESIS XLV.

3 And Joseph said unto his brethren; I am Joseph, and his brethren could not answer him for they were troubled at his presence.

Anglo-Saxon Asswefian, to strike with astonishment.

Memo: It will be remembered that the final *ian* is merely a grammatical form of the Anglo-Saxon, denoting the infinitive mood.

B.C. 1706.

GENESIS XLV.

17 And Pharaoh said unto Joseph, Say unto your brethren this do ye, lade your beasts and go, get you unto the land of Canaan.

18 And take your father and your households and come unto me, and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye, take you wagons out of the land of Egypt, for your little ones, and for your wives and bring your father and come.

27 And when Jacob saw the wagons his spirit revived.

B.C. 1706.

GENESIS XLVI.

5 And Jacob rose up from Beer-sheba, and the sons of Israel carried Jacob their father, and their little ones and their wives in the wagons which Pharaoh had sent to carry him.

6 And they took their cattle and their goods which they had gotten in the land of Canaan and came into Egypt, Jacob and all his seed with him.

French Romn. Accoper, to equip oneself.

French Equiper, to fit out, to equip.

English Equip, to furnish with whatever is necessary for a journey.

English Equipage, an attendance, retinue or following of persons, horses, &c., such as that of a prince or chief.

Japanese Hakobi, to transport, to convey, to move from one place to another. (J. C. Hepburn's *Japanese Dictionary*, Shanghai, 1867.)

B.C. 1706.

GENESIS XLVI.

29 And Joseph made ready his chariot and went up to Goshen to meet Israel his father (who was coming to Egypt with all the family, seventy in number).

Arabic 88 Isaaf, coming down to and joining one's family.

Memo: The etymological connection is more correct than the Biblical record as here

translated, for Goschen is *down* the Nile from where Joseph was, not up, as it laid nearer the mouth of the river and nearer to the land of Canaan where Joseph came from.

Reverting now to the grain speculation.

B.C. 1708.

GENESIS XLI.

56 And the famine was over all the face of the earth, and Joseph opened all the storehouses and sold unto the Egyptians.

57 And all countries came into Egypt to Joseph for to buy corn.

B.C. 1706.

GENESIS XLVII.

14 And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, for the corn which they bought.

Arabic 521	Khasf, keeping without provender.
Arabic 990	Kasib, a gainer.
Arabic 1009	Kasub, a great gainer.
Arabic 1008	Kassab, a man who gains much.
Arabic 1029	Kawzab, close, stingy, avaricious.
Hebrew	Ksp or Kasap (כסף), silver ; money in general. Gen. xxxvii. 28, Joseph sold for twenty pieces of <i>silver</i> . Gen. xlii. 28, my <i>money</i> is returned. Gen. xlvii. 14, Joseph gathered up all <i>the money</i> that was found in the land of Egypt and in the land of Canaan.
Dsuku A.	Asopu, gold.

B.C. 1701.

GENESIS XLVII.

20 And Joseph bought all the land of Egypt, for the Egyptians sold every man his field because the famine prevailed over them.

Egyptian 406	Hesp, land.
Egyptian 391	Hesp, a district, land.

B.C. 1701.

GENESIS XLVII.

23 And Joseph said unto the people, Behold, I have bought you this day.

Arabic 70	Izhaf, deceiving, betraying.
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Egyptian 764	Asf, a fault.
Arabic 521	Khasf, a defect, imperfection or bad quality.
Arabic 523	Khashf, baseness.
Arabic 524	Khashib, bad.
Egyptian 764	Asb, bad.
Gurung N.	Asaba, bad.
Greek	Asebeo, to act wickedly.
Arabic 94	Ashb, dissimulation.
Polish	Oszwabic, to cheat, gull, bamboozle.
Polish	Oszwabie, I cheat, gull, &c.
Arabic 1363	Wazzab, a cunning, crafty thief.
Spanish	Gazapo, a dissembling, artful knave.
Anglo-Saxon	Geswipp, cunning, crafty.
Swahili A.	Ghusubu, to cheat, to swindle.
Turkish 840	Ghassb, a taking unlawfully.

B.C. 1701.

GENESIS XLVII.

23 And Joseph said, lo ! here is seed for you.

24 And in the increase you shall give the fifth part to Pharaoh.

26 And Joseph made it a law over the land of Egypt to this day, that Pharaoh should have the fifth part.

Arabic 855	Aasuf, an extortioner.
Egyptian 751	Usap, to lend.
Arabic 427	Jizb, a part or portion.
Hindu 775	Juzv, a part or portion.
Arabic 1009	Kisf, Kisaf, or Kusuf, parts, sections.
Polish	Osep, the corn given as quit-rent to the landlord.

Now going back to the time when the storing of grain was first proposed, namely fourteen years previously, and returning to the Hamite King of Egypt ; when Joseph, from whatsoever cause, had suggested the matter to him, what do we find ? Is there any sharp practice ? Is there any attempt to benefit unfairly by Joseph's brains ? Is there anything that reminds us of the Shemite practices among themselves ? No, there is nothing of the sort ; as Joseph's first master in the land of the Mizraim had set him over all that he had, and trusted him fully, so did the King of the Mizraim.

B.C. 1715.

GENESIS XLI.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

B.C. 1715. 38 And Pharaoh said unto his servants. Can we find such a one as this is, a man in whom the spirit of God is?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had: . . . and he made him ruler over all the land of Egypt.

We hear of no mean jealousy on the part of Pharaoh's ministers, no ill-feeling among those officials who thus saw themselves displaced from the position they had held as next to the king in authority, no narrow-minded opposition or attempts to thwart this stranger, thus rising over their heads by his superior brains, and who went out, though only 30 years old (v. 46,) from the presence of Pharaoh the ruling power throughout the land, for the king had seen the sense of the suggestion, and being a king worthy of the name, appreciated the man who had proposed it to him, and as a great work was to be done, gave it to the man, to do, who had first seen the necessity for doing it, and did nothing by halves. "Only in the throne will I be greater than thou," are words which, under the circumstances that gave rise to them, bespeak this nameless Hamite king to be as true a gentleman as that other Pharaoh, who, without a word of reproach for the infection he had caught from Sarah, handed her to Abraham saying "why didst thou not tell me she was thy wife, why saidst thou, She is my sister; now behold thy wife, take her and go thy way", and who evidently would no more have thought of confiscating the wealth he had bestowed upon Abraham for the sake of his supposed sister, than this Pharaoh thought of acting upon Joseph's suggestion without rewarding him liberally and well. This however is not the only instance in which we have had an opportunity of judging of the intuitive disposition of this Hamite king, for immediately after we were informed, in Chapter

xlv. that Joseph made himself known to his brethren, we also read as follows, in a passage already quoted.

B.C. 1706.

GENESIS XLV.

16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you into the land of Canaan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take your wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff; for the good of all the land of Egypt is yours.

21 And the children of Israel did so; and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

Now, not only do we hear that Pharaoh was pleased that Joseph's brethren had come, but we hear that his servants also were pleased; and as none of them could have expected to derive any direct pleasure from this arrival, they could only have been glad for Joseph's sake. We see no jealousy or ill-feeling, on the part of Pharaoh's people, at the proposed influx of foreigners, who, from their connection with Joseph, would be sure to be placed in a good position; and we see exactly the same liberality, on the part of Pharaoh, which has characterised every Hamite hitherto mentioned, while the thoughtfulness of sending wagons for the wives and little ones, bespeaks the natural kindness of a thoroughly good-hearted man.

Returning now to Jacob we return to deception, and to that kind of imposture which, by pretending that God is mixed up with it, becomes so revolting and impious, for we are told in Genesis xlv. 3—4 that God promised Jacob He would go to Egypt with him: "Fear not, I will go down with thee into Egypt".—What can be more preposterous? What can be more calculated to bring all religion into ridicule, therefore what can be more injurious? As if God (who is present everywhere and always) travelled about, and as if Jacob, or anybody else, could go where He was not.

We now have the names of Jacob's sons and grandsons who

went down with him into Egypt (and these may be fully trusted as correct), namely 66 persons besides his sons' wives, which with Jacob, Joseph and his two sons made up 70 persons, as mentioned in *verse 27*; passing over these names, all of which are included in our tabulated list of names, as already given in Chapter II., and which will be fully treated of in Chapter VII., we presently come to the following.

B.C. 1706.

GENESIS XLVII.

3 And Pharaoh said unto Joseph's brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan; now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell; and if thou knowest any men of activity among them, then make them rulers over my cattle.

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father and his brethren, and all his father's household, with bread, according to their families.

In spite therefore of all the blessings which Jacob pretended to have been promised him by the Lord, we see him ending his days a dependent on the bounty of a king who was not of his own race; and we see him with two sons who had committed murder, another who had ravished his father's wife, and all the rest, except Benjamin the youngest, incriminated in the unnatural behaviour to their brother Joseph, all of this being brought about by, and naturally consequent on, his own act; he had deceived his father by personating Esau whom his father wished to bless, this fact was of course soon known to Laban, brother of Rebekah, who had assisted Jacob in his fraud; and Leah the daughter of Laban deceived Jacob, with

the assistance of her father, by personating her sister Rachel, whom Jacob wished to marry; the two circumstances are so nearly alike that the second was evidently suggested by a knowledge of the first. Rachel naturally felt that Leah had played her a most irritating trick, and, when Jacob married them both, a rivalry sprung up between them so fierce that Leah's children must have sucked in the venom of hatred with their mother's milk. The deceitful nature of Jacob and Leah showed itself in their children Simeon and Levi, in the matter of Shechem and Hamor; badly brought up from the beginning, the whole resulted in an unruly household; Rachel was no sooner dead than Reuben, Leah's eldest son, commits an outrage on his father's wife Bilhah, who had been Rachel's maid and apparently her strong partisan; later on, Rachel's son Joseph is sold into captivity by his brothers, and Jacob lived for many years after in continual fear that Benjamin, Rachel's only other child, would also fall a victim to their hate. Jacob's life must have been anything but a happy one, and in spite of all the superstitious halo that has surrounded him, there can be no doubt that it was a bad one, which drew down upon itself the punishments of its own acts, as provided by those natural and immutable laws, by which the God of all rules the world.

Of all the so-called chosen race of Abraham, Sarah, Isaac, Rebecca, Laban, Jacob, Rachel, Leah, and their twelve sons, from whom sprang the twelve tribes of Israel, Joseph is the only one of whom we can read with any pleasure; but even Joseph was not what is generally thought of him, his misfortunes in early life, and the touching scenes where he and his brothers meet again, have blinded the world to two important points, to which I must draw attention—firstly, there can be no doubt that with all Jacob's faults he loved Joseph,

B.c. 1729.

GENESIS XXXVII.

34 And Jacob rent his clothes and put sack-cloth upon his loins and mourned for his son many days.

35 And all his sons, and all his daughters, rose up to comfort him, but he refused to be comforted and he said, I will go down into the grave unto my son mourning; thus his father wept for him.

Egyptian 342 Akb, to lament.

Egyptian 338 Aakbi, or Aakbu, lament.

Egyptian 597 Acabu, to grieve or lament.

Caribbean Ayakouaba, to weep.

Burmese Akap, to weep (*Khyeng* dialect).

Arabic 1374 Wakkab, one who mourns much and often.

We never hear however of any attempt, on Joseph's part, to communicate with his father when he was overseer of Potiphar's house, and must have had many opportunities of doing so if he had wished, and although he afterwards became prime minister in Egypt, and must then have had much more power than was necessary to have sought for his father, in the adjoining, and kindred, land of Canaan if he had chosen to do so, he actually allowed twenty-three years to go by, without ever attempting to allay his father's anxiety, and even then it was not by his own act that it all came about.

The next point concerning Joseph, which on reflection one can not admire, is his action concerning the famine :—

GENESIS XLVII.

B.C. 1706. 13 And there was no bread in all the land ; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought : and Joseph brought the money into Pharaoh's house.

B.C. 1702. 15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread ; for why should we die in thy presence ? for the money faileth.

16 And Joseph said, Give your cattle ; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph : and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses ; and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent ; my lord also hath our herds of cattle ; there is not ought left in the sight of my lord, but our bodies, and our lands :

19 Wherefore shall we die before thine eyes, both we and our land ? buy us and our land for bread, and we and our land will be servants unto Pharaoh : and give us seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh ; for the Egyptians sold every man his field,

B.C. 1701. because the famine prevailed over them : so the land became Pharaoh's.

21 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

22 Only the land of the priests bought he not ; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them : wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh : lo, here is seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives : let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part ; except the land of the priests only, which became not Pharaoh's.

27 And Israel dwelt in the land of Egypt, in the country of Goshen ; and they had possessions therein, and grew, and multiplied exceedingly.

To gather up all the money, which was found in the land of Egypt and Canaan, may have been a legitimate transaction, and, when money failed the Egyptians, it may have been justifiable to make them part with their horses and asses, their cattle, and their sheep, for the sake of bread ; though I do not think so, and certainly no such thing was done by the Egyptians, in connection with the famine in Abraham's days ; but, at any rate the matter should assuredly have stopped here. All the corn that Joseph sold the people must have belonged to them originally, for it was grown by them, and bought *from* them by Joseph, on behalf of the king ; and, even if we suppose that Pharaoh, previous to the famine, personally owned one-twentieth of all the money, horses, asses, cattle and sheep in the country, which is probably far more than he did own, and that he had speculated with the whole of this vast private fortune, and had paid for the corn with all that he had, including livestock, he had now received back all his outlay twenty-fold, and

had made 1900 per cent. profit on a gigantic speculation; so that the affair had *already* more than reached the point of extortion.

To go on therefore as Joseph did, and to make the people part with all their land, after they had parted with all their money and their cattle, and even to make them sell their own bodies for food, is the act of a tyrant; the cruelty and oppression of a foreign conqueror could do no more than Joseph accomplished by this extortion, for he had acquired all their wealth, and had reduced a nation of free people to slavery. The fact that he afterwards gave them corn for seed upon exorbitant terms, does not alter the case, for he could not have used the land without cultivators, and there is no statement that the cattle were ever lent to them at any price.

It is not only the duty of a king to be a father to his people, and to study their benefit, deriving his own welfare exclusively from theirs, but moreover he can not really profit by anything which injures them; the proper place for horses, asses, herds of cattle, and flocks of sheep, is all over the country; money accumulated in the treasury of a king is idle and unproductive; personal ambition may have been gratified at the success of all this cruel extortion, but it was gratified at the expense of a nation's ruin. We read in the above record that all this was done by Joseph *for Pharaoh*, that the money was placed in Pharaoh's treasury and that the land and the people were bought for Pharaoh; but, we are not told that Pharaoh acted in the matter, nor that he gave any orders of the kind. All was done by Joseph, and it must be observed, that, when he proposed it to the king, there was not a word said about profit; the proposition was simply to store up the food, so "that the "land perish not through the famine" (xli. 36), and this is what Pharaoh agreed to, and authorised him to do.

Joseph was only thirty years old when he was made governor of the country, but the king may have been an old man even then, and it was not until fourteen years afterwards that these transactions were accomplished, when Pharaoh may have become imbecile with age or sickness; for it is utterly inconceivable that a man, who appointed Joseph because he recognised in his proposition, *viz.* to store up food so that the people should not perish through famine, both discretion and wisdom emanating from the spirit of God (xli. 38, 39), and who evinced such liberality and kind-hearted thoughtfulness as regards Joseph's family, should be also grossly avaricious, and totally hard-hearted in matters concerning his own subjects. It is not, therefore, reasonable to suppose that it was by the wish,

and with the knowledge, of such a man that his own race and nation should be forced to part with all they had, their money, their cattle, their land, even the ownership of their own bodies, to escape starvation, and be deported "from one end of the "borders of Egypt, even unto the other end thereof"; while Jacob and his family, people of an alien race, should have free rations, with the land of Goshen for their flocks; and that, while his own people were thus being ground down into servitude, the Israelites should "grow and multiply exceedingly" upon his bounty.

As for the horses and asses, herds of cattle, and flocks of sheep, extorted from the whole Egyptian nation (not some of these animals, but all they had), they were now Pharaoh's; and we heard, in xlvii. 6, that when Joseph's brethren *first arrived* in Egypt, *viz.*, four years previously, he was authorised to appoint one or more of them to be rulers over the cattle Pharaoh had at that time; there can, therefore, be no doubt, after what we have seen of Joseph's regard for Benjamin, who was his only full brother, that he appointed him, who would thus, in the first instance, come into actual and personal control over Pharaoh's flocks, and ultimately, over all the flocks and herds of Egypt, besides the horses and the asses, while Joseph remained at the head of the treasury, which contained all the cash of Egypt and Canaan. The power which these two would thus have in their own hands would be enormous, especially over a quiet, peaceable people, as the Mizraim must have been, or they would have had bread riots, and forced open the granaries; for, when they had paid at least twenty times as much for bread-food as they had sold their crops for, they would have been justified in considering they had a right to all that was then left of those crops; and that they did not do so, but suffered themselves to be deported to the other end of their own country, proves that they must have been a remarkably peaceable people, though it does not prove that they were devoid of spirit, or cowardly; for having sold their grain, it was no longer theirs, and the more high-minded and honourable they were, the less they could attempt to seize upon that which they had once sold. That the house of Israel would use the enormous power, which the personal control of all the cattle and cash of the country would confer, is rendered most probable by the nature of their race, as we have already seen it; and that they did so is a fact, for, though it is not recorded in the Bible, Joseph became king of Egypt, and his son reigned after him; to say more at the present moment would be premature.

Jacob died about two years after the famine was over, and,

by his own wish, was buried in the land of Canaan, in the cave of Machpelah, which Abraham had purchased of Ephron the Hittite, 171 years before.

Spanish Acabar, to die.

Latin Occubo, to be dead, to lie dead.

Greek Acapao or Agapao, to pay the last honours to the dead.

Assyrian Ikubbu, a vault.

Beyond the fact that Joseph attained to a great age, living, in fact, for fifty-four years after the above event, and that his children in the fourth generation sat upon his knee, we practically have no more information in the Bible, until the house of Jacob (*viz.* Israel) had grown from twelve men with their wives and fifty-eight children, into at least 3,000,000 souls ; for, the book of Genesis ends with the death of Joseph, and there is nothing in the Scriptures between that and the events recorded in the book of Exodus.

From this point onwards it would be useless and unfair to lay much stress upon individual actions, as showing the difference in nature between the race of Shem and the race of Ham. So far we have taken, on both sides, the earliest known history of individuals, who, being the progenitors of nations, may fairly and justly be considered as types of the breeds engendered from their loins ; in considering the rest of the Old Testament, we must, however, look more to the general actions of the tribes and peoples, for which purpose we need take but a general and comprehensive view of the whole, without dwelling upon details, as we have hitherto purposely done. It has been wisely said that "the child is the father of the man", so it is with nations ; climates do much, customs, teaching, and general surroundings, do much also, but the inborn nature of a race does far more ; the progenitors of a breed impart a tone to the entire strain throughout their generations, which is only affected by admixture ; for, although "all men are men", there is as much difference between them, as there is between blood-hounds, grey-hounds, bull-dogs, mastiffs, spaniels and other breeds of dogs, which, unless crossed, go on breeding blood-hounds, grey-hounds, bull-dogs, mastiffs, spaniels, &c., precisely like themselves, from generation to generation.

As far as we have gone, the comparison between the race of Shem and the race of Ham, has resulted in Ham's favour throughout, and although I acknowledge, and openly state, that I am speaking in favour of Ham, I maintain that the comparison has been fairly set forth ; but until I took pen in hand the silent merits of this race have been obscured for cen-

turies by the self-asserting pretensions of the race of Shem. The record before us, in the Old Testament, is entirely written by the Shemite house of Israel, for the glory of their own people, and the whole record is infinitely more a matter of politics than of religion. Whatever glimpses we have had of the Hamite race, those glimpses have been purely incidental, they were never intended by the Israelite writers to do more than to show the consideration in which their own people were held by those among whom they were strangers, to display the superior sharpness, cleverness or acuteness of their own folks, and to substantiate their pretensions to being "God's chosen people". For many centuries the race of Shem have had it all their own way, the pens of thousands have been worn to the stump on their side, while not a quill has been dipped in ink, and not a tongue has stirred, on behalf of Canaan; and but few words have been uttered with the view of doing even the most common-place justice to the race of Ham, which, as we learn from the Old Testament, represents one-third of all humanity.

What I have said so far, was (with the exception of etymological matters) equally open to have been said one, two or three thousand years ago—that is to say, before either David or Solomon was born, both of whom had this book of Genesis before them—my words, however constitute *the first reply* on behalf of the race of Ham, as such, to the thousands of interested voices which have been raised for centuries on the other side. For the first time therefore in the history of man, as far as our knowledge of history and literature will carry us back, the great case of Shem *versus* Ham—Japheth being judge—stands with somebody on each side; it has now one heart, and one brain, speaking in sincerity and earnestness on behalf of Ham and his son Canaan, in reply to all that has been said, and written, on behalf of Shem, and his descendants Abraham, Isaac, Jacob, Simeon, Levi, Moses, &c, &c., by the ten per cent. advocates of the house of Israel.

Although I am replying to these, who have so long monopolized attention, it would be conceding more than I am warranted in doing, if I said that when I have spoken, counsel will have been heard on both sides; for I am no counsel, I am no trained lawyer, no politician, no doctor of divinity, nor even a member of the fraternity of literati; I have no recognised ability to speak on the subject, no prestige at all, I have never publicly taken pen in hand nor spoken in public in my life, but am a plain, hard-worked business man, devoting to this subject such time as I can spare, with the sole object of benefiting all

men by exalting their perceptions of The Creator, and bringing to the front the Hamite race, whose practical good sense has constantly been neutralized by their superstitious war-fomenting opponents.

On the Shemite side, thousands of well-trained partisans have daily spoken for centuries, in temple, synagogue, church and mosque, with all the prestige which the profession or pretence of religion can confer, and with millions and millions of ecclesiastical funds at their back, recruited by ten per cent. arrangements and endless forms of begging. These will not leave off speaking when I do, but, with their million pulpits in full working order, they will go on speaking as they are paid to do, and as they were sworn to do, before they were entrusted with the privilege of so speaking, and they will go on degrading man's natural conception of the Almighty Creator, as they have done so long. But as, when I have completed this book, it is my purpose to write no more, unless that purpose is overruled by His supreme will, it will be the more necessary for the reader to watch the matter for himself as we go on, and to make sure that I have not yet made, and that I do not hereafter make, a single unfair point; should I unwittingly do so, it would be more grief to me than missing twenty points the other way, but, whether I write fairly or unfairly, let the house of Japheth also judge, as these words reach them in whatever language they may arrive; for, as between Shem and Ham, Japheth must necessarily be the only disinterested party.

When the last volume of this work is completed, it is, as I have said, my wish to write no more; to all that may then be uttered by interested advocates on the other side, I shall leave others to say that which our God may put in their hearts to say, but my time for action will have then arrived; and, subject to the will of Him who gives that time, I shall not waste it by going once more over ground already trodden; those who like may sift the siftings a second, or a thousandth, time, that is not my affair, and I say so *now*, in preference to saying it at the end of the book, so that full attention may be given on the first reading, which is generally the clearest, the most comprehensive and the best.

In remarking upon the Shemite, or Old Testament, record, not a word of which has been written by the race of Ham, I have omitted no circumstance of importance on either side, and have introduced nothing, excepting where I have brought forward my new application of etymology, in direct support of the statements there made by the writers of that record, and such other words as afford a side light on the same events; later

on I shall have new evidence to bring forward, but in the next chapter I shall confine myself, as I have done in this, to the actual text, making my own comments thereon.

As far as we have gone, the written record of the Old Testament, when fairly considered with reference to the two races of Shem and Ham, stands thus:—concerning the Shemites we have seen that the first aggressive war known to history was waged by them—and I say that Abraham passing off his first wife as his sister on two several occasions, and casting his second wife and child adrift in the wilderness—Rebecca and Jacob deceiving Isaac—Laban and Leah deceiving Jacob—Rachel and Leah's conduct to each other—Jacob's manœuvre with Laban's cattle—the horrible incest of Lot's daughters, and of Jacob's son Reuben—the bloodthirsty conduct of Jacob's sons Simeon and Levi—Joseph's silence for twenty-three years, when he could have communicated with his father, as he knew where to find him, whereas Jacob had no clue and thought he was dead—and Joseph's subsequent grinding behaviour to the Egyptians, evince the same craft and cowardice, cruelty, ferocity, deception, avarice, selfishness and want of principle generally, which has since characterised their descendants, not only in the remainder of the Bible record, but also in their subsequent national and individual acts—while all the ostentatious profanity concerning “the seed of Abraham my friend”, and the unconditional blessings stated to have been promised by the Almighty to this self-seeking man who impiously pretended that an angel had called to him out of heaven; that he had talked to the Lord and given Him a meal, with water to wash His feet, followed by a lesson in clemency and justice; who pretended that God had promised that all nations should be blessed in him and his seed, though to all appearance he is the author of human sacrifices—the further pretensions of Jacob, with his ten per cent. arrangement, and atrocious gasconade in pretending to have wrestled bodily with God and to have prevailed—and all the other details of the whole concern, are one continual attempt to degrade the God who created all men—and to pretend, as they did, and as their descendants still do, and as others, to their shame, believe, that He, who made and sustains us all, was the partisan of these exceptionally unworthy people, *is not religion*, and all the priests in the world can not talk it so.

Let those, who think it right to insult our Creator in this way, go on until they draw down upon themselves such retribution as He may think fit; I do not, and I will not—my business is with the race of Ham, who are clear of this infamy, and who, in every instance where they have been incidentally

brought to notice in the Bible, have shown, as far as we have yet gone, simplicity and good-nature, liberal behaviour, high-minded gentleness, honour, bravery, honesty and good faith, perfectly untainted by idolatry or superstition of any kind; and although they were then, and have since been, deceived and ill-treated by these crafty Shemites, they shall see what they have not seen, they shall recognise each other, and shall part from those who have deluded them, but they will do so without malice, for such a feeling is not in their nature.

I do not wish to re-open the subjects spoken of in the foregoing pages of this chapter, nor to hurt any man's feelings by ungenerously prolonging a painful subject; but, as I am not in a position to know whether those readers, whose preconceived prejudices were such, that the plain-spoken language herein used came upon them at first with a kind of shock, are convinced or not; I must especially ask all who consider their opinion to be of any importance to turn back and make sure that they have understood all that I have said in this and the first chapter, and then to read the Book of Genesis straight through, bearing in mind that the whole Bible rests on this foundation, and that all that is called "revealed religion" is built upon it; after which I do not think there will be much difference between us, if I ask them honestly to tell me whether they believe that God, who is eternity in time, infinity in space, omnipotence in might, the perfection of reason and goodness, the Creator and one First Cause of all things, present everywhere, came down to see, went somewhere else to examine, spoke to Abraham *viva voce* as a friend, eat veal in his tent, chaffed Sarah, accepted ten per cent. from Jacob, wrestled with him bodily, or did, in fact, any of those things which, with the pitiable presumption inherent in the stage of gross ignorance, the house of Israel have pretended that He did, but which I do not for one moment imagine that one Israelite in fifty honestly believes at this present time; and if not, or even if otherwise, why should we all be playing the hypocrite, and pretending to believe things, which our good sense tells us are untrue?

CHAPTER IV.

FROM MOSES TO JESUS CHRIST.

STARTING now with the Book of Exodus, it will somewhat clear the ground to state at once that I shall begin again from the same point in Chapter VI.; for as we have been making a comparison between the races of Ham and Shem, as far as the Biblical record enables us, it would be considered that I was departing from what is fair, and that I was purposely closing my eyes to a heavy score against Ham, if I did not debit that side of the account with the cruelty and oppression which the Israelites are reported to have suffered at the hands of the Mizraim, translated Egyptians. I can not do so, because it is not a fact, and therefore it is necessary to state here, that I shall show, in Chapter VI., that the inhabitants of Egypt which were left behind by Moses when he led out the Israelites, were Israelites also, more especially those in authority; in fact that the Pharaoh mentioned by Moses, the magicians, and those he complains of, were descendants of Jacob, like himself. Although it was necessary to say this much now, it would be premature at present to say more, as we shall go fully into the subject in the sixth chapter, and in this we shall leave the topic out as far as possible.

Where a statement is inconsistent and contradictory, it may generally be considered that it is not true. In Exodus i. 7 we hear that "the children of Israel increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them"; in the next two verses, the king of Egypt is represented as stating, that the children of Israel were more and mightier than the Egyptians, and he therefore proposes to deal wisely with them, "lest they get up out of the land", which one would think was just what he would wish them to do, if they were mightier than his own people; but how can all this be reconciled with the statement, in the next verse, that the Egyptians, who, we are told, were less numerous and less mighty, set task masters over the Israelites, and made them serve with rigour, or with the statement that two midwives did the office of midwife to the Hebrew women (*see v.*

15 to 21), though "the land was filled with them" (v. 7), and Egypt was then at least 500 miles from north to south;—a person who is writing a true history does not make such irreconcilable statements as these.

Soon after this Moses is born, and the first thing he tells us of himself after his babyhood, is that, seeing an Egyptian ill-using one of his people, "he looked this way, and that way, to "see there was no man, and then he slew the Egyptian, and "hid his body in the sand" (Exod. 2. 12). As he thus confesses to being a homicide as soon as he had grown to manhood, we must conclude that he was so; but my position is that all three of the individuals were Israelites. In consequence of this crime, Moses fled to the land of Midian, where he married Zipporah, daughter of Jethro the priest, and tended Jethro's sheep for him, near Mount Horeb. Forty years after this, the king of Egypt died (Exod. ii. 23), from whom Moses had fled lest he should be punished for manslaughter; and we now hear that the Lord deposes him to go back to Egypt, and bring forth his countrymen, and to tell them that the God of Abraham, Isaac and Jacob had sent him; consequently, according to the writings of Moses himself, we have to do, in the matter of the Exodus, with the same god who did not object to Abraham's subterfuge in the matter of Sarah, when he introduced her as his sister, keeping back the fact that she was his wife, who went about like a lamp among the pieces of meat on the altar, who told Abraham to do as Sarah wished—that is to say, to turn his other wife and child out of doors—who came and eat a dinner of veal under the tree, who did not object to Jacob telling a lie when his father asked if he was Esau, who made the ten per cent. arrangement with Jacob, who afterwards had a wrestle with him, and acknowledged Jacob to be his match, and who promised to bless these remarkably dishonourable men; it is therefore quite natural that such a god as this should inform Moses that he had *come down* to deliver them (iii. 8), and to bring them into the place of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites, and that he should particularly impress upon Moses how to despoil the Egyptians, in the way of jewels of silver, and jewels of gold, which they should borrow and never return (iii. 21, 22). Such a god as this may have suited Moses and the Israelites, who probably could only be influenced by some such proposition, but it was the reflection of his own heart that Moses saw, and the echo of his own thoughts that he heard, as he mused on Mount Horeb before the Exodus, a homicide in reality and a thief in perspective. Therefore I say that although the Mosaic doctrines inculcate the

worship of one god, that one god, *viz.* the god of Israel, was not God, but a mere reflection of their own minds, an ideal conception bounded by their own narrow views, a mere local god, a partisan god, a sort of small Britannia, Columbia or Lutetia, but with villainous bad qualities, and as the Israelites were greedy, exclusive, artful, malicious and bloodthirsty, so was the god of Israel, as portrayed by their own records; but we will go on with the narrative as it stands.

In Exodus iv. we learn that the Lord gave Moses a few lessons in conjuring, but which he much more likely learned from his father-in-law, Jethro, the Midianite priest, who was a descendant of Abraham by his son Midian (Gen. xxv. 2); and we next hear that the Lord sent by Moses the following message to Pharaoh, precisely as one king would speak to another:—

B.C. 1491.

EXODUS IV.

22 And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn :

23 And I say unto thee, let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

This message is a very singular one, especially if it is taken literally, and apparently it was meant by the writer to be so taken, for a few chapters further on we are told that Pharaoh's *firstborn* was literally slain; the impertinence, which could prompt the pretension to have received such a message from God, requires no comment.

The verses which follow are so painfully revolting to every proper conception of the Almighty, that many will doubtless pause in horror and amazement as they read them, and then turn to their Bibles to verify for themselves whether such a statement can possibly be there.

B.C. 1491.

EXODUS IV.

24 And it came to pass by the way in the inn, that the Lord met him (Moses), and sought to kill him.

25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

26 So He let him go: then she said, A bloody husband thou art, because of the circumcision.

—In the French Bibles, translated independently from the Hebrew, v. 24 stands thus:—

24 Or, il arriva que comme Moïse était sur le chemin, dans une hôtellerie, l'Eternel le rencontra et chercha de le faire mourir.

which is still more explicit as regards the Eternal meeting Moses on the road, at an hostelry; such a place of meeting is, to say the least, peculiar, but the idea that Moses could have lived for one moment after "the Eternal" sought to kill him is a convincing proof that the writer, who is supposed to be Moses himself, knew nothing whatever about God; that the statement recorded in the above extract is totally untrue there can be no manner of doubt, but what religion there can be in this continual pretence that God did things which would be highly derogatory for Him to do, I must leave for those who are orthodox to say.

We now enter upon a whole series of messages from God to Pharaoh, *via* Moses, which must surely grate upon the natural feelings of any man, whose mind has not been poisoned when young, but those who week after week have been dosed with this abominable stuff, and have consequently lost all their healthy tone of thought, take it as a matter of course; it does not strike them that the Creator is God of all men, and when they read about "the God of Israel" and "the God of the Hebrews", they forget that this way of speaking about Him is most degrading, if they understand such expressions to apply to the Supreme Being, who lives and rules throughout eternity of time and space, for it is exactly the way the same writers speak of the idols worshipped in those days by other Shemite nations.

The word chiefly used in the Hebrew for *God* is אלהים, viz. *Alhy*, which is precisely the same word used for the *gods* of those nations who are stated to be idolaters; thus in Exodus v. 1 "*The Lord God* of Israel" stands in the original as יהוה, viz. "Yhoh, Yhwh, Yhvh or Yahvah (usually written Jehovah), "*the Alhy* of Israel";—in Exodus vii. 16 "*The Lord God* of the Hebrews" stands in the original as "Yahvah *the Alhy* of the Hebrews";—so in 1 Kings xi. 33, where we have "Ashtoreth *the goddess* of the Zidonians, Chemosh *the god* of the Moabites, "and Milcom *the god* of the children of Ammon", these stand in the original as "Ashtoreth *the Alhy* of the Zidonians,—Chemosh *the Alhy* of the Moabites—and Milcom *the Alhy* of the children of Ammon";—in 2 Kings i. 2 "Baalzebub *the god* of Ekron" stands in Hebrew as "Baalzebub *the Alhy* of Ekron";—in 1 Samuel v. 7 "Dagon our *god*" stands in Hebrew as "Dagon our *Alhy*."—That Ashtoreth, Chemosh, Milcom,

Baalzebub and Dagon were *bonâ fide* idols there can be no doubt, in fact, it is never pretended that they were not; moreover, in Exodus xii. 12 we hear of “all *the gods* of Egypt”, which equally stands in Hebrew as “all *the Alhy* of Egypt”, many of which are now in the British Museum;—again, the images which Rachel stole, and which are described as Tera-*phim* (Hebrew תרפים, viz. *Trpym* or *Taraphym*) in Genesis xxxi. 19, are called *Alhy* in Genesis xxxi. 30, when her father, Laban, exclaims, “Wherefore hast thou stolen my *gods*”? for this stands in Hebrew, “Wherefore hast thou stolen my *Alhy*”?—So too in Exodus xx. 23, where “*gods* of silver” and “*gods* of gold” are definitely spoken of, these stand in the Hebrew as “*Alhy* of silver” and “*Alhy* of gold”, exactly as in Exodus v. 1 “*God* of Israel” stands in the Hebrew as “*Alhy* of Israel”.

When this fact is coupled with the debased views of God, enunciated by these writers, it will be readily seen that the God of Israel was merely a partisan god, like the rest, every Shemite tribe or family having its own fetich or symbol, which answered for a god and a national standard; or, as it is put in Exodus xxxii. 23, “make us *gods* which shall go before us” (this word *gods* stands as אלהים, viz. *Alhym*, in the Hebrew, such being the plural form of *Alh* or *Alhy*), and Aaron accordingly made a golden calf for this purpose, which was destroyed by Moses, but practically replaced by winged human figures afterwards placed by him over the ark of the covenant (Exodus xxv. 18), which was carried before them when on the march (Numb. x. 33), and which, on one occasion, was taken from them in battle by the Philistines (1 Sam. iv. 11), but brought home afterwards “on a new cart” (2 Sam. vi. 3).

This observation does not apply to the word *Alhy*, *Alhym* or *Elohim* only; in Genesis xvii. 1 “I am the *Almighty* God” stands in the original as “I am God *Sdy*”, or *Sady* (ידי), and the same word is used for the *Almighty* in many more places; yet, in Deuteronomy xxxii. 17 and Psalms cvi. 37, the ידי, viz. *Sdym* or *Sadym*, there spoken of are translated devils, but in reality should be *idols*—from יד, plural ידי, viz. *Sd* or *Sad*, plural *Sdym* or *Sadym*, “a breast, pap, teat or udder”, it being customary then to worship the heavens, as the givers of food, symbolised as a human female figure with many and large paps, to express bounty (see Bates’ *Hebrew Dictionary* without points, London, 1767).

The actual idols of many ancient nations are in the possession of various museums now, such as those of London, Paris, Berlin, &c., &c., more especially the Egyptian gods, and which I shall show later on to be Israelite, and not Hamite, as is

supposed; these gods or idols are usually human forms, and what is the difference between Moses's statement in Gen. i. 27, "So God created man in His own image", and the idolatrous system of making gods in man's image? For if a man has the form of God, it follows that God has the form of a man—but both teachings betray the same ignorance of His real nature, as an ubiquitous, omnipresent infinity, sustaining all things, and present at all times throughout all space. The fact being that each Shemite tribe considered its own fetich in the light of a partisan or national god, a sort of Britannia, as I said before, a Lutetia, Columbia, Hibernia, &c., "only more so", and acknowledged each others' gods in a similar light; the Israelites did the same, with this difference, that, in their usual unfairness, *שדי* and *אלהי*, viz. *Sdy* or *Sady* and *Alhy*, meant *God*, or *The Almighty*, when applied to their own fetich, but only meant *an idol* when applied to any other fetich.

Without following the details of all the preposterous messages recorded in Exodus, such as, "The Lord said unto Moses, "Go in unto Pharaoh, and say, Thus saith the Lord God of the Hebrews, Let my people go"; or the various conjuring tricks recorded, such as where Aaron throws down his rod before Pharaoh to convince him that he has been commissioned by the Lord, and it became a serpent, but "the sorcerers of Egypt did in like manner with their enchantments" (Exod. vii. 11),—where Aaron turns the water of the river into blood, "and the magicians of Egypt did so with their enchantments" (Exod. viii. 22),—where Aaron stretched out his hand over the waters, and frogs came up over the land of Egypt, "and the magicians did so with their enchantments, and brought up frogs upon the land of Egypt" (Exod. viii. 7)—where Aaron smote the dust of the earth, and it became lice, and the magicians of Egypt gave it up, for they could not do this conjure, lice apparently being out of their line; we will pass on to the statement in Exod. xi. 2 (which is similar to that in Exod. iii. 21, 22)—namely, that the Lord said unto Moses, "Let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold", and then further on—

B.C. 1491.

EXODUS XII.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the Lord gave the people favour in the

B.C. 1491. sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

38 And a mixed multitude went up also with them ; and flocks, and herds, even very much cattle.

The total of a population is usually about five times as many as the adult males, and these 600,000 men were adult males, for it is stated, in Numbers i. 45, that they were all 20 years old and upwards, and able to go forth to war ; therefore about three million souls were led forth by Moses and Aaron, who claim to have been the sons of Amram, the son of Kohath, the son of Levi (Exodus vi. 16 to 27), who, with his brother Simeon, murdered Hamor and Shechem in cold blood, as recorded in Genesis xxxiv., Moses being personally a homicide also, as we have seen.

B.C. 1491.

EXODUS XIII.

17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near ; for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

Moses may, for prudential reasons, have acted as is stated here, but to attribute such a motive to God is another of the many instances of how little the writers of the Old Testament understood Him whose name they use so freely.

The next incident is that the Lord is stated, in Exodus xiv. 16, to have ordered Moses to stretch out his hand over the Red Sea and divide it, after which we are told—

B.C. 1491.

EXODUS XIV.

22 And the children of Israel went into the midst of the sea upon the dry ground : and the waters were a wall unto them on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. . . .

26 And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

B.C. 1491. 27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30 Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

This is a cut above ordinary conjuring, it is a specimen of the higher order of priestcraft; "*ce n'est que le premier pas qui coûte*", and an unmitigated lie is only a fib *in extenso*, which those who promulgate these Baron Munchausen yarns may think are "all for the glory of God", whereas they were told solely for the glorification of Moses and the Israelites, and are in no way to the glory of Him who is the Creator and God of all. That this dividing the sea and passing through the midst of it, with the waters heaped up on both sides, "a wall on their right, and a wall on their left", is a bare-faced falsehood I do not hesitate to say; for I shall show, in Chapter VI., that to reach the place they went to on the further side of the Red Sea, the direct and natural route, from where they really started, did not require them to go even up to their ankles in water, far less up to their knees, and to do so they must purposely have run into it, like children on the sands.

I shall not here go into the question of miracles, as I do so once for all in Chapter V.; in which I shall conclusively show, that, while all good men admit, and rejoice in the fact, that all things are possible to God, yet nevertheless God performs no miracles; and further, that the idea of His doing so is entirely subversive of those higher conceptions of Him, by which alone we can hope to realize even the first perception of Him (whose grandeur and perfect mastery over all those principles which He has ordained, and by which His will is unerringly accomplished throughout all time and space, and as it must have been in the infinities beyond both, or we should not be here), but to realize whom, in His perfection of boundless might, goodness, and that wisdom which needs no miracles, is

as impossible for us, as it is for a fly to swallow the ocean, or for a drop of water to float the sun. I shall therefore do no more here than meet the objection which will naturally be raised to my statement, that Moses and his followers did not cross the Red Sea, as recorded; which objection we will suppose to be put in the form of a question, as follows.

If the Israelites did not cross the Red Sea in a miraculous manner, under Moses, how comes it that so large a body of people were deceived, that the Israelites believe they did so cross it, and have evidently thought so throughout the 3,330 years which have elapsed since they entered the land of Canaan?

Because they never knew anything about it; the supposed passage of the Red Sea is stated to have occurred immediately after they left Egypt, while they were being pursued by Pharaoh (*see Exodus xiv.*), and although it is stated that 600,000 armed men left Egypt, 599,997 of them are also stated to have died in the desert, during their wanderings, for although the full original number of 600,000 is said to have reached the land of Canaan, *we are especially told* that the only men who had ever seen Egypt out of all that number were Moses, Joshua, and Caleb; in fact, to speak still more correctly, Moses never personally set foot in the land of Canaan, as he did not pass the Jordan, therefore Joshua and Caleb were the only *two* who saw both Egypt and Canaan; for when Moses and Aaron numbered the people on Mount Sinai in 1490 B.C., about *a year after* they left Egypt, the total of men "able to go to war" was 603,550 (*see Numbers i. 41*), and when Moses, and Eleazar son of Aaron, numbered them outside Canaan in 1451 B.C. the total was 601,730, but it is expressly stated, in Numbers xxvi. 64, 65, that "among these there was not a man of them whom Moses and Aaron the priest had numbered when they numbered the children of Israel in the wilderness of Sinai, for the Lord had said of them, They shall surely die in the wilderness, and there was not left a man of them, save Caleb the son of Jephunneh and Joshua the son of Nun". Therefore, taking matters as the recorders represent them, these two were the sole personal depositories of the actual facts; Joshua is said to have read out the law to the Israelites when they were assembled on Mount Ebal and Mount Gerizzim, and he probably told them some things concerning the past; but, even at that time the people could have known nothing more on the subject than the stray bits of gossip they might have heard from their fathers as they journeyed through the desert, and if the two accounts disagreed, their fathers, as we now observe, were not there to refer

to ; and as the Israelites were incessantly engaged for many years afterwards in fighting the Canaanites, and must necessarily have been continually losing men, every day rendered them less able to contradict anything that Joshua, Caleb or their successors chose to tell them, even if they had the inclination to dispute a legend that flattered their vanity as this must have done, which does not seem probable ; therefore, as I say, Caleb and Joshua had it in their power to bamboozle their followers to any extent about Aaron's conjuring tricks, the plagues of Egypt, the passage of the Red Sea and all the rest of it. Such an opportunity would have been of no importance if it had occurred to honest and honourable men, but with a race like this the case was far otherwise, for from Abraham onwards they were neither honest nor honourable, and their followers were so grossly superstitious that something of the kind no doubt appeared to their leaders absolutely necessary to hold them together, and to give them courage to fight the Canaanites. Moreover, as I have said, if the Israelites were ever so inclined to doubt the statements of Joshua and Caleb they were powerless to contradict them, as these two, besides being the two in authority, were the only ones who could pretend to speak from personal knowledge ;—and thus it comes about that this mixture of truth and fiction, which in its most important points is directly controverted by the Egyptian records, has been handed down, and doubtless believed in, by the whole body of Jews, from the days of Joshua to the present time, though our everyday common sense has long caused most thinking men to doubt its truth, and though a proper respect for the Almighty ought, long since, to have made us cast the legend aside with indignation.

It would be both tedious and profitless to follow the details of the laws which Moses, after he had conducted the Israelites out of Egypt into the desert, pretended to have received direct from God. The regulation (Exod. xxi. 20, 21) that if a man smite his servant or maid, so that he dies under his hand, he shall be punished, but if he continue alive a day or two he shall not be punished, "*for the servant is his money*", is certainly a remarkable way for God to have been supposed to look on the question of slavery.

The lessons in upholstery which the Almighty is also supposed to have given to Moses (Exod. xxv. to xxviii.), the blue, purple and scarlet, the badgers' skins and the shittim wood ; the shape of the ark of the covenant, the golden cherubim with outspread wings, the golden dishes, bowls, spoons, candlesticks, branches, knops, tongs and snuff dishes ; the

length of the curtains with the loops and the selvedge and the taches; the tenons, the hooks of gold, the sockets of silver, the bars, the vail, and the hangings of blue, and fine twined linen of cunning work; the altar, shovels, basons, flesh-hooks, fire-pans and vessels of brass; the breast-plate, ephod, robe, brodered coat, mitre, and girdle for the high priest with the gold chains and rows of precious stones, diamond, sapphire, emerald, amethyst, topaz, carbuncle, &c., the Urim and the Thummim, the golden bell and pomegranate, with the various other paraphernalia of clerical fancy dress, might all be passed over as tolerably harmless absurdities, were it not pretended that the great Creator had given the instructions, and had showed to Moses on the mount, the patterns on which He, the ruler of the universe, wished the tabernacle and all these accessories to be made by cunning workmen, as a sanctuary for Him, in order that He (xxv. 8) might dwell among these people;—and were it not for the crushing fact that this tabernacle of the Lord, the sacred ark of the covenant, the mercy seat or throne of God between the golden cherubim, the robes of the priest, the ephod and breast-plate of precious stones, the candlesticks and holy vessels were all made of materials dishonestly come by:—for it is evident that oppressed brick-makers whose lives (Exod. i. 14) “were made bitter with hard bondage in mortar, in brick and all manner of service in the field”, could not have had diamonds, sapphires, emeralds, amethysts, topazes, carbuncles, &c., with quantities of gold and fine linen, while they were so serving; nor could they have earned or found these things in the desert; it is therefore equally evident, that the Israelites under Moses (whom it is pretended, in Deut. vii. 6, were “a holy people unto the Lord,—for the Lord thy God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth”), either robbed by force “the treasure cities of Pithom and Raamses”, which they are stated (Exod. i. 11) to have built for Pharaoh; or else that these things, which each man brought unto Moses at his request as an offering unto God, were the indentical “jewels of silver, jewels of gold” and the very “raiment”, which he had instructed them to borrow of their neighbours, just before they absconded, when, as recorded in Exodus xii. 36, “they spoiled the Egyptians”. In either case the main fact is the same, viz. that the sacred ark of the covenant, the mercy seat, and the holy tabernacle wherein God is pretended to have dwelt, were all *made of stolen goods*.

The ceremony of consecrating Aaron and his sons with a bullock and two rams, so that they might be hallowed, and

minister unto God in the priest's office (Exod. xxix.), the details about the fat and the caul, the liver and the kidneys, the flesh, the skin and the dung; the whole ram burnt as an offering of sweet savour unto the Lord; the blood of the other ram put on the tip of Aaron's right ear, the thumb of his right hand, and the great toe of his right foot; the directions, pretended to have been received direct from God, about the ram's rump, the fat that covers his inwards and right shoulder, which were to be placed in the hands of Aaron and his sons, to be waved before the Lord; the sprinkling of their garments with oil and blood, the seething of the ram in the holy place, and all the other disgusting ritual of the sacrifice, and the whole group of blood-smirched performers, form such a picture of greasy, grovelling, benighted superstition, that no African savages, however degraded and beastly, could excel in their barbarous rites, the blood-dabbling, liver and fat handling, butcher-like inauguration by Moses of the very man (namely his brother Aaron) who shortly before, had, at the request of some of the people, made a golden calf for them to worship, but whom he nevertheless consecrated thus as high priest of God, though he slaughtered 3000 poor wretches (Exod. xxxii), who had been more or less mixed up in the calf affair; that is to say he caused them to be slain or murdered by the men of his own tribe descended from Levi (who had assisted Simeon in the murder of Hamor and Shechem), but none of these 3000 victims to the Levitical thirst for blood could have been so bad as this Aaron, who made the calf on purpose for the use to which it was placed.

It will be remembered that in Genesis xviii. Abraham is represented as giving The Lord a lesson in justice and mercy; in Exodus xxxii. we have a similarly offensive pretension on the part of Moses, when, the people having sinned, the Lord is represented as saying to him (v. 10) "Let Me alone, that My wrath may wax hot against them, and that I may consume them", on which Moses suggests that the Egyptians would have the laugh of Him, as having brought the people out with the *intention* of delivering them, but with the *result* of slaying them, adding (v. 12) "Turn from Thy fierce wrath, and repent of this evil against Thy people; remember Abraham, Isaac and Israel, Thy servants, to whom Thou swearest by Thine own self, &c., &c.", on which we hear (v. 14) that "The Lord *repented* from the evil which He thought to do unto His people, and Moses turned and went down from the mount". Moses, who it will be remembered had personally killed a man and hidden his body in the sand, thus depicts himself as being

morally and mentally superior to the Almighty, and as turning God from His wrathful purpose by the softer feelings of his kinder heart, and also by the exercise of a higher wisdom derived from his own coolness, common sense and foresight; while, on the other hand, the Lord, who is the source of all goodness and the perfection of wisdom, is positively stated to have "repented from the evil which He thought to do". Numbers xiv. 11 to 20 describes another occasion, and among similar expressions we there read that Moses tells the Lord that if He smites them "Then the Egyptians shall hear it and will tell it to the inhabitants of the land, for they have heard that Thou art among this people and art seen face to face"; if such assertions are not profane and blasphemous, then these words must have lost their meaning.

After the many instances which have already come to our notice showing the remarkably gross conceptions of the Deity, which were entertained by these people, from Abraham downwards, it is not surprising to find it asserted in Exodus xxxiii. 11, that, "The Lord spake unto Moses face to face, as a man speaketh unto his friend"; and that when Moses asked the Lord to show him His glory (v. 18) He arranged to go so far as to put Moses in a cleft of a rock, and cover it with His hand while His glory passed by, and to take His hand away when He had passed, so that Moses might see His "*back-parts*" (v. 23).

However ridiculous and absurd this grotesque conception of the Lord, parading Himself before Moses, may be; however revolting this superstitious flesh burning, blood sprinkling, and fat waving before the Lord may also be, with all its accessories of tongs, flesh hooks, snuff dishes, spoons, fire-pans and stolen tabernacle for the Lord to live in, it must not be forgotten that a superstitious halo of imaginary sanctity has grown up around the benighted fetichism of these hypocritical descendants of impostors like themselves, who amongst them elaborated the whole system of pretentious deception which passed for religion among their followers; nor must that be forgotten which concerns the present generation and is infinitely more lamentable and disgraceful, namely that men should now be trained in schools, colleges and universities, in order to be subsequently employed in degrading man's natural conception of the supreme Creator of the universe, by publicly reading aloud in the churches of Christendom and in the synagogues of the Jews, before people pretending to be civilised and imagining themselves to be enlightened, such utter rubbish in God's holy name as emanating from Him, and reciting the formalities of such disgusting

blood-smirching antics as having been commanded by the Giver of Life, the perfection of Wisdom who lives in every breath of air we breathe, and rules throughout all space and time, the sole Source of all that exists.

To wade through the rhodomontade of the book of Leviticus, with its regulations in general about burnt offerings from the herd, from the flocks and the fowls, the meal offering with flour and oil of incense baked in an oven or on a frying-pan, the kidneys, the fat of the flanks, the sin offerings for ignorance the sprinkling of blood seven times before the Lord, with the directions concerning the skin, flesh, head, leg, inwards and dung of the bullock, &c., &c., would be a trial of the reader's patience, which he can employ, if he pleases, in reading that part of the Bible to himself without any further comment from me.

It would be of little use to discuss the various bickerings recorded while Moses was leading the Israelites backwards and forwards in the desert, such as where "Miriam and Aaron spake "against Moses because of the Ethiopian woman whom he had "married" (Numbers xii. 1): where Korah, Dathan, and Abiram with 250 princes of the assembly rose up against Moses and Aaron saying, "Ye take too much upon you, seeing that all the "congregation are holy, every one of them", (Numbers xvi. 1 to 3): where the people "chode with Moses" because it was "an evil place", and there was "no water to drink" (Numbers xx. 3 to 5); where Phinehas, grandson of Aaron, killed Zimri and Cozbi with one thrust of his javelin (Numbers xxv. 7, 8, 14, 15), &c., &c.; for quarrelling, and violence generally, pervade the whole of the Old Testament, especially from the time of Moses.

Nor would it be of much avail to consider in full the social and ceremonial laws laid down for the guidance of the priests and the people, with the exception of "the ten commandments", which thoroughly sound and good precepts still form part of the Jewish religion, and have been adopted as a foundation of the Christian Catechism. If it were certain that the world is indebted to Moses for this excellent summary of the moral law he would, in spite of all his faults, be entitled to their gratitude; but, there is no certainty of the kind, such light, in fact, as exists upon this subject points to their having been in force at a much earlier date. I will not insult the common sense of the reader by supposing that he believes the assertion to be literally true that God uttered these laws from amidst the thunderings and lightnings of the smoking mountain of Horeb or Sinai unto all Israel, and that Moses reduced them to words which the people could hear (*see Exodus xx. and*

Deuteronomy v.). Moses may have arrived at the foot of this mountain, where he had previously kept the sheep of his father-in-law Jethro, at a time when some volcanic eruption was going on, and, knowing the superstitious temperament of his people, may have taken advantage of the circumstance to pretend that he there and then received these commands, although the people could not understand the thunders in which they were conveyed, or they may have been written at a totally different period; the only thing certain about it is that God did not speak these words as pretended, for although, as I have already said, it might be conceivable that the Supreme Being gave in the beginning, some general orders and instructions to the first man whom He created, it is not conceivable that He, whose every thought is perfect wisdom, goodness and purity, should select Moses out of millions of men then living, as the most suitable person to give unto the world the orders not to commit murder and not to steal, for he had personally committed manslaughter already, and had incited a people to wholesale robbery, and afterwards gave them positive injunctions to rob and slaughter to the best of their ability, instances of which we shall presently quote.

Being well aware that no community could stand if every man committed theft, murder, &c., upon his own neighbours, Moses may have epitomised these instructions for their guidance among themselves, while teaching them also a totally different code of morals to guide them concerning other people, but even in this case there is every appearance that these ten commandments were borrowed from the Hamites, or rather that similar laws were already in force among the race of Ham; for it is observable that in all the transactions mentioned in Genesis there is no recorded instance of any of these commandments having been broken by any of the Canaanites, or by any other people of their race, though there are plenty of instances of their having been broken by the race from whom the Israelites were descended. We have seen that the whole of the life of Isaac was spent among the Canaanites and also the greater part of the lives of Abraham and Jacob, which extended over a long period, yet although it is pretended that God promised them that they should inherit the land of the Canaanites, there is no statement that these Canaanites ever molested them, far less murdered them, nor do we hear of anybody else being robbed or murdered by any Hamite, no man among them seems to have coveted anybody's goods or to have borne false witness or said anything ill-natured; so far from Ephron the Hittite taking the name of the Lord in vain, we find, that in a case similar to those trans-

actions which now-a-days are, with reason or without reason, so often tortured into an excuse for an oath at some stage of the proceedings, and the well known, "you swear that this is true, so help you God—a shilling", he does not swear at all, but simply says "in the presence of the sons of my people, give I it thee, . . . and the field of Ephron was made sure unto Abraham for a possession in the presence of the children of Heth".—Shechem's behaviour to his father is such that it is evident they lived in perfect union and love, both filial and parental. Melchizedek is stated to have been priest of the Most High God, and the only other commandment not covered by these simple facts is that of "thou shalt not commit adultery", which commandment evidently formed part of the earliest Canaanite religion or code of laws in the days of Melchizedek (which word means in Hebrew *the righteous king*), for when Abraham had passed his wife upon Abimelech as his sister, and he had taken her, he says, when he had discovered that Sarah was Abraham's wife, "In what have I offended thee, that thou hast brought on me and on my kingdom a great sin, thou hast done deeds unto me that ought not to be done"; some such commandment must consequently have been recognized by this Canaanite king as in force at the time, and greater than the will of any king; this was some hundreds of years before Moses was born, and therefore the spirit of each and all of these ten commandments was not only acted upon before his time, but one of them at least appears to have been part of the recognized Canon of Canaan long before the days of Moses.

The Midianites were a people supposed to have been descended from Midian a son of Abraham by Keturah (Genesis xxv. 2), they were consequently a Shemite people like the Israelites, and Moses at any rate was connected with them by marriage, for his wife Zipporah was daughter of Jethro the priest of Midian (Exodus iii. 1), we nevertheless hear that the Israelites made war upon them.

B.C. 1452.

NUMBERS XXXI.

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males. . . .

9 And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

a.c. 1452. 10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the spoil, and all the prey, both of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho. . . .

14 And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.

15 And Moses said unto them, Have ye saved all the women alive?

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves. . .

32 And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

Without complicating the subject by discussing the cause of the war, we will *suppose* that the Israelites were justified in attacking the Midianites, but, when they had slain all the males, burnt the cities, and carried off the cattle, &c., there surely ought to have been an end of the war. By the number of virgins taken captive, *viz.* 32,000, we may safely estimate the male children at 25,000 and "the women who had "known man" at 25,000 more; we have therefore the fearful total of at least 50,000 women and children butchered in cold blood, some days, or perhaps weeks, after their fathers, husbands, and sons had been slain in battle;—no savages, ever heard of, have done worse, I therefore say again that it is not conceivable that God selected such a man as Moses, who ordered this fearful massacre, through whom to give unto humanity the commandment "thou shalt do no murder".

We will now turn to the subject of the Canaanites, among

whom Abraham, Isaac and Jacob had lived so long, and by whom, as we have seen, they were uniformly well treated.

B.C. 1490.

NUMBERS XIII.

1 And the LORD spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain:

18 And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;

19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents or in strong holds;

20 And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first-ripe grapes. . . .

23 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. . .

25 And they returned from searching of the land after forty days.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

It is almost superfluous to say that if God had really promised the land of Canaan to Abraham and his seed, and that if Moses had been leading the people to whom God had given it, there would have been no occasion for Him to direct Moses to send spies to search out the land, as God certainly knew all that could be known; the statement however is all of a piece with that in Genesis xviii. 21, where the Lord is represented as saying, "I will go down and see whether they have done altogether according to the cry of it, which has come unto Me, and if not I will know": the idea of God being present everywhere at the same time does not seem to have entered their heads, and this ignorance led these early writers into

lying unskilfully in this respect, when they pretended that what they did, naturally enough for their own information, was done by God's direction.

We observe that the land of Canaan is described as at that time "flowing with milk and honey," and in v. 23 we hear that the fruit they brought consisted of pomegranates, figs, and one cluster of grapes which was carried by two men, who bore it between them on a staff; this reminds us that in Hebrew כנן *viz. Knn* or *Kanan* means a "vineyard", and is so used in Psalms lxxx. 15, "The *vineyard* which thy right hand hath "planted", and on looking further we notice that in Welsh *Gwinien* means "a vine", words evidently derived from Knn or Canaan, son of Ham, from whom the land of Canaan was named——now Sidon, Ht or Heth, Jebus, Amor, Ghirghas, Hivi, Arki, and Zemari were all sons of Caanan, and it is to be remarked that in Anglo-Saxon *Setin* means "a shoot of a "vine", in Coptic *Hot* is "a wine skin" (Bunsen, v. 754), in Arabic 417 *Jabus* is "a vine tendril", in Latin *Humerus*, *Humeri* is "the stalk of a vine", in Persian 451 *Charkhast* or 515 *Kharkhusht* is "a wine press", in Latin *Uva* means "a grape, "a vine, a cluster, a bunch", and in Italian *Uva* also means "grapes"; in Greek *Orchos*, *Orchou*, *Orcho*, signifies "an "orchard or vineyard," and in Hebrew זמורה, *viz., Zmork* or *Zamorah* means "a vine branch", and is so translated in Nahum ii. 2, "and marred their *vine branches*", all of which words are evidently derived from Sidon, Het, Jebus, Amor, Ghirghas, Hivi, Arki, and Zemari, sons of Canaan as named above.

But this is not all, in Latin *Gemma* means "the young bud of a vine", and Cham was father of Canaan; in Latin *Puto* is to dress vines", and *Vitis Vitis*, *Viti* is "a vine", in Italian *Vite* is "a vine", in Spanish *Vid* is "a vine", that is to say "the plant that produces grapes", and in Portuguese *Vide* is "a vine branch", and Put or Phut was Canaan's brother——and so were Chush, or Cus and Mestre, concerning whom we find that in Persian 889 *Ghawush* means "a bunch of ripe "grapes", in Hindustani 1005 *Khosha* is "a bunch or cluster", in Polish *Kisc* is "a bunch of grapes", in German "the tendrils of a vine" are called *Geiz*, and *Geizen* means "to prune "vines", while in Spanish *Maestrear* means "to lop the vines "and guard them from the frost, until the pruning time comes "on".——Again, Saba or Sceba, Zevila, Sabta, Ragma, Pathrus, and Chaslu, are nephews of Canaan, and in Irish (see Supplement) *Subh* is "a grape", in Arabic 777 and Hindustani 1414 *Sahibi* is "a kind of grape", in French *Sapa* is "grape "jelly", while in Latin *Scipio* is "grape stalk", and *Scopio* "a

“bunch of grapes with the stalks”; so much for Saba or Sceba mentioned above, now concerning Zevila and the rest, in Italian *Saepolo* is “a layer, shoot or twig of a vine”, in Sanscrit 1107 *Sabdi* is “a sort of grape”, in Latin *Racemus*, *Racemi* is “a bunch of grapes”, and in Spanish *Racimo* has the same meaning, while in both Greek and Latin *Botrus* means “a cluster or bunch of grapes”, and in Greek it means also “the tendril and stalk of the grape”, while in French and English *Chasselas* is “a sort of grape”;———these words must have been derived from Saba, Zevila, Sabta, Ragma, Pathrus, and Chaslu, nephews of Canaan, especially as most of these are very peculiar names and conflict with no other known names.

Now concerning Askl or Escol, the Amorite who, with his brother Anr or Aanir, helped Abraham, אשכול, *viz.*, *Askol*, means “a cluster of grapes” in Hebrew, and is so used in Numbers xiii. 24, “because of the cluster of grapes”; and in Greek *Oinara*, *Oinaron*, *Oinaris* or *Oinarea* means “a vine leaf, branch or tendril, and also the vine itself”;———so too with Rpa or Rapa, father of the giant race of Rephaim mentioned at the same period and repeatedly afterwards, *Rebe* in both German and Danish means “a vine branch”———and *Rape* in French means “the stem or stalk of grapes, also fresh grapes when used to restore wine”———and as for Abi, king of Gerar at the time, *Abi* in Persian 16 means “a kind of grape”———concerning Sochar and his son Ephron the Hittite, who sold the cave of Machpelah to Abraham for a burying-place, and Bary or Beer, another Hittite mentioned soon after, in Arabic 706, *Sukkar* is “a delicious kind of grape” while in the same language 760 *Shakir*, plural *Shukur*, denotes “a vine sprung from a shoot”, and in French *Romane* we find *Auvernais* or *Auvernais* “the name of a kind of grape”, in Anglo-Saxon *Beria* is “a grape”, in Portuguese *Parra* is “a vine leaf” and in Spanish *Parra* is “a vine raised on stakes or nailed to a wall”.

Later on we come to Chamor, the Hivite who sold Jacob a piece of land, and in Turkish 675 *Khamr* means “wine”———after which we come to another Hivite, named Zbaon or Sibeon mentioned in Genesis xxxvi. 2, and in Latin *Spinea* is “a kind of vine”, *Shabina* in Persian 739 meaning “grapes”———then as for Arba, father of the giant Anak who begat Sheshai, *Arp* in Egyptain 347 means “a grape, a vine”, and in Persian 769 *Shawsh* means “a branch cut from a vine”.

Later still we come to the Canaanitish kings Horam, Iabim or Jabin, Akys or Achish and Thou or Thogi, and the celebrated giant Glyt, Goliad or Goliath, in Arabic 851 *Aurhum* is “a

“vine”, in Spanish *Heben* is “a kind of white grape”, in Arabic 431 *Jafn* is “a sort of grape, a vine shoot, and also a “vine”, in Arabic 866 *Aakash* means “the extremities of vine “branches”, in Chinese III. 620 *Thaou* means “grapes”, in Hindustani 1016 and 622 *Dakh* is “a grape”, and *Tak* is “a “vine”, also “grapes”, and in Persian 300 *Tak* is “the tendril “of a vine”, while in Greek *Kladoo* or *Kladeuo* means “to “lop or prune vines”.

But it is not only in the names of the men that we find this wonderful connection with the cultivation of vines; take for instance places like Achad, Bashan, Sarion, Kpyrh or Kephira, Jiphtah, and Gt or Gat; in Spanish *Achit* is “a sort of vine”, in Persian 208 *Bashank* is “a bunch of grapes”, and in the same language 673 *Saruna* is “a vine branch”, in Arabic 947 *Kubar* is “a delicious sort of grape, long and white”, in Persian 431 *Jaft* is “a bunch of grapes”, and *Jafta* is “a “young vine shoot”, while in Hebrew מל, viz. *Gt* or *Gat* is “a “wine press”, and is so translated in Judges vi. 11, “threshed “wheat by the *wine press*”.

I draw attention to the above remarkable chain of evidence, which I do not however put forward as complete, but it will doubtless be considered sufficient to show that the Canaanites, and in fact the Hamites generally, have made the growth of grapes a speciality from the earliest times, and it indirectly confirms the statement that the land of Canaan was “a land “flowing with milk and honey” when Moses sent spies to search the country, and who among other things brought back a bunch of grapes, borne between two men on a staff; the reason why I draw attention to it is, because it is a well-known fact that grapes require careful cultivation before they reach any degree of perfection, and the Biblical statement, coupled with the etymological corroboration I have adduced, is an evidence that the people of Canaan were industrious, and that the country was well cultivated, and undisturbed by war, when Moses sent to spy the land. It must not however be supposed that, because the Canaanites cultivated the vine, to an extent which caused the word *Kanan* to mean “a vineyard”, there is any reason for thinking they were addicted to drunkenness, for it is well known that in the wine-growing districts of France, Spain, &c., there is no more drunkenness, if as much, as in many places where no wine is made; moreover, there is no statement in the Old Testament that the Canaanites or any other Hamites were given to intemperance, nor is there any passage from which it can be inferred, whereas Lot is not the only Hebrew who got drunk, and the Latin word *Ebrius Ebria*,

“drunken”, and the French word *Ivre*, are not the only ones which point to intoxication being a Hebrew failing, nor are such indications wanting that drunkenness in general is a Shemite vice, were it worth while to pursue the theme; I shall not do so, however, for my object was *only* to guard against a misconception, which might otherwise have been placed upon the grape-growing habits of the Hamites, to which I had drawn attention, when speaking of the high state of cultivation to which the land of Canaan had been brought by its industrious inhabitants, at the time when Moses hurled his devastating hordes into that land which the spies described as “a land of milk and honey”, when they brought back this bunch of grapes slung between two men.

In consequence however of the further report which we are told that ten out of twelve of these spies brought back, namely that “all the people we saw in that land are men of great stature, and we were in our own sight as grasshoppers and so we were in theirs” (see Numbers xiii. 32, 33), “all the congregation lifted up their voice and cried, and the people wept that night”, murmuring against Moses and Aaron, as recorded in Numbers xiv.; the result of all which was that, under a pretence of The Lord being angry with them for want of faith, the invasion of Canaan was postponed for forty years. I shall not weary the reader by dwelling on the details of the narrative during that time, but shall, by a few extracts, endeavour to summarise the spirit with which the marauding host was eventually let loose upon the Canaanites, after its forty years training by Moses, Phinehas, and the other homicides who led them. I say homicides advisedly, and in the literal acceptation of the word, for Moses, as we know by Exodus ii. 12, killed an Egyptian and hid his body in the sand, and Phinehas, who was grandson of Aaron, therefore grand-nephew of Moses, slew Zimri and Cozbi in Zimri’s tent (Numbers xxv. 7, 8, 14, 15), and I particularly select these two, because Moses led the people out of Egypt, and Phinehas became high priest, after they reached the land of Canaan, succeeding Eleazar his father and Aaron his grandfather (see Judges xx. 27, 28).

B.C. 1451.

NUMBERS XXI.

1 And when King Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners.

2 And Israel vowed a vow unto the LORD, and said,

B.C. 1451. If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Caananites; and they utterly destroyed them and their cities: and he called the name of the place Hormah. . . .

21 And Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land

23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness; and he came to Jahaz, and fought against Israel.

24 And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon; for the border of the children of Ammon was strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

B.C. 1451.

NUMBERS XXXII.

33 And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

B.C. 1451.

NUMBERS XXXIII.

50 And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

52 Then ye shall drive out all the inhabitants of the land from before you.

B.C. 1451.

DEUTERONOMY VI.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not.

11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not,

B.C. 1451. vineyards and olive trees, which thou plantedst not ; when thou shalt have eaten and be full. . . .

13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

B.C. 1451.

DEUTERONOMY VII.

1 When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou :

2 And when the LORD thy God shall deliver them before thee ; thou shalt smite them, and utterly destroy them ; thou shalt make no covenant with them, nor show mercy unto them.

B.C. 1451.

DEUTERONOMY XX.

16 But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth :

17 But thou shalt utterly destroy them ; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites ; as the LORD thy God hath commanded thee.

The tactics pursued were to pour in upon these people the whole column of 600,000 fighting men, and to attack the native princes in detail with the entire force ; probably taking them very much unawares, as this was not a case where one settled nation invaded the territories of another, after having demanded satisfaction for some injury or grievance, which being refused, a declaration of war had ensued, but was an exterminating onslaught of a wandering host upon an unprepared and peaceful people, against whom they had no more grievance than would be the case if a host of Tartars were to pass over to America by way of Kamtchatka and attack the settlers in the Far West, burning and destroying wherever they went. The fact that Abraham had been gallantly befriended by the Amorites, and his son and grandson well treated throughout, weighed as nothing with these barbarians ; the word went forth that they should not spare a soul that breathed, utter destruction was the order passed throughout this brigand horde ; annihilation to the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, who were all Hamite people, was their self-avowed object and to encourage these heartless assailants in their

horrible work it was pretended that the Lord had commanded it,——the Lord was stated to dwell between the cherubim on the ark, which was literally and in very fact carried about after the manner of a fifth of November guy,——and the Israelites were promised that the Lord would cast out the nations before them, that they should live in cities they had not built, drink from wells they had not dug, and eat the fruit of trees they had not planted. We now see why Moses invented the cruel falsehood about “Cursed be Canaan”, it was all part of one long scheme to make his followers believe that God fought on their side, and to give them confidence and courage enough to attack a well cultivated and fruitful land instead of wandering any longer in the desert.

We will now see what traces come to hand in the languages to substantiate the incidents recorded in the life of Moses, as we find it in the Old Testament, and at the same time will observe what side lights are thrown upon it by the connection of other words, bearing in mind that, with the exception of the early progenitors of mankind, *viz.* Shem, Ham, Japheth, and their sons, from whose personal traits the various nations of the world, or rather the various breeds of men, have chiefly drawn their separate peculiarities in the ordinary course of nature, Moses has probably exercised, and still exercises, more influence over the human race than any man who ever lived, but I can not add that it was, or is, an influence for good.

On referring to our tabulated list of names, in Chapter II., it will be observed that in the several authorities quoted, his name is variously spelt Moseh, Mosheh, Musa, Moïse, Mose, Moses, Mouses and Moyses, to which may be added the Norman form Mossy, also the English formation Mosaic, the French *Mosaique*, the Arabic *Musaai*, *Musiy* or *Musawiy* (pages 1272, 1273), and Hindustani *Musai* or *Musawi* (pages 1988, 1989), which are adjectival forms applied to anything pertaining to Moses, for which see the various dictionaries; the genuine Hebrew pronunciation of his name being to this day *Moshey* or *Moshy*.

B.C. 1571.

EXODUS II.

2 The woman conceived, and bare a son.

Egyptian 438 Mes, a child.

Memo: This is probably the origin of the French word *Mioche* “a brat, a little child”, but if so, it should be written as it is pronounced, *viz.* *Miosh*.

Egyptian 438 Mesu, born.

B.C. 1571.

EXODUS II.

3 She took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink.

French Romn Meisse, a basket such as herrings are placed in.

Icelandic Meiss, a basket, a wooden box (in *Norway* any basket of wicker work).

Old High German—Meisa.

Gaelic Maois, a hamper.

Irish Maois, a kind of basket.

Cornish Muyz, a basket. (Borlase.)

Welsh Mwys, a kind of covered basket, pannier, or hamper.

Polish Mazac, to smear, to daub.

Polish Maze, I smear, I daub.

Egyptian 438 Mes, the source of a river.

Japanese Mizzu, water.

Kongo A. Maza, water.

Sanscrit 729 Masj, to be immersed.

B.C. 1571.

EXODUS II.

5 When she (Pharaoh's daughter) saw the ark among the flags, she sent her maid to fetch it.

Hebrew Mza or Maza (מצא), found.

Genesis ii. 20, for Adam there was not *found* an help meet for him.

Genesis xi. 2, they *found* a plain.

Genesis xxvi. 32, we have *found* water.

Genesis xxxvi. 24, Anah that *found* the mules.

Hebrew Msh or Masah (משח), to draw out.

Exodus ii. 10, and she called his name Moses and said because *I drew him out* of the water.

Hebrew Msk or Masak (משך), to draw, or stretch out.

Genesis xxxvii. 28, and *they drew* and lifted Joseph out of the pit.

1 Kings xxii. 24, a certain man *drew* a bow.

Hosea vii. 5, he *stretched* out his hand.

Jeremiah xxxvii. 13, *they drew* up Jeremiah.

Ps. lxxxv. 5, *wilt thou draw out* thine anger.

B.C. 1571.

EXODUS II.

5, 6 And the daughter of Pharaoh had compassion on the child. 9 And said Take this child and nurse it for me, and I will give thee thy wages.

Gaelic Meas, a foster child. *Irish*, the same.

B.C. 1571.

EXODUS II.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son.

Arabic 1153 Muzaaza, an adopted son.

B.C. 1531.

EXODUS II.

11 And it came to pass in those days when Moses was grown . . . (12) he looked this way and that way, and when he saw there was no man, he slew the Egyptian.

Arabic 1080 Maaiz, a man sinewy and strong built.

Sanscrit 786 Mushka, a stout person.

Italian Moscio, flabby.

Sanscrit 752 Mas, to be angry.

Sanscrit 752 Masa, anger.

English Mash, to conduct oneself in a mad and noisy way, using much action, as if about to smash everything. (*Wright's Obsolete.*)

Arabic 1193 Mushayya, bold, strenuous, hasty.

Arabic 1266 Muaasi, a malevolent adversary.

Coptic Misi, to strike. (*Bunsen, v. 759.*)

Arabic 1190 Masha, or 1181 Mash, striking.

Arabic 1191 Mashk, beating, striking, piercing suddenly with a spear.

Hebrew Mhz or Mahz (מחז), to strike through, smite, wound, pierce.

Ps. cx. 5, thy right hand shall *strike through*.
Numbers xxiv. 17, shall *smite* the corners of Moab.

Hab. iii. 13, *thou woundest* the head.

Judges v. 26, when she had *pierced* and stricken.

Sanscrit 752 Mash, to kill, hurt, injure.

Italian Mazza, a club.

French Massue, a club; "*coup de massue*, a blow with a "club."

English Mace, a heavy metal club.

English	Mosh, to beat to death. (Wright's <i>Obsolete</i> .)
Swahili A.	Muuaji, a murderer, a slayer.

• B.C. 1531.

EXODUS II.

15 Moses fled from the face of Pharaoh, and dwelt in the land of Midian.

Arabic 1190	Mashz, choosing a country for one's residence.
Arabic 1206	Maaaz, taking refuge, fleeing in any misfortune.
Hebrew	Mhsh, or Mahsah (מחסה), a shelter, a place of refuge.

Job xxiv. 8, for want of *a shelter*.

Proverbs xiv. 26, his children shall have *a place of refuge*.

Isaiah xxviii. 15, we have made lies our *refuge*.

Turkish 1029 Maaz, a place of refuge.

French Musser (se), to hide oneself, to lurk in a corner ;
“*Musse*, hidden.” (Fleming and Tibbins.)

French Romn. Musse, a hiding place.

Low Latin—Mussia (*See under Muce*).

French Romn. Muscee, a hiding place, a secret place.

French Romn. Musce, hidden, out of sight.

Norman Musce, Musee, or Musse, concealed.

The following is the description of Moses's personal character, and the account of the Exodus as chronicled in the languages ; ———the slanderous accusations seem to point to his account of the then reigning Pharaoh, the spoiling and plundering evidently allude to the spoliation of the Egyptians by the Israelites (Exodus xii. 36.), the mobs and multitudes as plainly refer to the 600,000 men at arms and the mixed multitude that went up also with them (Exodus xii. 37, 38), the evening and darkness of night agree with the statements in Exod. xii. 42 and Deut. xvi. 1, the hurry of the departure here portrayed tallies exactly with the Biblical record, the herds of cattle, sheep, goats, &c., confirm the statement in Exodus xii. 38, that there went up with them flocks and herds, even very much cattle, but the celebrated passage across the Red Sea, with Moses' fabulous account of the waters standing up on each side of them, “like a wall” (Exodus xiv. 22), when described by the voice of the people gains in probability what it loses in romance, and ends in mud, marsh, bog and quagmire, concerning which I shall have to speak further on, in Chapter VI.

Arabic 1080	Masi, one who listens to no advice.
Swahili A.	Mzaha, ridicule, derision.

Arabic 1171	Masa, being froward and saucy.
Arabic 1080	Masia, froward, impudent.
German	Mausig, pert, impudent, saucy.
Greek	Masaomai, to shoot out the lip as a mark of contempt.
Greek	Masesis, the act of doing so.
French	Messeoir (Messeant, que je Messeye, &c.), to be unbecoming or unseemly.
Wolof African	Mussey, crafty.
Wolof African	Musse, a rogue.
Irish	Moisiu, a mean fellow.
French Romn.	Mos, without courage. (Supplement.)
French Romn.	Musage, idleness, sloth.
French Romn.	Muse, deception ; “ donner la <i>muse</i> , to deceive, to “ beguile with fine words.” (Supplement.)
Arabic 1185	Musua, or 1171 Masa, deceiving, circumventing.
Turkish 1060	Muwazaa, dissimulation.
Hindu 1893	Mis, sham, stratagem.
Sanscrit 779	Misha, deceit, fraud, trick.
English	Miss, wicked. (Wright’s <i>Obsolete</i> .)
French Romn.	Mes, bad.
Irish	Meis, bad, wicked.
Gaelic	Meis, bad, wicked.
Gaelic	Measa, worse, the worst.
Arabic 1186	Musia, an evil doer, a sinner.
Arabic 1186	Musai, an evil doer, a sinner, a malefactor, injurious.
Turkish 1062	Muezzi, that which causes trouble or annoyance.
Norman	Mesch, mischief.
Sanscrit 779	Misha, envy.
French Romn.	Mes, contrary to, in spite of.
Swahili A.	Maasi, rebellion.
Arabic 1207	Muaasi, rebellious, criminal.
Hindu 1920	Maasi or Muasi, rebellious.
Turkish 1033	Masiyyet, <i>plural</i> (1029) Maassi, sin, wickedness, rebellion.
Hebrew	Mzh or Mazah (מַזַּח), contention, strife, debate. Proverbs xiii. 10, by pride cometh <i>contention</i> . Proverbs xvii. 19, that loveth <i>strife</i> . Isaiah lviii. 4, ye fast for strife and <i>debate</i> .
Italian	Mischia, riot, fray, altercation, dispute.
Arabic 1205	Mizaz, or Muzazat, malignant, injurious, striving, disputing, contending.
Swahili A.	Mzuzi, a talebearer, one who reports maliciously or untruly the words of others.

Arabic 1084	Maais, a calumniator.
Arabic 1173	Masawi, accusations.
Norman	Mescez, to accuse.
Arabic 1080	Mazih, one who hurts another's character.
Arabic 1077	Maasat, slander, detraction.
English	Missay, to slander (obsolete, used by Spencer).
Egyptian 469	Mas, to hate. (Vol. I.)
Greek	Miseo, to hate, to be hated.
Greek	Misos, Miseos, Misei, hatred, a grudge, a hateful object.
Irish	Mioscais, spite, hatred, aversion, enmity.
Polish	Msciwy, revengeful, vindictive.
Arabic 1271	Muazi, noxious, troublesome, vexatious, hurtful, pernicious.
Arabic 1079	Maas, breeding dissensions.
Arabic 1171	Masa, or 1185 Musua, exciting discord.
Hindu 1985	Muzi, noxious, troublesome; a tormentor.
Latin	Misceo, to disturb, disorder, embroil, put into confusion.
Arabic 1186	Misyah, <i>plural</i> Masayih, a sycophant going about to sow dissensions.
Hebrew	Msh or Masah (משח), temptation. Deut. xxix. 3, the great <i>temptation</i> . Ps. xcv. 8, the day of <i>temptation</i> in the wilderness.
Arabic 1172	Masak, avarice.
Bode African	Musu, greedy.
Hebrew	Moz (מוץ), an extortioner. Isaiah xvi. 4, the <i>extortioner</i> is at an end.
Arabic 1127	Mahash, or Mihash, people of different tribes assembling and entering into a league or covenant round a fire.
Arabic 1153	Maza, taking oath.
French Romn.	Messe, a brotherhood, an association.
Hindu 1980	Muwasa, society, fellowship.
Spanish	Masa, an agreement made between people for some end.
Scotch	Mouze, to plunder clandestinely.
German	Mausen, to filch, to pilfer.
German	Mauser, a thief.
Sanscrit 786	Mush, to rob, plunder, carry off.
Sanscrit 789	Mush, to steal; stolen, &c.
Sanscrit 789	Mushaka, a thief.
Sanscrit 798	Mosha, Moshas, a thief, a robber, a plunderer, robbery, theft, stolen property.

Sanscrit 798	Moshana, carrying off.
Hindu 1989	Mosna, or Musna, to steal, filch, snatch, seize by force, pilfer.
Ako African	Musahu, to take away.
Arabic 1190	Mashz, snatching.
Arabic 1190	Masha, seizing, carrying off.
Arabic 1198	Musuh, going, carrying away.
Arabic 1154	Muzia, a robber, a carrier off.
Hebrew	Msa or Masa (משא), to carry away; a burden. 2 Chron. xx. 25, jewels more than they could <i>carry away</i> . Numbers iv. 15, these things are the <i>burden</i> of the sons of Kohath in the tabernacle. Numbers iv. 19, every one to his service and to his <i>burden</i> . 2 Chron. xxxv. 3, a <i>burden</i> upon your shoulders.
Swahili A.	Mzigo, <i>plural</i> Mizigo, a burden, a load.
Gaelic	Maois, a burden, pack or bag.
Irish	Maois, a pack or bag.
Spanish	Mazo, a bundle, a number of things tied up together.
Italian	Mazzo, a bundle.
Hebrew	Msosh or Masosh (משוסה), a spoil. Isaiah xlii. 24, who gave Jacob for a <i>spoil</i> ?
Hebrew	Mssh or Masash (משסה), a spoil, booty. 2 Kings xxi. 14, a <i>spoil</i> to all their enemies. Jeremiah xxx. 16, they that spoil thee shall be a <i>spoil</i> . Zephaniah i. 13, their goods shall become a <i>booty</i> . Hab. ii. 7, thou shalt be for <i>booties</i> .
English	Mess, a gang or company. (Wright's <i>Obsolete</i> .)
French	Masse, a body, assemblage, mob.
French Romn.	Mase, or Masse, a troop, company or assemblage.
Italian	Mazzocchio, a crowd, multitude, band.
Sanscrit 786	Mushka, a crowd.
Fijian	Masa, a noise of a great number of people talking, as of warriors.
Fijian	Masa! be silent!
Latin	Musso, to be silent from fear or interest, to make a low buzzing noise, as bees do at night.
English	Mush, silent, quiet. (Wright's <i>Obsolete</i> .)
Turkish 1009	Messa, the evening.
Arabic 1186	Musy, the evening.

- Hindu 1893 Masa, evening.
 Assyrian Musu, night.
 Gurung Nepal Mhois, night.
 Circassian 164 Mezahshe, dark, dusky, obscure.
 Circassian 164 Meysashey, or Mezahshe, darkness.
 Hebrew Mhsk or Mahsak (מחשך), in darkness, in the dark.
 Ps. lxxxviii. 6, thou hast laid me *in darkness*.
 Isaiah xxix. 15, their works are *in the dark*.
 Hebrew Mss or Masas (משש), to feel, search, grope.
 Gen. xxvii. 12, my father peradventure *will*
 feel me. [tent.
 Gen. xxxi. 34, and Laban *searched* all the
 Deut. xxviii. 29, thou shalt *grobe* at noon day.
 Job xii. 25, they *grobe* in the dark.
 English Muss, to throw into confusion or disorder, a con-
 fused struggle. (Goodrich and Porter's edition
 of Webster.)
 English Muss, a scramble. (Wright's *Obsolete*.)
 Arabic 1080 Mazi, clever, expert, quick, fleet, expeditious.
 Egyptian 425 Masha, an archer.
 Hebrew Msa or Masa (מסע), a dart.
 Job xli. 26, the spear and *the dart*.
 Fulah African Massi, a lance.
 Zulu Kafir Mese, a sword.
 Arabic 1080 Mazi, a sword.
 Welsh Maesai, a campaigner.
 Welsh Maesa, to turn out, to take the field, to evacuate.
 Egyptian 470 Ms, to conduct, to escort. (Vol. I.)
 Egyptian 469 Mas, to conduct along. (Vol. I.)
 Hebrew Mos (מוש), to depart.
 Numbers xiv. 44, and Moses *departed* not.
 Hebrew Moza (מוצה), to go out, to proceed out.
 Numbers xxxiii. 2, Moses wrote their *goings*
 out, and these are their journeys, accord-
 ing to their *goings out*.
 Deut. xxiii. 23, that which is *gone out*.
 Numbers xxx. 12, whatsoever *proceeded out*
 of her lips.
 Deut. viii. 3, every word that *proceedeth out*.
 Hebrew Msa or Masa (מסע), a journey.
 Exodus xvii. 1, after their *journeys*.
 Exodus xl. 36, Israel went onward in their
 journeys.
 Exodus xl. 38, throughout their *journeys*.
 Numbers x. 2, the *journeying* of the camps.

Numbers xxxiii. 1, these are the *journeys* of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

Cornish	Mos, Moz or Mouas, to go. (Borlase.)
Welsh	Mas, a departure, a going forward.
Welsh	Masu, to depart, to proceed.
Arabic 1198	Musua, going off.
Assyrian	Masakhu, removal.
Arabic 1080	Masia, going away, departing.
Arabic 1186	Mushaaat, getting the start of.
Italian	Mossa, start, the first motion of anything, movement.
Italian	Mosse, the starting place.
Arabic 1079	Mazi, separate, asunder.
Hindu 1857	Mahash, wealth, goods.
Malayan 323	Mas, gold.
Arabic 1186	Masih, silver.
Houssa A.	Measeki, rich.
Arabic 1196	Masa, lashing, striking with a whip, striking three or four strokes.
French	Meche, a lash, a whip-lash.

Memo: This word is pronounced *Mesh*, and although it is not now so written, this and its Arabic form would lead us to suppose that it formerly was.

—Arabic 1193	Mashy, driving, being rich in cattle.
—Arabic 1080	Mashi, rich in flocks.
—Arabic 1212	Maaaz, being rich in goats.
—Arabic 1080	Maaiz, or 1212 Maaz, a goat.
—Arabic 1212	Miaza, a herd of goats.
—Arabic 1212	Miazaa, the goat species.
—Chepang N.	Mesya, a goat.
—Gaelic	Miseach, a goat, a kid.
—Irish	Miseach, a young kid.
—Persian 1285	Mesh, a sheep, a ram.
—Hindu 2012	Mesh, a sheep, a ram.
—Sanskrit 796	Mesha, a ram, wether, sheep, or ewe.
—Egyptian 431	Mas, a calf.
—Greek	Moschos, a calf.
—Greek	Moschas, a heifer.
—Gaelic	Maoiseag, a heifer.
—Japanese	Meusi, a cow.
—Pahri Nepal	Mosa, a cow.
—Chepang N.	Mosya, or Moshya, a cow.

Bodo Bengal	Musho, a cow.
Garó Bengal	Mashu, a cow.
Kachari B.	Moshu, a cow.
Anglo-Saxon	Mesa, a cow.
Bambarra A.	Misi-Musu, a cow.
Bambarra A.	Missi, an ox.
Arabic 1277	Maweshi, a drove of oxen.
Hindu 1997	Maweshi, a herd of oxen.
Hindu 1980	Mawashi, cattle.
Turkish 1060	Mewashi, cattle.
Arabic 1267	Mawashi, camels, sheep, cows, calves, and other similar cattle.
Arabic 1193	Mashy, walking, going, being directed in one's march, finding one's way.
Arabic 1080	Masia, salt water, small in quantity and muddy.
Arabic 1198	Masis, moist earth or sand.
Arabic 1286	Miaas, soft sand.
Danish	Mose, marshy land.
Scotch	Moss, a marshy place.
English	Mesh, a marsh. (Wright's <i>Obsolete</i> .)
English	Moss, a bog.
Swedish	Mase, a bog, a quagmire.

The following describes the subsequent perambulations in the wilderness, the misery of the people after they left Egypt with their plunder, their sufferings by fatigue, want of water, and scarcity of food, as also the brackish water mentioned in Exodus xv. 23, while the "mountains wherein are land springs" evidently refer to the rock, whence Moses pretends, in his version of the affair, that *he* set water flowing;—we have also a pretty good account of the kind of food they lived on, some of which, one would think, must have been carried with them, and the remainder picked up in the deserts and mountains, including the flight of quails mentioned in Exodus xvi. 11, and the sickness recorded to have been caused by their eating them, but as for the manna which it is pretended was rained from heaven, for the exclusive benefit of this wandering horde, I find no allusion to it, and it must be remembered that the Arabic, from which a large proportion of these extracts has been taken, is the language of the very deserts where Moses and the Israelites wandered about.

Arabic 1187	Mushash, roads through loose earth and soft stones.
Arabic 1201	Muziy, being carried far into.

Arabic 1196	Masa, travelling by land.
Arabic 1285	Mayz, removing from place to place.
Egyptian 423	Masha, to walk.
Turkish 1020	Meshy, the act of walking.
Turkish 968	Mashi, anything walking, a pedestrian.
Hindu 1911	Mashi, walking, going.
Arabic 1080	Mashi, a pedestrian.
Arabic 1186	Mashshaa, a vigorous walker.
Persian 1273	Mosh, grief, sorrow, cry, lamentation.
Norman	Mesch, misfortune.
Fijian	Mosi, to be in pain.
Turkish 1062	Muezzi, that which gives pain.
Arabic 1181	Masah, hurting the hams by the friction of coarse raiment.
Arabic 1153	Mazah, a chafing of the thighs, hips or groins by violent exercise.
Arabic 1213	Maaas, limping, halting, a cramp in the foot or tendon of the leg, any bodily inconvenience from over walking.
Arabic 1190	Mashaz, having galled thighs.
Arabic 1189	Mashah, a chafing of the inside of the thighs by walking.
Arabic 1185	Musuh, travelling, roaming.
Hebrew	Msk or Masak (משק), running to and fro. Isaiah xxxiii. 4, as <i>the running to and fro</i> of locusts. [cate.
English	Mazy, perplexed with turns and windings, intri-
English	Maze, a labyrinth, a winding and turning, an intricate road.
	Armoric—Mez, confusion.
	<i>Memo</i> : Any one of the many maps representing the wanderings of the Israelites under Moses in the deserts of Shur, Paran, Sin, &c., compiled from the Biblical record, will show the correctness of this connection, as they crossed their own track six times at all kinds of angles, as will be seen by the tangled and intricate dotted line used to denote their line of march.
Arabic 1201	Maziz, afflicting.
Arabic 1200	Mazaz, affliction, misfortune.
Hindu 1905	Masosa, affliction.
Circassian 166	Meyzzey, a desert or wilderness.
Arabic 1127	Mahas, a desert requiring much exertion to cross.
Welsh	Maes, an open region.

Penin African	Mose, sand.
Ashanti A.	Musiwa, gravel.
Arabic 1212	Muaz, hard stony places.
Arabic 1212	Maazaa, ground of a hard consistence.
Arabic 1280	Mahsaa, ground bare of herbage.
Arabic 1183	Masak, a place which holds water.
Arabic 1185	Masus, brackish, not salt nor fresh.
Arabic 1198	Muzaz, brackish and undrinkable water.
Arabic 1187	Mushash, mountains wherein are land springs.
Swahili A.	Mazu, a kind of bananas.
Swahili A.	Mazao, fruit, produce.
Persian 1277	Mawiz, dried grapes.
Landoma A.	Masa, honey.
Nyombe A.	Mazi, honey. <i>Basunde</i> , African, the same.
Basa A.	Mayasui, honey.
Arabic 1168	Mazaj, honey.
Arabic 1078	Maziy, excellent honey.
Arabic 1153	Masah, honey from pomegranate flowers.
Greek	Musiao, to snuff or snort, especially in eating greedily.
Sanscrit 775	Masha, the name of a certain kind of pulse.
Persian 1286	Mishu, a vetch.
Persian 1193	Mushu, or 1080 Mash, pease.
Persian 1080	Mashi, a dish made of pease.
English	Mash, a mixture of ingredients blended together in a promiscuous manner, also water, bran, &c., mixed together for cattle.
Egyptian 438	Mes, a kind of cake.
Egyptian 438	Mesi, a cake or mass.
Hebrew	Mzh or Mazah (מצה), unleavened bread. Exodus xii. 15, seven days shall ye eat <i>unleavened bread</i> . Deut. xvi. 13, thou shalt eat <i>unleavened bread</i> . 2 Chron. xxx. 13, and there assembled at Jerusalem much people to keep the feast of <i>unleavened bread</i> .
German	Maze, or Matse, unleavened bread.
Greek	Maza, Mazas, Maze, any kneaded mass or cake, but more especially a barley cake or barley bread.
Greek	Mazao, to knead or make a barley cake.
Greek	Masso, to knead dough.
Welsh	Mesa, to gather acorns.
Welsh	Mwswg, moss.

Portuguese	Musgo, moss.
Latin	Muscus, Musci, moss growing upon trees, rocks, &c.
Italian	Musco, moss.
French Romn.	Mossu, or Moussu, covered with moss. (Supplement.)
English	Moss, one of the families of vegetables, the term is particularly applied to lichens such as tree-moss, rock-moss, &c.
Dutch	Mos, moss.
German	Moos, moss.
Anglo-Saxon	Meos, moss.
French	Mousse, moss.
Swedish	Mossa, moss.
Dutch	Moes, porridge of herbs.
Latin	Misy, Misyos, a kind of mushroom.
Gaelic	Maise, food ; <i>Irish</i> , the same.
Arabic 1186	Masik, food.
Arabic 1080	Maaasik, birds flapping their wings when flying.
Persian 1080	Masucha, a wood pigeon, a swallow, a marten.
Arabic 1198	Masus, a dish made of young pigeons, fowls or other birds dressed in vinegar.
Arabic 1193	Mashy, purging, a flux.

We now come to the personal manner of Moses, which probably had a great deal to do with the recorded bickerings between him, Aaron and Miriam (his brother and sister); also with Korah, Dathan and Abiram's remark that he took too much upon himself considering that the whole congregation were holy, with the time when the people "chode" with him for having brought them into such an evil place, and with the quarrelling generally which went on among them;—we then pass on to the time when Moses sent spies to search the land of Canaan and report whether the people were strong or weak, after which we have battles and war generally, which resulting in success, Moses was naturally looked up to by his weary followers and recognised as their lord and lawgiver.

Arabic 1170	Mazhuw, proud, elated, vain.
Arabic 1170	Mazy, being proud.
Scotch	Massie, or Massy, full of self-importance and disposed to brag.
Scotch	Mass, pride, haughtiness, self-conceit.
Arabic 1084	Maais, one who walks proudly.
Arabic 1282	Mayyas, a pompous walker waving from side to side.

Gaelic	Moiseach, sullen, surly.
Gaelic	Muiseach, surly.
Gaelic	Musieag, a threat, severe treatment.
Swedish	Musk, to frown.
Scotch	Mozie, sharp, acrimonious, having a sour look.
Greek	Muzo, to murmur with closed lips, to mutter.
Latin	Musso, to keep to oneself, to grumble, growl, maunder, not to speak openly.
Arabic 1080	Mashi, an informer, a tale-bearer (1187), a spy.
French	Mouche, a spy. <i>Memo</i> : This word is pronounced <i>Moosh</i> , and although it is not now so written, its pronounciation and its Arabic form as above, would lead us to suppose that it formerly was.
Romany	Mosky, a spy.
Arabic 1153	Muzki, one who appoints spies. <i>Memo</i> : The meaning of this word is the most historically correct of the last four, as Moses is not stated to have gone personally to spy out the land of Canaan, the record being that he sent others to do so. "These "are the names of the men which Moses "sent to <i>spy out</i> the land", &c., &c., (Numb. xiii. 16). The practice of spying was therefore <i>Mosaic</i> , the work being done under his orders, though not by him. It is however only fair to add, that <i>Muzki</i> is not accepted in Arabic as an original word, although <i>Mashi</i> , "a spy", is, for grammarians derive <i>Muzki</i> from <i>Zakw</i> .
Arabic 1078	Maziy, arms or armour.
Arabic 1154	Mizwah, one who compels, forces, or treats with severity.
Polish	Mus, constraint, compulsion.
Polish	Musiec, to must, to be obliged: " <i>Musisz sie bic</i> , you must fight".
Malayan 340	Musuh, the enemy, an hostile opponent, whatever commits ravages.
Sanscrit 786	Mus, to destroy.
Turkish 1062	Muhish, frightful, terrific.
Arabic 1079	Maazik, a close fought field of battle.
English	Massacre, the murder of an individual, or slaughter of numbers of human beings, with circumstances of cruelty, especially without authority or necessity.

Hebrew	Msoah or Masoah (מְשׁוּאָה), desolation. Zephaniah i. 15, a day of wasteness and <i>desolation</i> .
Arabic 1169	Mazaz, becoming eminent.
Arabic 1170	Maziz, eminent.
Polish	Maz, an eminent man.
Arabic 1170	Mazy, ingenious, clever.
Arabic 1186	Masik, an excellent understanding.
Sanscrit 754	Mahasa, knowledge.
Swahili A.	Mjuzi, a person of information, one who knows.
Hindu 1990	Mauizat, advice, exhortation.
Zulu Kafir	Misa, to appoint, ordain, fix, set up, establish.
Norman	Myse, appointing, placing.
French	Mise, a putting, placing, setting, establishing.
Persian 1171	Mas, great, noble, lord, master.
Persian 1152	Muz, a lord, master.
Afudu A.	Muso, a king.
Egyptian 439	Mes, a diadem.
Irish	Meisi, a judge.
Arabic 1185	Musawwaa, permitted, allowed, lawful.
French	Masse, a mace, an ensign of authority.
Norman	Mase, a mace.
French Romn.	Mise, arbitration, the sentence of arbitrators, a commission to some one to judge, power, authority.

Memo : It will be remembered, that it is recorded, in Exodus xviii. 25, 26, that Moses, on the advice of Jethro, his father-in-law, appointed judges to settle all minor matters of dispute.

B.C. 1490.

LEVITICUS XIV.

8 The unclean person shall shave off all his hair.

Arabic 1272	Maws, a shaving of the hair.
Arabic 1272	Mus, a razor or scalpel.
Arabic 1273	Musa, a razor.
Turkish 1063	Mussa, a razor.
French	Mousse, lather.

Memo : This word is better known in its adjective form *Mousseux*, foamy.

B.C. 1491.

EXODUS XXI.

23 to 25 Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, stripe for stripe.

B.C. 1490.

LEVITICUS XXIV.

20 Eye for eye, tooth for tooth.

B.C. 1451.

DEUTERONOMY XIX.

22 Thine eye shall not pity, but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Hindu 1921 Muawaza, retaliating, returning like for like.

B.C. 1490.

LEVITICUS VIII.

12 Moses poured oil on Aaron's head, and anointed him.

Egyptian 428 Masu, to anoint.

Hebrew Msh or Masah (משח), to anoint, to be anointed.
Exodus xxx. 22, moreover the Lord spake unto Moses, saying (26) thou shalt *anoint* therewith the tabernacle, and the ark, and the vessels, and the altar (30), and thou shalt *anoint* Aaron and his sons therewith and consecrate them.

1 Chron. xiv. 8, David was *anointed* king.

Hebrew Msh or Masah (משח), oil.

Ezra vi. 9, wheat, salt, wine, and *oil*.

Ezra vii. 22, an hundred baths of *oil*.

Kongo A. Mazi, oil.

Kanyika A. Mas, palm oil; *Ngola* and *Lubalo*, African, the same.

Kasands A. Masi, palm oil; *Basunde*, African, the same.

Nyombe A. Mazi, palm oil.

Goali A. Mezeie, palm oil.

Marundo A. Mosoa, palm oil.

Malayan 323 Mesuh, unguent.

Polish Mazac, to anoint.

Polish Masc, ointment, salve.

Hebrew Mshh or Masahah (משחה), ointment, anointing.
Exodus xxx. 25, make it an oil of holy *ointment*.

Exodus xxx. 31, this shall be an holy *anointing* oil unto Me throughout all your generations.

Hebrew Mshh or Masahah (משחה), to be anointed; by reason of the anointing.

Exodus xxix. 29, to be *anointed* therein.

Numbers xviii. 8, given them *by reason of the anointing*.

Hebrew	Msyh or Masyah (משיח), anointed, the Messiah. Leviticus iv. 3, the priest <i>that is anointed</i> . 1 Chron. xvi. 22, touch not mine <i>anointed</i> . Dan. ix. 25, unto <i>the Messiah</i> the prince.
Arabic 1181	Mash, anointing.
Arabic 1186	Masih, anointed.

B.C. 1491.

EXODUS XXVIII.

15 Thou shalt make a breastplate, (17) and thou shalt set in it settings of stone, even four rows of stones, a sardius, a topaz, a carbuncle, an emerald, a sapphire, a diamond, a ligure, an agate, an amethyst, a beryl, an onyx, and a jasper, they shall be set in gold in their enclosings.

B.C. 1490.

LEVITICUS VIII.

8 And Moses put the breast plate upon Aaron.

Greek	Mazos, Mazou, Mazo, the breast, supposed by some to apply to a man's breast only.
Greek	Mouseiosis, an inlaying with mosaic.
Greek	Mouseioo, to inlay with mosaic.
Greek	Mouseion, Mouseiou, Mouseio, mosaic.
Italian	Mosaico, mosaic, or mosaic work.
French	Mosaique, mosaic work.
English	Mosaic, an assemblage of precious stones, &c., cut square, and cemented together on a ground.
Danish	Meshage, a chasuble or kind of cope which the priest wears at mass.
Hebrew	Msk or Masak (מסק), a hanging. Exodus xxvi. 36, thou shalt make <i>a hanging</i> for the door.
German	Moschee, a mosk or mosque.
Persian 1192	Mushko, a temple.
English	Mosk, a Mahometan temple.
French	Mosquee, a mosque.
Italian	Moschea, a mosque.
Turkish 1014	Messh, the canonical mode of performing certain parts of the smaller ablution.
Fijian	Masa, to pray, entreat, beseech.
French Romn.	Missau, a book of the mass.
Icelandic	Messa, to say mass, to hold divine service.
Swedish	Messa, the mass; also to say or sing mass.

French	Messe, the mass ; also the music for a mass.
Polish	Msza, mass.
Spanish	Misa, the mass, or unbloody sacrifice of the law.
Italian	Messa, the mass.
Danish	Messe, the mass.
German	Messe, the mass.
Dutch	Mis, or Misse, the mass.
Anglo-Saxon	Maesse, the mass.
English	Messe, the mass. (Wright's <i>Obsolete</i> .)
English	Mass, the service of the Romish Church.
	Low Latin—Missa.
Gaelic	Meise, or Mias, an altar.
Irish	Mias, an altar.
Hebrew	Mza or Maza (מצא), to present an offering. Leviticus ix. 12, and he slew the burnt offering, and Aaron's sons <i>presented</i> unto him the blood, which he sprinkled round about upon the altar, (13) and they <i>presented</i> the burnt offering unto him, with the pieces thereof and the head, and he burnt them upon the altar, (18) and Aaron's sons <i>presented</i> unto him the blood, which he sprinkled upon the altar round about.
Hebrew	Mzh or Mazah (מצה), to wring out. Leviticus i. 14, and if the burnt sacrifice for his offering to the Lord be of fowls (15) the blood thereof shall be <i>wrung out</i> at the side of the altar. Leviticus v. 9, he shall sprinkle the blood of the sin offering upon the side of the altar, and the rest of the blood <i>shall be wrung out</i> at the bottom of the altar.
Sanskrit 779	Mish, to sprinkle.
Kanyika A.	Mas, blood.
Undaza A.	Mosu, blood.
Songo A.	Mahasi, blood.
Marawi A.	Muazi, blood.
Hebrew	Mzozh or Mazozh (מזוז), the two side posts. Exodus xii. 7, and they shall take of the blood, and strike it on <i>the two side posts</i> ; (14) and this shall be unto you for a memorial for ever.
Sanskrit 753	Mahas, a sacrifice, an oblation.
French Romn.	Mes, or Mez, the sacrifice of the mass.

Mustsaya A.	Mozuaka, a sacrifice.
Anglo-Saxon	Maesse, a feast.
Sanscrit 753	Mahas, a festival, a feast.
Arabic 1127	Muhash, burned or roasted meat.
Circassian 163	Mahzwa, or Maasey, fire.
Tengsa Naga B.	Masi, fire.
Arabic 1280	Mahash, burning.
French	Meche, a wick or match, tinder.

Memo: This word is pronounced *Mesh*, and although it is not now so written, its pronunciation and its Arabic form would lead us to suppose that it formerly was.

Sanscrit 752	Masi, soot.
Swahili A.	Masizi, soot.
Arabic 1126	Majusiy, <i>plural</i> Majus, the Magi or fire-worshippers.
Persian 1126	Majuse, a fire-worshipper.
Turkish 987	Mejussi, a fire-worshipper, a Magian.
Greek	Mageuo, to be skilled in Magian lore, to use incantations, to enchant, to bewitch.
English	Magi, an ancient religious sect in Persia and other Eastern countries, who, abominating the use of images, worshipped God only by fire (see <i>Ency. Brit.</i> , article <i>Magi</i>).

Memo: It is only fair to point out that, according to the characters and letters used, the last five words are not derivable from Mosheh or Moses, by the rules of etymology which I have myself laid down, but the *pronunciation* of the words is nevertheless almost identical with Mosheh, or Moses, and the validity of this connection with the after-growth of the doctrines of Moses will be seen on reference to his numerous orders on the subject of images, such as *Exodus xxiii. 24*, "Thou shalt overthrow and quite break down their "images," repeated in *Numbers xxxiii. 52*, *Deuteronomy vii. 5* and other places;—while as for *fire* we have the statement in *Deuteronomy iv. 24*, "The Lord thy God "is a consuming *fire*," which, although capable of a figurative meaning, was most probably meant to be considered literally, as we are told in *Exodus iii. 2* that "the angel of the Lord appeared unto Moses in a flame "of *fire*,"—in *Exodus xix. 18* that "Mount Sinai was "altogether on a smoke, because the Lord descended "upon it in *fire*,"—in *Exodus xiv. 24* that "the Lord "looked through (or out of) the pillar of *fire*,"—in

Exodus xx. 1 and 18, 19 "God spake these words and
 "said * * * and all the people saw the thunder, and the
 "lightnings, and the noise of the trumpet, and the
 "mountain smoking, and when the people saw it, they
 "removed and stood afar off, and they said unto Moses,
 "speak thou with us and we will hear, but let not God
 "speak with us, lest we die,"—in *Deuteronomy v. 4, 5*
 "The Lord talked with you face to face in the mount,
 "out of the midst of the fire * * * and ye were afraid
 "by reason of the fire,"—in *Exodus xl. 34, 38* that
 "the glory of the Lord filled the tabernacle" and that
 "the cloud of the Lord was upon the tabernacle by day,
 "and *fire* was upon it by night,"—in *Deuteronomy i. 30*
 "The Lord your God goeth before you," which is ex-
 plained in *v. 32, 33*, "The Lord your God, who went in
 "the way before you in *fire* by night, to show you in
 "what way you should go,"—in *Leviticus x. 2* we are
 told that "there went out *fire* from the Lord,"—in
1 Chron. xxi. 26 we hear "the Lord answered him
 "(David) from heaven by *fire* upon the altar of burnt
 "offering,"—and in *1 Kings xviii. 24*, "And Elijah said,
 "The God that answereth by *fire*, let him be God," &c.
 &c.—As, in several of the instances above quoted, God
 is supposed to have been present *in* the fire, and in
 others to have acted *by* it, there can be no doubt that
 God was considered to be *actual fire*; now and then
 descending from heaven and "coming down" to the
 earth "in fire," but living in the sun when he was at
 home, and probably forming that luminary, from whom
 fire was *drawn down* on the altars by the officiating
 priests,—probably through the medium of burning
 glasses, as is well known to have been the "modus
 operandi" of the Druids, whose priests were of Israelite
 origin, as we shall see in Chapter VII.—and as offerings
 and sacrifices were made by fire, that is to say, burnt,
 there could be no meaning in such a custom unless it
 was supposed, or rather pretended, that the fire which
 accepted and consumed these offerings was actually God;
 not a mere symbol, but a living reality, a visible presence,
 sometimes gentle and smouldering, sometimes grand,
 furious, destructive and actively assisting in war.—When
 Solomon built his temple, we are told, in *2 Chronicles*
vii. 1, 2, "The *fire* came down from heaven and consumed
 "the burnt offering, and the glory of the Lord filled the
 "house, and the priest could not enter into the house of

“the Lord, because the glory of the Lord had filled the “Lord’s house”; and in a variety of places the Lord is stated to have shown himself to the prophets in the midst of fire, or as a fire, such as Ezekiel i. 4, “And I “looked, and behold a *fire* enfolding itself, and a bright-
“ness was round about it,” &c., &c.; there can, therefore, be little doubt that the Israelites were Magi or *fire-worshippers*, and that Moses or Mosheh, from whom the word Magi is evidently derived, was the manipulator of that fire, with the assistance of the Levites or men of his own tribe, who (Numbers i. 53) “kept the charge of the tabernacle”; in Leviticus ix. 23, 24 we are told that “Moses
“and Aaron went into the tabernacle, and came out and
“blessed the people, and the glory of the Lord appeared
“unto all the people, and there came a *fire* out from
“before the Lord and consumed upon the altar the burnt
“offering and the fat, which when all the people saw,
“they shouted and fell upon their faces.” And when we remember what a powerful agent fire is, one can scarcely wonder at the effect it produced among these semi-barbarians, when under the skilful manipulation of such men as Moses, they saw, in precincts which they dared not enter, a variety of effects which they never had an opportunity to understand.

English	Mage, a magician.
French	Magie, magic.
English	Magic, the art or science of putting into action the power of spirits, sorcery, enchantment, also the secret operations of natural causes.
French	Magique, magical.
French Romn.	Masque, a sorceress, a teller of fortunes.
Latin	Magice, magic.
Latin	Magicus, Magica, of or pertaining to witchcraft, magic or enchantment.
Greek	Mageia, the magic art.
Swahili A.	Mwujiza, <i>plural</i> , Miujiza, a miracle.
Arabic 1210	Muajiz, a miracle.
Turkish 1031	Mujize, a miracle.
Hindu 1922	Mujiz, a miracle.
Hindu 1849	Majaz, feigned, superficial.
Hindu 1849	Majazi, not real.
Arabic 1191	Mushaawiz, a juggler, a conjurer.
Arabic 1282	Muhawwis, an alchemist.
Hindu 2006	Muhauwisi, alchemy (<i>viz.</i> “the most difficult “parts of chemistry”).

Greek	Meseuo, or Mesazo, to stand in the middle. <i>Memo</i> : On reference to Numbers ii. and iii. it will be seen that the twelve tribes of Israel, whether on the march or when encamped, formed a hollow square with the Levites in the centre, and Moses, Aaron and the tabernacle in the centre of that inner square.
Greek	Mesoi, in the middle.
Greek	Mesos, Mese, or Messos, Messe, middle.
Latin	Mesa, Mesæ, the middle part, as the middle part of a house.
Welsh	Mysg, the middle.

B.C. 1491.

EXODUS XXXIV.

27 The Lord said unto Moses, Write thou these words.

B.C. 1491.

EXODUS XV.

1 Then sang Moses this song unto the Lord.

B.C. 1451.

DEUTERONOMY XXXI.

22 Moses wrote his song, and taught it to the children of Israel.

Arabic 1134	Muhsi, a writer.
Arabic 1191	Mashk, writing, drawing the letters.
Sanscrit 752	Masi, ink.
Hindu 1905	Masi, ink
English	Muse, to ponder, to think closely, to study in silence.
Italian	Museo, a library.
English	Muse, <i>properly</i> song, <i>but in usage</i> the deity or power of poetry.
Latin	Musa, a song or poem, letters, study, learning.
Latin	Museus, proceeding from the Muses, poetical.
Greek	Mousa, Mouses, Mouse, or Moisa, Moises, Moise, or Mosa, Moses, Mose, the Muse, goddess of song, poetry, music.
Greek	Mousai, the Muses.
Greek	Mouseios, Mouseia, belonging to the Muses.
Greek	Mousa, or Mousike, music, song.
Greek	Mousizo, to sing, to play upon an instrument.
Greek	Mousoo, to put into verse, to set to music.
Irish	Meas, a mode or time in music.
Welsh	Maws, melody.

Welsh	Mawsi, to be melodious.
Arabic 1120	Majaz, a metaphor, an allegory.
Arabic 1190	Mashzat, doubtful intelligence, anything obscure.
English	Maze, confusion of thought, perplexity, uncertainty; to bewilder.
	Armoric—Mez, confusion.
Hebrew	Msa or Masa (משא), a prophecy. Proverbs xxxi. 1, the <i>prophecy</i> that his mother taught him.
Welsh	Mwys, mysterious, enveloped, ambiguous, having a double meaning.
Welsh	Mwysaw, to have latitude of import.
Welsh	Mwysawg, having latitude of import, of a double meaning.
Welsh	Meisiaw, to invent, to devise.
Welsh	Meisiawg, full of invention.
English	Mask, that which disguises, any pretence or subterfuge.
German	Maske, a pretence, a subterfuge, a trick. (See N. I. Lucas's <i>Dict.</i> : Bremen, 1868.)
French	Masque, a pretence or pretext.
Swahili A.	Mashaka, doubts, difficulties.
Arabic 1153	Maza, colouring, glossing over, telling one part and concealing another.
Arabic 1285	Maysh, mixing intelligence, telling one part and concealing another.
Arabic 1120	Majaz, insincere, political.
Arabic 1120	Majazi, untrue, feigned, political.
Arabic 1181	Mash, a lie.
Arabic 1080	Masih, a liar (<i>page</i> 1186, the same).
Arabic 1154	Maziz, a liar.
Arabic 1152	Mazzaa, a liar, perfidious.

B.C. 1451.

DEUTERONOMY XXVII.

4 Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones which I (Moses) command you this day, in Mount Ebal, and then shalt plaster them with plaster.

Arabic 1273 Musi, one who makes a will, a testator.

Memo: The person who was appointed to succeed Moses was Hosa, Ause, Oshea or Joshua (Numbers xxvii. 15 to 23), and it was he who, after Moses's death, carried out these orders (Joshua viii. 30 to 35), and

various other injunctions which Moses gave him.

Arabic 185 Wasiy, *plural* Awsiyaa, an executor, a testator, receiving or giving orders.

Hindu 227 Ausiya, executors, administrators.

It is, however, only fair to add that whereas grammarians admit these last two words as original roots, the word *Musi* is usually derived from *Wasiy*; in my opinion, however, they are distinct roots.

B.C. 1451.

DEUTERONOMY XXXIV.

7 And Moses was an hundred and twenty years old when he died.

Swahili A. Mzee, an aged person.

Arabic 1201 Mazuz, aged.

Arabic 1080 Mazi, dead.

Swahili A. Mwisho, *plural* Miisho, end, conclusion.

From the examination we have already made of Moses's own writings, and from the testimony of those who lived in days gone by, and formed the languages, from the dictionaries of which the above are quoted, we can now have no hesitation in pronouncing Moses—who, be it remembered, is the founder of the Jewish, Mahometan, Christian, and other so-called religions—to have been a wicked and unprincipled man, guilty of manslaughter and wholesale murder, an inciter to spoliation, and a pretender to holiness and communications with God which he never had, a magician who used his superior knowledge of chemistry to delude an ignorant people into a belief in miracles, and a consummate perverter of fact, who so mixed up truth with fiction, that his infamous falsehoods have been believed and accepted as holy and inspired truths, while his brigand followers have been called “God's chosen people” in thousands and thousands of churches, temples, mosques and synagogues for centuries, to the unspeakable injury of man's conception of our good and merciful Creator;—and yet such is the state of things in this present year of grace, *viz.* A.D. 1879, and to such a pitch has this perversion of common sense, and loyal appreciation of God, been carried, that I,—who earnestly, though perhaps more intemperately than is usual when men are talking about butter and eggs, am pointing out these things, with a heartfelt wish to disabuse mankind of the pernicious ideas that have been foisted on them,—shall probably, *for a*

time, and among a certain class, be more blamed, looked down upon, sneered at, and opprobriously spoken of than this bad man who has caused so much mischief: but, whether this may so result or not, these are my views and I give them for what they are worth, but with the full knowledge that the abuse may come before the honor which is due for having undertaken a most painful task, so often contemplated by probably much abler men, but still so often shunned, on account of the odium which was certain to be incurred among the small-minded bigots who form a large portion of every community.

The name of Moses naturally stands first and foremost in the human mind in connection with the Exodus; for he was no doubt the principal personage among all those concerned in it, and this accounts for the large number of etymological connections attaching to his name, which is also associated in the mind with that of his brother Aaron; he, however, played such a minor part in it that we could scarcely expect to find its history chronicled in his name as we have found it in that of Moses. One word, however, so unmistakably identifies him with the most conspicuous part of the affair, that this very word suffices to connect the name of Aaron most indelibly with the whole subject; I allude to the big box which was carried in procession by the priests, with the whole three millions of Israelites acting as escort to the shittim-wood chest, which they dignified with the name of "The Ark of God," and before which the priests ministered. Now Aaron was especially consecrated and made high priest, as we have seen, and this ark was especially given into the charge of the descendants of Kohath (son of Levi), whose eldest living representative was his grandson, *viz.* this very Aaron, he being the eldest son of Kohath's eldest son, *viz.* Amram (*see* Exodus vi. 16 to 27). —The Hebrew word used for the boat-like ark of Noah, and the ark of bulrushes in which Moses was placed, is the same—namely, *Tbh, Tabh* or *Tabah* (תבה)—but the coffin-like box, which is equally translated *the ark*, and which the priests carried in procession, was called by a totally different word, and one which must have been formed from Aaron's name, *viz.*

Hebrew Aron (אֲרֹן), the ark.

Exodus xxv. 10, they shall make *an ark* of shittim wood, (11) and overlay it with pure gold.

Exodus xxxvii. 1, Bezaleel made *the ark* of shittim wood.

Numbers iii. 29, the families of the sons of Kohath shall pitch on the side of the tabernacle southward,(31) and their charge shall be *the ark*.

Next to Moses and Aaron in importance, or perhaps next to Moses himself, were Caleb and Oshea (better known in English as Joshua), the latter being the well-known successor of Moses; and these two—namely, Caleb and Oshea—were, as we are informed, the only persons who ever reached the land of Canaan out of all who started from Egypt, they having been specially exempted (according to Numbers xiv. 30 and 38) from the decree of death pronounced against the whole of that generation for their faults. Among the various incidents of the journey recorded in the books of Moses it will be remembered (Numbers xxi. 9) that “Moses made a serpent of brass and put it upon a pole; and it came to pass that, if a serpent had bitten any man, when he beheld the serpent of brass, he lived.” Now whatever share Caleb and Joshua or Oshea had in this affair matters little, but for the science of etymology, and the new uses of it which I am elucidating, it matters a great deal to point out that the names of Moses, Klb or Caleb (which by Rule IX. may be equally well written, Calap, Calaf, &c.), and Hosa, Hoshea or Joshua, are linked together by the serpent connection thus:—

Assyrian	Musu, a serpent.
Accadian	Mus, a serpent.
Tene African	Masiwe, a serpent.
Nalu African	Misis, a serpent.
Sanscrit 752	Masika, a serpent's hole.
Arabic 975	Kulb, a whitish serpent.
Latin	Coluber, a snake.
Hindu 1520	Kulfi, a small <i>hukka</i> snake.
Alege African	Osi, a serpent.
Arabic 838	Aàsaa or 96 Ashjaa, a serpent.

The personal character and exploits of Caleb and Joshua, as handed down by etymology, seem very similar to that already brought forward concerning Moses, thus:—

Arabic 1017	Kalab, acting meanly and basely.
Arabic 532	Khalf, a vicious son, a worthless fellow.
Arabic 530	Khalabis, worthless men.

Sanscrit 263	Kliba, or Kliva, idle, slothful.
Spanish	Gallofa, a lazy, idle life.
Scotch	Cluph, an idle, trifling creature.
Scotch	Claiver, or Claver, to talk idly or foolishly, to gossip.
Danish	Klaffer, to slander, to calumniate.
Arabic 533	Khuluf, being corrupted by vice.
Hindu 992	Khalaf, depraved, corrupt.
Turkish 868	Kalib, or Kalp, bad, false.
Sanscrit 263	Kliba, or Kliva, a coward.
French	Galopin, a rogue, a blackguard.
Icelandic	Glaepr, crime, wickedness. " <i>Glaepa fullr</i> , full "of wickedness."
Latin	Culpa, guilt.
French Romn.	Colpe, a fault, an offence, a blamable action.]
French	Coulpe, the defilement of sin.
Spanish	Culpa, a voluntary crime.
Greek	Chalepos, Chalepe, hard to deal with, indisposed, hostile, angry, ill-tempered, mischievous, dan- gerous, troublesome.
English	Glybe, to scold. (Wright's <i>Obsolete</i> .)
Arabic 505	Khalif, opposition, contrariety; perverse, wicked.
Icelandic	Klifa, to wrangle.
Arabic 531	Khallaf, quarrelsome, contentious.
Arabic 532	Khilf, discordant, quarrelsome.
Arabic 531	Khilaf, opposing, contradicting, rebelling against.
Turkish 673	Khilaf, a being contrary or in opposition.
Hindu 991	Khilaf, opposition, contrariety; adverse.
Swahili A.	Khalifu, to resist, oppose, rebel against.
Arabic 1016	Kulabis, avaricious, stingy.
Gaelic	Galabhas, a parasite, a glutton, a flatterer.
English	Glaffer, to flatter. (Wright's <i>Obsolete</i> .)
English	Claver, to cajole by talking. (Wright's <i>Obsolete</i> .)
Spanish	Clavar, to cheat, to deceive; as, " <i>yo me clave</i> , I "have been deceived."
Gaelic	Clip, fraud, deceit, cunning.
Arabic 505	Khalib, deceiving, a deceiver.
Arabic 531	Khalb, deceiving.
Arabic 530	Khilab, a deceiving.
Arabic 530	Khallab, a deceiver.
Arabic 975	Kullab, an artful fellow, a cheat.
Arabic 975	Kullabiy, artful, cunning.
Greek	Klepto, Klepso, or Clepto, Clepso, to cozen, to cheat, to beguile, to do a thing artfully or treacherously.
Dutch	Gluipen, to sneak.

French	Clapir, to hide one's self in a hole; " <i>clapi</i> , hidden" (<i>see</i> Fleming and Tibbins' <i>Dict.</i>).
Welsh	Chwilfa, a pry, a seeking about, a research.
Welsh	Gwylfa, a watching place, a place of observation, an exploratory mound, a watch or watching.
ManchuTartar	Kalpi, to have a sharp ear, to be able to hear sounds which pass at a distance.
Scotch	Clep, to act the tell-tale. Belgic—Klappen, to betray.
Scotch	Clype, a tell-tale.
English	Glib, smooth, voluble.
French	Clabaud, <i>pronounced</i> Clabo, a liar.
Scotch	Clips, stories, falsehoods.
Arabic 530	Khalabis, a lie.
Arabic 530	Khallab or 531 Khalabat, a liar.
Zincali	Calabea, a lie, a falsehood.
Turkish 891	Kalb, or Kalp, false, forged, untrue.
Turkish 673	Khilaf, a lie, an untruth.
Arabic 531	Khilaf, a lie, a falsehood.
Hindu 991	Khilaf, falsehood.
Latin	Colluvies, Colluviei, a rabble of people.
Portuguese	Colluviao, a great multitude.
Spanish	Golpe, a crowd or throng of people.
Turkish 841	Ghalebe, a crowd, a throng, confusion.
Hindu 1596	Kalap, a multitude, an assemblage.
French Romn.	Cloper, to limp when walking.
French Romn.	Clop, one who limps.
Arabic 1016	Kilab, being pinched for want.
Irish	Glaib, dirty water in a puddle.
Latin	Globus, Globi, a knot of men who jointly carry on any design.
English	Club, a collection of men; to join as a number of individuals to the same end.
French	Club, this word has been adopted into French from the English; Johnson defines it as an assemblage of sociable people who join together upon certain conditions; the denomination is taken from the first struggles between the Cavaliers and Roundheads, and the popular assemblies designed to overthrow their adversaries; the word <i>club</i> does not appear among the writings of the essayists until the time of Queen Anne, but it is more ancient (<i>see</i> Littré's <i>French Dict.</i> : Paris, 1863).

Memo : The English and French lexicographers appear to have lost sight of the Latin words *Colluvies*, *Colluviei*, and *Globus*, *Globi*, the Spanish *Golpe*, the Turkish *Ghalebe*, and the Hindustani *Kalap*, quoted above, which preclude the possibility of the English word *club* having been one of indigenous growth, and carry it to a period far more ancient than that of the Roundheads, as it is 1,900 years since Cornelius Nepos used the word *Globus*, *Globi* in this sense, and over 1,800 since Paterculus did the same, and it evidently was not a new word then; in fact, taking into consideration that Caleb was one of the historical clique, composed of Moses, Aaron, Joshua, &c., the probability of this word having originally been coined to describe his position among the “*knot of men*” “*who jointly carried out the design*” of invading Canaan, becomes a certainty.

English	Clubs, an old cry in any party affray; it was the old cry to call forth the London apprentices (J. O. Halliwell's <i>Archaic Dictionary</i> : London, 1850).
Latin	Globus, Globi, a troop, squadron or party of soldiers.
Italian	Globo, a band of soldiers.
Turkish 842	Ghuluvv, an assault, an attack.
Hindu 1474	Ghalaba, an assault, overcoming, conquest.
Malayan 205	Ghelab, contending for victory.
Malayan 205	Ghalib, victorious, prevailing, overcoming.
Turkish 837	Ghalib, victorious.
Turkish 841	Ghalebe, victory.
Arabic 889	Ghalib, overcoming, overpowering, prevailing, predominant; a conqueror.
Arabic 901	Ghalb, or Ghalab, power, dominion.
Sanscrit 286	Galbha, proud, haughty.
English	Gelpe, to boast. (Wright's <i>Obsolete</i> .)
Polish	Chelpic, to boast, to brag; as, “ <i>Chelpi sie ze swej nanki</i> , he boasts of his learning.”
Persian 992	Kaliv, or Kaliva, boasting, ostentation.
Anglo-Saxon	Gielp, presumption.
Anglo-Saxon	Gilp, glory, ostentation, pride, boasting, arrogance, haughtiness.
Arabic 1017	Kalab, severity.
Irish	Galba, rigour, hardness.
Greek	Chalepos, Chalepe, harsh, cruel.

Greek	Chalepaino or Chalepto, to oppress, distress, harass, assail, persecute, hurt, harm, use [violence.
Quichua Peru	Callpa, force.
Icelandic	Kylfa, a club.
Dutch	Kolf, a club.
Latin	Clava, a club.
Swedish	Klubba, a wooden club.
English	Club, a thick heavy stick used for beating; in early ages a club was a principal instrument of war and death.
Scotch	Cleepie, a severe blow.
English	Clap, to strike, also a blow. (Wright's <i>Obsolete</i> .)
Brahui	Khalbo, to strike.
Italian	Colpo, a blow, stroke or stripe.
French Romn.	Colp, a blow, bruise, or contusion.
Spanish	Golpe, a blow, a stroke, a wound or contusion.
English	Golp, a sudden blow. (Wright's <i>Obsolete</i> .)
English	Cluff, to cuff. (Wright's <i>Obsolete</i> .)
Latin	Colaphus, Colaphi, a buffet, blow, slap, &c.
Greek	Kolaphos, Kolaphou, Kolapho, or Colaphos, Colaphou, Colapho, a box on the ear, a cuff.
Scotch	Clip, or Clyp, to lay hold of in a forcible manner.
Greek	Clope, or Klope, theft by stealth or fraud.
Greek	Clopeus, or Klopeus, Klopeos, Klopei, otherwise Klopas or Clopos, Clopou, Clopo, a thief.
Latin	Clepto, Clepso, or Klepto, Klepso, to steal, to filch.
Latin	Cleptes, a thief.
Latin	Clepo, to steal or pilfer.

Whether this connection, with words denoting theft, arose from the forcible seizure of the goods and property of others in Canaan, or from the valuables insidiously purloined from Egypt prior to decamping, matters little; Caleb's name, like that of Moses, whose accomplice he was, has been shown to be indelibly connected with both lying and robbery in the languages of the world, which is sufficient for my present purpose.

Now concerning the general character of Hosa, Oshea, Yhosa or Joshua, and the circumstances with which he was connected, this is what we find, leaving out the last form of the name for the present:—

Persian 1405	Hosha, idle, lazy.
Bambarra A.	Yaussey, a villain.
Persian 1405	Hawsh, pride.

- Arabic 1392 Huzua, laughing at, mocking, jeering, derision, ridicule, irony.
- Hindu 119 Asuya, calumny, detraction.
- Arabic 23 Asa, he falsely accused.
- Arabic 23 Asiy, a slanderer.
- Arabic 860 Aizah, a lie, false pretence, groundless accusation.
- Egyptian 542 Ushauushau (apparently Ushau-Ushau), stubborn.
- ManchuTartar Oushambi, to wish evil, to have hatred in one's heart against anybody.
- Arabic 498 Hushi, one with whom nobody associates; fierce, wild, intractable.
- Italian Oso, bold, daring, audacious.
- French Ose, bold, daring.
- French Romn. Osse, or Ose, hardy, audacious, capable of undergoing pain and fatigue.
- Arabic 466 Hass, rendering greedy.
- Swahili A. Aasi, disobedient, rebellious.
- Swahili A. Asi, to rebel.
- Arabic 858 Aasy, rebellion, revolt.
- Turkish 813 Assi, a rebel.
- Hebrew Yza or Yaza (יֵצֵא), to go out, to come out, to come forth.
- Exodus xii. 41, all the hosts of the Lord *went out*.
- Exodus xiii. 3, ye *came out* from Egypt.
- Deut. xxv. 17, when ye were *come forth* out of Egypt.
- Hebrew Yzya (יֵצְאוּ), they that came forth from.
- 2 Chron. xxxii. 21, and *they that came forth* from his.
- English Ooze, to flow out gently.
- French Issue, egress, passage, outlet, issue.
- English Issue, to go out of, to proceed from; also to close, to end; thus, "the troops *issued* from the "city"; "we know not how the case will "*issue*."
- Memo*: This is somewhat remarkable, for not only the *issue* from Egypt is here connected with the name of Oshea, but also the *arrival* in Canaan and settlement there, he being the only person excepting Caleb who began and *ended* the journey.
- Arabic 1405 Hawsh, a crowd, an immense multitude.
- Arabic 184 Awzaa, bodies, crowds.

- Arabic 190 Ahzaa, crowds, bodies of men.
 Turkish 505 Ushmek, to run, to collect together crowdingly,
 to be collected in flocks and crowds.
 Arabic 1405 Hawash, being tumultuous, mixed, confused.
 French Romn. Uz, the cry of many people, confused cries.
 French Romn. Hoz, an army.
 Norman Hoze, an army.
 Alege African Wuese, war.
 Hindu 1453 Asa, a club, a mace.
Memo: This single line connects all the
 three—viz. Oshea, Caleb and Moseh—words
 with this meaning having been already
 quoted for both Moses and Caleb.
 Fijian Yasa, to seek secretly.
 Persian 196 Ayisha, Esh, or Esha, a spy, a scout.
Memo: Oshea or Joshua, it will be remem-
 bered, was one of the spies sent by Moses
 to spy the land of Canaan Numbers xiii. 8.
 Ibu African Osi, deceit.
 Egyptian 542 Usha, a trap.
 Arabic 499 Hiyas, laying snares, overcoming by stratagem.
 Persian 92 Usu, robbery, seizure.
 Persian 185 Awsa, or Usa, taken, seized; robbery.
 Persian 185 Usu, robbery, spoliation.
 Swahili A. Uizi, theft, thieving.
 Arabic 471 Huzayya, a share of plunder.
 Sanscrit 821 Yush, to injure, hurt, wound, kill.
 Swahili A. Washa, to light, to set fire to.
 Welsh Ysu, to consume, to devour.
 Cornish Yssu, to burn (Borlase).
 Sanscrit 176 Ush, to consume, kill, injure, burn.
 Sanscrit 189 Osha, burning, combustion.
 Hwida African Ozo, fire.
 Mahi African Uzo, fire.
 Pika African Wozi, fire.
 Arabic 839 Ausiy, mischievous, destructive, damaging, doing
 mischief, committing depredations.
 Arabic 93 Usiy, ruins of a habitation.
 Persian 1405 Hosh, destruction, ruin.

Concerning the words quoted above as meaning “robbery”,
 “a share of plunder, spoliation,” &c. and derived from the
 name of Oshea or Joshua, we have only to turn to the *Ency.*
Brit., article *Mauritania*, to see that his acts were considered
 as such by the natives of Canaan, even in his own days, for we

there read as follows:—"Procopius tells us that in his time "two pillars of white stone were to be seen there (*viz.*, near "Tangiers), with the following inscription upon them: '*We are* " '*the Canaanites that fled from Joshua the son of Nun, that* " '*notorious robber*'. Ibnu Rachic, an African writer cited by "Leo, together with Evagrius and Nicephorus Calistus, assert "the same thing". And much as the world at large has been blinded to the knowledge of right and wrong by the superstitious halo of supposed sanctity which surrounds the Bible, there are still a few left who call things by their right names sufficiently to designate spoliation as robbery; and over and over again we read in the Book of Joshua that he and the children of Israel took the spoil of these cities as a prey unto themselves (*see*, for instance, Joshua xi. 14); and referring to the words quoted above, which mean "burning, combustion, "ruin", &c., it will be remembered that Joshua burned the city of Hazor with fire (Joshua xi. 11), and further that it is recorded, in Numbers xxxi. 10, "they burnt all their cities "wherein they dwelt, and all their goodly castles, with fire".

Words derived from his name in its more modern form of Joshua are of course much fewer; they, however, corroborate some of the main features, thus:—

Arabic 427	Juzaa, impatient.
Arabic 412	Jazia, impatient, querulous.
Arabic 411	Jaaaas, or 430 Jaaz, bad-tempered.
Arabic 422	Jaza, treating contemptuously.
Arabic 412	Jasia, hard, rough.
Arabic 412	Jasi, hard, cruel, inhuman.
Arabic 412	Jasiyaa, hardness, roughness.
Arabic 418	Jahsh, cruelty, severity.
Arabic 429	Jazz, walking pompously.
Arabic 430	Jaaz, self-important.
Arabic 442	Jawwaz, proud, haughty.
Arabic 429	Jashaa, cupidity, greediness.
Arabic 429	Jashia, greedy for another's share.
Arabic 442	Jawwaz, clamours, seditious murmurs.
Swahili A.	Jeshi, a host, a great company.
Arabic 415	Jahishat, a crowd of men.
English	Joss, to crowd. (<i>Wright's Obsolete.</i>)
Arabic 428	Jasha, a migrating.
Arabic 429	Jushua, emigrating.
Arabic 412	Jasia, a distant journey.
Sanscrit 354	Jhasha, a desert.

Arabic 428	Jashsh, a rough stony place, the middle of a desert.
Arabic 428	Jasis, a spy.
Persian 412	Jasus, a spy.
Turkish 615	Jassuss, a spy.
Hindu 755	Jasus, a spy, an emissary.
Swahili A.	Jasisi, to explore.
Arabic 447	Jaysh, <i>plural</i> Juyush, an army, soldiery, a legion.
Turkish 629	Jeysh, <i>plural</i> Juyush, an army.
Persian 428	Juyushi, troops.
Swahili A.	Juzia, to compel, to have the power to compel.
Arabic 417	Jass, striking, putting in fear.
Arabic 429	Jashsh, beaten, cudgelling.
Polish	Juszc, to make to bleed, to cover with blood.
Polish	Jusze, I make to bleed.
Arabic 446	Jahz, rushing upon with intent to kill ; giving the <i>coup de grâce</i> .
Arabic 418	Jahs, killing.
Sanscrit 343	Jash, to injure, hurt, wound or kill.
Sanscrit 350	Jush, to injure, hurt, kill.
Sanscrit 355	Jhash, or Jhush, to hurt, to kill.

We thus see that those portions of the Bible which are really a record of fact have left their undying proofs in the languages of the world, and by the side lights derived from the same source, concerning the characters of these individuals, the profanity of their pretensions becomes more apparent, and the fictions they have invented, can be separated from the sterling truth which never dies. Facts may at times appear as fleeting as the flittering shadows on the earth, cast by the fluttering leaves away up in the sunlight, but they have left their trace, they may appear to have died out like the sound of music or the perfume of the flowers which bloomed at the time, but when the period, appointed by Him who rules all things, arrives, when the grand cycle of revolving events comes round, they spring up in all their freshness, the shadows are visible once more ; for truth is of God, and therefore eternal.

If a dozen historians had written upon the subject, their testimony would not be so convincing, nor such positive proof, as to the real character of Moses, Caleb and Joshua as what we have now seen ; for, the words are still among us, and are facts, unbiassed by any politics, such as historians are all more or less, though often unconsciously, influenced by.

While the words which I have recently quoted are still fresh in the memory of the reader, and before leaving the sub-

ject of Moses, I must make a digression to take up the proof of the assertion, which I made in Chapter II., that Moses could not possibly have written the Books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy in the language which now passes for Hebrew, after which I will resume the thread of our subject, going on with Joshua. My proof is very simple, for I shall confine myself to drawing attention to the following Hebrew words, which, having already quoted with certain texts wherein they are used, I shall now quote without the texts, but in their stead shall state the number of times each of these words is employed in the Books of Moses, *viz.* in the five books mentioned above, and known as the Pentateuch.

Mza or Maza (מצא), found. (*Used 120 times in the books of Moses.*)

Msh or Masah (משח), to draw out. (*Do. once.*)

Msk or Masak (מסך), to draw. (*Do. 3 times.*)

Mhz or Mahz (מחץ), to strike through, smite, wound, pierce. (*Do. 4 times.*)

Msh or Masah (מסה), temptation. (*Do. 4 times.*)

Mss or Masas (משש), to feel, search, grope. (*Do. 6 times.*)

Msa or Masa (משא), a burden. (*Do. 13 times.*)

Mos (מוש), to depart. (*Do. once.*)

Moza (מוצה), to proceed. (*Do. twice.*) To go out. (*3 times.*)

Msa or Masa (מסע), a journey. (*Do. 12 times.*)

Msh or Masah (משח), to anoint, to be anointed. (*Do. 28 times.*)

Mshh or Masahah (משחה), to be anointed, by reason of the anointing. (*Do. 3 times.*)

Mshh or Masahah (משחה), ointment, anointing. (*Do. 23 times.*)

Msyh or Masyah (משיח), anointed. (*Do. twice.*)

Mzh or Mazah (מצה), unleavened bread. (*Do. 37 times.*)

Mzozh or Mazozh (מזוזח), the two side posts. (*Do. 6 times.*)

Msk or Masak (מסך), a hanging. (*Do. 16 times.*)

Mza or Maza (מצא), to present. (*Do. twice.*)

Mzh or Mazah (מצה), to wring out. (*Do. twice.*)

As the letters *a*, *h* and *s* are each written in two different ways in Hebrew, and the letter *z* in three different ways, there are sixteen variations in these words when written, but when pronounced they stand as Mos, Mahz, Masa, Masah, Maza, Mazah, Moza, Masahah, Masyah, Masas, Mazozh, Masak, shades of sound which, though slight in themselves, are nevertheless sufficient to distinguish one meaning from another, when by

long practice the ear has grown accustomed to them, but still in some cases so much alike that it would have been quite impossible for the people to have distinguished one word from the other when they were first coined. As Moses states definitely that he was *found* and *drawn out* of the water, and that he *smote* the Egyptian; as he incited the people, that is to say *tempted* them, to rob the Egyptians as they went out at night and consequently had to *grope* their way, as each man was harnessed, and carried a *burden*, as they *departed* and *went out* of Egypt and took a long *journey*, as he gave a recipe for making *ointment* and *anointed* Aaron, as he instituted the ceremony of eating *unleavened bread*, ordered the blood to be smeared on *the two side posts* (as is still done at the feast of the passover), gave detailed instructions about the *hangings*, the *presentation* of offerings, and the *wringing* out of the blood, he is historically connected personally with all these subjects, and must be the origin of the words, as by no other way than a common origin in the acts of one individual could things so unlike each other as ointment, unleavened bread, door posts, a burden, smiting, tempting, presenting, departing, &c., be connected together, and intelligibly expressed by such similar sounds in the same language; and although it is perfectly natural that his name should have been associated with the memory of these things, and *in course of time* have become elaborated so as to express all these circumstances, with which he was so intimately connected, that could not have been the case at the time they occurred, nor even when he wrote the history, and instituted the ceremonies to commemorate them; for be it remembered the words are declined as nouns, conjugated as verbs, and so thoroughly rooted into the language that one of them is used 120 times and another 37 in the Pentateuch alone, which after all is but a pamphlet in size, and most of them are used with sufficiently various shades of meaning to show that they were in every-day use, and in fact common words forming part of the general framework of the language.

Other cases might be adduced of a similar nature, for instance the ark (which, as stated in Numbers iii. 31, was placed in charge of the descendants of Kohath son of Levi, whose eldest representative at the time was *Aaron*, who, with his sons and descendants, had charge of it from the day it was made) might naturally become associated with Aaron's name in after years, but his name could have conveyed no such meaning at the time of the Exodus, and therefore the word *Aron*, which is used 36 times in the books of Moses to denote "the ark", would have

been unintelligible in any sentence where it now stands, as for instance in Exodus xxv. 10, "thou shalt make an *Aron* (ark)": therefore, not only was it never used by the Almighty God to Moses, for He never spoke to him or to any other man in human words, but it was not used by Moses to Bezaleel who made the ark, neither was it used by Moses in writing his history at the time, although it now appears there 36 times, which is what I undertook to show, in proof of my assertion that the language now known as Hebrew is not the original tongue in which the Pentateuch, or Five Books of Moses, was written; and, without multiplying instances, I consider that this one word derived from Aaron's name, and those just mentioned as derived from Moses's name, prove the correctness of my assertion amply and efficiently.

It must not however be imagined from this, that the Pentateuch was composed in after years, for if it had been invented by a later writer, and written for the first time say two or three centuries after the events recorded, it could not abound with so many little details which are evidently true; for all these minor circumstances must have been recorded, compiled, and practically written at the time they occurred, or they would have been forgotten, and I expressly brought forward the words which I have quoted as derived from Sarah, Hagar, Isaac, Rebecca, Laban, Jacob, Leah, Rachel, Joseph, &c., because they corroborate the history, and show that it is a record of facts in all those parts which are probable and possible, although distorted by falsehoods in matters connected with God's supposed part in it, and therefore these historical circumstances being true (or they could not have become imbedded into the everyday language of nations), we may rely upon the record for the incidents narrated about the Hamites, and for *the names of people* chronicled in the genealogies, which would not be the case if the whole thing were a fiction of after times, as many scholars have been led to infer, from having detected the fact that the language in which the books of Moses now exist was the Hebrew of Solomon's time, which it certainly is, being, as I have said, a translation made about that time from some other language, probably Egyptian; there can now be no doubt however that it was written in its original but now lost form by Moses, or at any rate by some person perfectly conversant with the little details that really did occur, always bearing in mind that if Moses wrote the Book of Genesis he must have had some written record to go upon, compiled before he was born by Abraham up to a certain point, and by Jacob or Joseph afterwards, for otherwise he could not have known these trifling

details which I have shown to be true by the etymological corroborations I have already brought forward, for were they not true neither they nor the vast amount of further information I have yet to bring forward, could have existed in languages so widely spread now, but all of which must have had a common origin in some one language which grew up, in and about the land of Canaan, between the time of Abraham and Solomon, from facts highly important but in no way miraculous.

We have now considered the Israelite race as regards their breed, that is to say, we have, by the light of the record, studied the personal characteristics of Abraham, Isaac, Jacob, and his sons, the progenitors of the Israelites; we have also studied the characteristics of such other Shemites as we have had an opportunity of observing, and instead of finding them a good and deserving people, we have found them uniformly bad. As regards their training we have studied Moses, their trainer and law-giver, who, with Aaron, Caleb, and Joshua, moulded their thoughts, customs, and daily life, both religious and social; and, accepting as true the old saying that "as the twig is bent, so it will grow", we could expect very little good to come of such a people, and very little came.

The history of the Israelite nation, forming as it does the majority of the Bible, is so well known that it is unnecessary for me to dwell upon it; their incessant quarrels with their neighbours and with each other, the various sharp things they perpetrated, their perfidy and their cruelty, are too evident throughout the volume to require comment. I shall therefore merely run through the general outline of their history from the time of Moses to the Christian era, which embraces a period of about 1,451 years, but in so doing shall chiefly consider them in connection with the Canaanites, and such other branches of the race of Ham as are there mentioned.

On the death of Moses, the leadership, as we have said, devolved on Joshua, and eight verses of Josh. i. are occupied with the speech, which it is pretended that the Lord made to him on that occasion, telling him to cross the Jordan, that the whole land of the Hittites should be theirs from the Lebanon to the Euphrates and the western sea, that no man should be able to stand before him all the days of his life, and that the Lord would be with him wherever he went. If there had been an atom of truth in this pretended promise, one would imagine that Joshua would have crossed the Jordan without more ado, instead of which we learn, by the next chapter, that, following Moses's example of sending out spies, he "sent two men, to spy secretly, saying, Go view the land, even Jericho; and they

“went, and came into an harlot’s house, named Rahab, and “lodged there”; having made a covenant with this woman, who dwelt on the town wall, they returned with their report. *After* which Joshua crossed the River Jordan with his host and besieged Jericho; what with walking round the town, blowing on rams’ horns and shouting, we are informed that they took the city, for the walls fell down when they shouted the big shout they had pent up for seven days, and all the city was accursed except their friend and colleague Rahab the harlot inside.

B.C. 1451.

JOSHUA VI.

21 And they utterly destroyed all that was in the city, both man and woman, young and old with the edge of the sword.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had.

24 And they burned the city with fire, and all that was therein: only the silver and the gold, and the vessels of brass and iron, they put into the treasury of the house of the Lord.

25 And Joshua saved Rahab the harlot alive, and her father’s household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

The next place to be assailed was Ai; and the Lord, who is thus supposed to have approved of this harlot and spy business, is stated, in Joshua viii. 2, to have told him to lay an ambush behind the city, which Joshua did; he then with his main body manœuvred before the city, and when the men of Ai came out to fight him fled towards the wilderness to draw them away from the city, and they followed until there was not a man left behind in Ai, on which the ambush arose, entered the city, and set it on fire; Joshua’s host then turned, and all the inhabitants were put to the sword, both men and women, which being done Joshua built an altar to the Lord and sacrificed *peace-offerings*. In *verse* 25, we are informed that the inhabitants of Ai were 12,000, including both men and women, and in *verse* 3, we are told that Joshua selected 30,000 mighty men of valour to go up against them; one would have thought that if the Lord required an “arm of flesh” to fight His battles, He would have wished His representatives to fight fair, and that He could have trusted in this numerical superiority of 5 to 1, especially as Joshua had a reserve of 95 to 1 besides, and that He need not

have condescended to advise an ambush, nor need Joshua have ordered one ; but reasonably decent behaviour is seldom or ever attributed to the Lord in the Old Testament, who it will be remembered is represented as counselling Abraham to turn his wife and child out of doors, and instructing Moses to borrow the jewels belonging to the Egyptians, and then to run away with them.

In chapter x. we are asked to believe that the Lord specially assisted the Israelites by casting down great stones from heaven upon the Amorites, and that the sun and moon stood still *at the command of Joshua*, until his people had avenged themselves upon their enemies, *viz.* for about a whole day ; so, the eternal Creator, who, it is pretended, promised Joshua (*see i. 9*), that He would accompany him wherever he went, is supposed first to have allied Himself, through Joshua, with a harlot and two spies, in the affair of Jericho ; and then to have counselled an ambush, in order to enable the Israelites to take the little town of Ai (two things as essentially human as can be imagined, and contemptible withal), but nevertheless to have performed a miracle so stupendous, that if it were done without a whole series of other special miracles to counteract its effects, every living creature on the globe must have been instantly destroyed. If God had caused daylight to have been prolonged by the stoppage of anything, it would have been the earth, and not the sun, for stopping the sun would not have produced the desired effect, unless the earth were stopped also, for the earth revolves ; *but* it performs its revolutions at such a speed, that, if stopped suddenly, every animal and every tree would come crashing to the ground so violently as to smash them, unless other laws of nature were suspended ; while the earth, deprived of its rotatory motion, would have to be sustained in space by a fresh arrangement, as a top which had left off spinning would require some other contrivance to keep it standing on its peg, and the entire machinery of the celestial bodies would have come to grief, unless the whole of the grand harmonious system which rules them all had been suddenly changed, and the vast work of the universe, arranged by the Almighty in the beginning, carried on upon a new plan ; of course this does not prove the impossibility of the story, for if one miracle were performed a hundred might be, but it tends to show that the improbability is even greater than it appears at first sight, and when to this we add the fact, that the supreme Creator is supposed to have done this astounding work at the bidding of Joshua, so as to enable this horde of barbarians to massacre a larger number of people, whom the Almighty could have deprived of life at

any moment by simply withholding it, we see that the end in view is so small compared to the means adopted, such "a wielding of a sledge hammer to crush a fly", that perfect wisdom plays no part in such a proceeding, and therefore God, who always accomplishes His will by the simplest manner possible, could have had no hand in such a matter, and consequently it never was done.

But, supposing all this were not so, the mere ignorance in astronomy betrayed by the recital proves its falsehood; there can be little doubt that the writers of the Old Testament thought the earth was flat, for if they had known it was shaped like a ball, they would not have talked so often about "the ends of the earth"; but, be this as it may, and confining ourselves to this particular matter, it is evident that, to say "the sun and moon stood still" proves the writer, namely Joshua himself, to have believed that these luminaries really travel across the heavens, *as they appear to do*; whereas it has long been proved, and it is capable of the most positive and palpable demonstration, that the earth revolves before the sun like a joint of meat roasting at a fire, and also moves round and round it. When a person travels in a railway carriage, the trees and houses appear to be rushing past him, and if the train travelled smoothly he would not know that he moved, the earth does travel smoothly and we therefore do not feel the motion; this rodomontade of Joshua's order to the sun and moon to stop, betrays therefore exactly the same ignorance as if a man, travelling in a railway train, hallooed out, *Stop that tree!* If there had been any truth in the story, Joshua would at least have known which globe to stop, and we should therefore have heard that he commanded the earth to stand still, and not the sun and moon.

After slaughtering the Amorites and hanging five of their kings, "Joshua took Makkedah and smote it with the edge of the sword, and destroyed all the souls that were therein, he let none remain", he then did the same to Libnah and Lachish, Gezer and Eglon, Hebron and Debir, in each of which cases he is stated to have destroyed the city, and all the souls that were therein, "utterly destroying all that breathed"; the annals of the world surely can furnish nothing so fiendish as this inhuman butchery of men, women, and children, descended from the very people who had behaved so well to their forefathers, for the line of Aner, Eshcol and Mamre, the Amorite brothers, Ephron the Hittite and others, must have been practically cut off unless they had in the meantime emigrated from the country. That very many of them had done so is more than probable, which, while it does not lessen the atrocity of these proceedings,

may explain how it was that the Israelites were able to conquer the country so easily ; I say it is probable, because we must remember that in Joseph's time there had been a great famine throughout the land of Canaan, and if Jacob, who lived there, found it necessary to send abroad for food, and desirable to leave the country, the Canaanites probably did the same, and consequently the place may have been comparatively depopulated in the days of Joshua, and moreover the more peaceable and industrious the people were, the less they were prepared for this sudden inroad, and the less able to stand against it ; but the fact, that this exterminating host was victorious, is no more proof that "the Lord God of Israel fought for Israel", as asserted in x. 42, than that God fought for the Hunns, when they burst upon Europe 1,500 years ago, and spread death and desolation wherever they went, putting all to death by fire and sword, as their savage horde swept on for hundreds of miles, feeding on roots and the raw flesh of the animals they drove before them, until they had devastated all the fairest land known to man, and, that these barbarians were Israelites also, can scarcely be doubted when we bear in mind how conspicuous among them were the Nephthalite Hunns, Nephthali being one of the twelve tribes of Israel.

Suffice it to say that in Joshua xii. we have a list of 33 kings smitten by Moses and Joshua, and in most of these cases we have the statement "neither left they any to breathe" ; the Hunns, who devastated from China to France, were not under the same obligations to the people they overwhelmed, that the Israelites were to the Canaanites, yet horrible and purposeless as the massacres committed by them, under their king Attila, who also travelled at the head of 600,000 fighting men, and was surnamed "the scourge of God", are recorded to have been, there is nothing told of him, or them, more barbarous than this utter extermination of 33 kingdoms, small as they may have been,——for "the savage Attila" is stated to have been "not inaccessible to pity" ;——but Joshua, and his more barbarous followers, spared neither woman nor sucking child, pity was unknown to them, they spared neither young nor old like the North American Indian savages, without a hundredth part of the excuse these poor creatures have, in slaughtering those who have driven them from their old hunting grounds, whenever they have the opportunity ; yet the Hunns and the Indians are justly termed savages, but Joshua and the Israelites are called God's chosen people, fighting the battles of the Lord.

If there had been any truth in the Lord promising to

expel the Canaanites, we should not hear in xv. 63, "as for the Jebusites, the children of Judah could not drive them out, but they dwell with the children of Judah at Jerusalem until this day", Jebus it will be remembered was father of the Jebusites and own son to Canaan; neither should we hear in xvi. 10, that "they drove not out the Canaanites that dwelt in Gezer, but the Canaanites dwell among the Ephraimites unto this day"; nor in xvii. 12, "Yet the children of Manasseh could not drive out the inhabitants of Bethshean, Ibleam, Dor, Taanach and Megiddo, but the Canaanites would dwell in that land".

After Joshua died, we hear, in Judges i. 30 to 35, of other Canaanites who dwelt in the cities of the tribes of Zebulon, Asher and Naphtali, and that "the Amorites forced the children of Dan into the mountains, and would not suffer them to come down to the valley", and again, that "the Amorites would dwell in Mount Heres in Aijalon and Shaalbim", which may have been rude on their part, but nevertheless proves that God did not promise to give the Israelites their land, as stated so often in the Old Testament, for no religious man can admit that God would break His word if He ever gave it.

Within twenty years of the death of Joshua we hear (Judges ii. 11 to 13) that the children of Israel served other gods, and Joshua positively states in xxiv. 2, "Your fathers dwelt on the other side of the flood (water or river) in old time, even Terah, the father of Abraham and the father of Nahor, and they served other gods", and he exhorts them in *verse* 14, "to put away the gods, which their fathers served on the other side of the flood (or river), and in Egypt",—so the adoration of fire, which appears to have been the Mosaic emblem of the deity, does not seem to have so far taken a very strong hold upon the people; later on, I shall have some important information to give upon the whole subject of idolatry, which I have said was a Shemite and not a Hamite sin, I merely mention the above now, in order to show what a very short time elapsed between the calf which Aaron made and the Israelites worshipped (*see* Exodus xxxii. 8), and the subsequent worship of Baal recorded as soon as Joshua died (*see* Judges ii. 12), Aaron and Joshua having been contemporaries.

We now come to that period of miserable priestcraft, where, whenever the Israelites beat their enemies, we are told that "the Lord delivered them into their hand", because somebody had enacted some pitiable farce that was supposed to please Him, such as killing a few heifers as a sacrifice;—and whenever their enemies beat them, that "the hand of the Lord was against them for evil", that "the anger of the Lord was kindled

“against them, &c.”, but that, now and then, “the Lord *repented*, because of their groanings”, and relieved them a little; but, taking it altogether, the moment they left off slaughtering the inhabitants, and made any covenant with them, that moment they were supposed to have offended this bloodthirsty ideal of God, and an angel, messenger, or priest, was sent to upbraid them, as in Judges ii. 1, 2, and other places; this, however, is not to be wondered at, when we remember that it was Phinehas (the slayer of Zimri and Cozbi, and who was descended from Levi the premeditated assassin of Hamor and Shechem) that stood before the Ark, in his capacity of high priest, and gave the answers when the people came to enquire of the Lord (*see* Judges xx. 27, 28).

We now hear that another Shemite power invaded the land (Judges iii. 8), *viz.*, the king of Mesopotamia, which country in the original Hebrew is called (אַרַם נַהֲרַיִם), *viz.* Arm Nhrym, or Aram-Naharaim, and was so named from Aram, son of Shem, and Nahor, brother of Abraham, both of whom lived there—after which another Shemite power, *viz.*, the Moabites and Ammonites, descended from Moab and Ammon, sons of Lot (the nephew of Abraham), by his own daughters, gathered against them, and the Israelites served them eighteen years. That these Shemites who ill-used alien races should also ill-use each other, is as natural to their breed as that Jacob and Laban should cheat each other, as we have seen. We are next told that “the Lord raised up a deliverer unto Israel, namely Ehud”, who took a present from them to the king of Moab, who was “a very fat man”, and, when he had made him the present, he pretended to have a secret message for him from God, so the king sent his people away, on which Ehud drew a dagger he had secreted “under his raiment upon his right thigh”, and “thrust it into his belly”. After having thus treacherously slain the king, Ehud escaped, and, gathering together some of the Israelites, fell upon the leaderless Moabites, which may have been good tactics; but Ehud was a murderer for all that.

After this Jabin, a Canaanite king, raised his head, and Sisera, the captain of his 900 chariots, having been discomfited by Barak with 10,000 men of the tribes of Naphtali and Zebulun, fled to the tent of Jael, wife of Heber the Kenite, with whom King Jabin was at peace; she went out to meet him, invited him in to rest, told him to “fear not”, gave him a drink of milk, covered him with a rug, and stood at the tent door to watch over him; then when “he was fast asleep”, she “took a tent nail and a hammer . . . went in softly, smote the nail into his temples, and fastened his head to the ground,

“so he died”. We have no record of what race this fiend belonged to, but her atrocious act was endorsed by the Israelites, the whole of chapter v. being devoted to the song of Deborah and Barak, the former being a prophetess, who lived under a tree, and judged Israel; “Blessed above women shall Jael be”, and all the sickening details of the act celebrated in this song are bad enough, but the allusion to the mother of Sisera, looking out at a window, waiting for her son’s return, and listening for the wheels of his chariot, exhibit a depth of such fiendish malice, as makes one wonder whether such monsters as Jael, Barak, and Deborah really did exist, or whether this song is the wild raving of some poor frenzied lunatic.

Another Shemite people, namely, the Midianites (descended from Midian, son of Abraham, or more probably from Medan, his brother, for the Israelites had exterminated the descendants of Midian, *see* Numbers xxxi.), now came up against the Israelites, and drove them into caves, after which the Ammonites, also Shemite, had another turn at them, but “Jephthah, the son of a harlot”, rose up in defence of Israel, and “the spirit of the Lord came upon Jephthah, and he vowed a vow unto the Lord that, if He would deliver the Ammonites into his hands, that he would offer up, as a burnt-offering to the Lord, whatever came out of his house to meet him at his return”,—the Lord “delivered them into his hands”, and “his only child came out to meet him, with timbrels and with dances”, and “he did with her according to his vow”;—thus we have a human sacrifice, not offered up to any idol, but to the God of the Bible, by a man upon whom the spirit of the Lord is therein stated to have come, when he made the vow.

After this the Israelites quarrel among themselves, and Jephthah slaughtered 42,000 Ephraimites in one day at the passages of the Jordan. The Philistines, a Hamite race who lived in Canaan before the days of Abraham, overcame the Israelites soon after, and held them in subjection forty years.

In chapter xviii. we hear that five men of the Israelite tribe of Dan went out to spy for fresh land, and came to Laish, where “they saw the people how they dwelt careless, after the manner of the Zidonians, quiet and secure”, which expression gives us a side view of the Hamite race, for Zidon, or Sidon, was the eldest son of Canaan, son of Ham. Observing this, they returned, fetched “600 men, appointed with weapons of war . . . and came unto Laish, unto a people that were quiet and secure, and they smote them with the edge of the sword, and burnt the city with fire, and they built a city, and dwelt therein, and called it Dan”. There can be no pretence that

in this case they were destroying the Canaanites on account of their idolatry, as not only no mention of any idols among the people of Laish is made, but these 600 men of Dan were themselves idolators of the worst kind; for on the road they came to the house of Micah of Mount Ephraim, who had given 200 shekels of silver to a founder, who had made thereof two images, which Micah placed in his "house of gods", and, having prepared an ephod and a teraphim, he consecrated his own son to be a priest, but afterwards hired a Levite by the year in his stead, for ten shekels of silver, a suit of clothes, and his victuals. The six hundred men of Dan, "appointed with their weapons of war", finding these things at the house of Micah, "took the graven image, and the molten image, the ephod and the teraphim", and persuaded the Levite "to go with them, to be to them a father and a priest", as it was better for him to be priest to a tribe than to one man, "and the priest's heart was glad, and he took the ephod and the teraphim, and the graven image, and went in the midst of the people". When Micah ran after them, they advised him to hold his tongue, "lest angry fellows run on him, and lest he and his household lose their life", and "when Micah saw they were too strong for him, he turned and went back". These scions of the chosen race then went on with their journey, and after they had destroyed the city of Laish, and all the people whom they had found there "quiet and secure", they "set up Micah's image," and the "priest and his sons were priests to the tribe of Dan, until the day of the captivity of the land", which occurred about 680 years after; so they were idolators all that time at any rate, and after that time they were never heard of more as Israelites, for they form part of the (so-called) "lost ten tribes of Israel".

The next difficulty occurs in a quarrel among the tribes; a Levite of Mount Ephraim was travelling with his concubine (chapter xix.), and they sat down in a street of Gibeah, a Benjaminite city, for "no man took them into his house"; at last an old man passed who came from Mount Ephraim, and he took them into his house. Certain Benjaminites then beset this poor man's home, and, being given to unnatural practices, wished to "know the man", instead of which the concubine is given them, "and they knew her, and abused her until the morning", and she died at the door of the house. If this travelling couple had been some luckless Hamite and his *wife*, we should probably never have heard anything more about it, but this poor creature, thus villainously done to death, happened to be, as we have seen, the concubine of a Levite, and the affair caused a civil war,

which resulted in 65,100 men being slain, besides *all* the women and children of the tribe of Benjamin. The book of Judges significantly mentions several times, that “in these days there was no king in Israel, every man did that which was right in his own eyes”. The whole period was in fact one of anarchy. That records such as these should be carefully preserved is doubtless right and thoroughly proper, for they belong to the domain of history; but that they should be termed religion is truly lamentable; as a study which might enable earnest and good men to profit by the experience of the past and teach the rising generation what to avoid, the perusal of these historical books may certainly be serviceable, but as a foundation of religion they are not only utterly valueless but extremely detrimental.

Soon after this when Eli, a descendant of Aaron, was high priest, and his sons were wont to “lay with the women that assembled at the door of the tabernacle of the congregation” (1 Sam. ii. 22), “Israel went out against the Philistines, and the Philistines put themselves in array against Israel, and when they joined battle Israel was smitten” (iv. 1, 2), and they lost about 4,000 men in the field, wherefore they said, “Let us fetch the ark of the covenant of the Lord, that it may save us out of the hand of our enemies”. On which the Philistines said to each other, “Be strong, and quit yourselves like men, and fight”, and “Israel was smitten, and they fled every man into his tent, and there was very great slaughter, for there fell of Israel 30,000 footmen, and the ark of God was taken”. This circumstance shows that the Philistines could fight well enough on a fair field, which renders it all the more probable, that the early victories over them, under Joshua and Moses, were due to their being attacked when they were unprepared, believing themselves to be “quiet and secure”, “dwelling careless, after the manner of the Zidonians”, and at peace with all mankind.

We are now (1 Sam. v. *et seq.*) asked to believe that when this wooden box, covered with a layer of gold, and called the Ark of the Covenant, which, like most of the sacerdotal outfit of the Israelite high priest, was copied from the more idolatrous Egyptians, of the time of Moses—for in Cooper’s “Archaic Dict.” we read, as follows, under *Article* Sekett:

“Sekett, the name of the sacred *ark* of the Egyptian gods, it was generally made of *wood* (as the ark of the Israelites was), richly inlaid and painted; these arks held the sacred figures of the gods, and they were covered over with a fine gauze curtain

“or canopy (probably answering to the veil and tabernacle),
“they were generally carried with great pomp *on the shoulders*
“*of the priests* (as the ark of the Israelites was), sometimes
“statuettes of Isis and Nephthys were placed beside the ark,
“as protecting it (like the two cherubim of the Mosaic ark).
“A smaller species of shrine was made in the shape of a rect-
“angular box (as the ark of the Israelites was), with a flat lid
“(answering to the mercy seat where God was supposed to
“reside), upon which were placed either statues of the Deity,
“or models of sacred trees. These were *borne in procession*
“by means of *two long staves*, which *passed through rings*
“*affixed to the sides*,” in a manner precisely similar to the Ark
“of the Covenant of the Hebrew writers.” (*Memo*: In the
above quotation the explanatory words in parenthesis have been
added by me.)

We are now, I say, asked to believe that when this wooden box covered with a layer of gold, called the Ark of the Covenant, and not only copied in pattern from the Egyptians, but also made of stolen materials, was carried to Ashdod, the idol or fish-god Dagon fell down before it upon two separate occasions, and the men of the city both small and great were afflicted with the piles, so they sent the ark away to Gath; that the people of that place also took to having the piles, so they passed it on to Ekron, on which “the hand of God was heavy there”, and “they laid the ark of the Lord on a new cart”, with a cast or image of the piles wherewith the Lord had smitten them in their secret parts, and the two cows, which had been tied to the cart, took it to Beth-Shemesh, and the Lord “smote the people of Beth-Shemesh, because they had looked into the ark of the Lord, even He smote of the people 50,070 men”; and so the story goes. At length (1 Sam. vii. 9) “Samuel took a sucking lamb, and offered it for a burnt offering, wholly unto the Lord for Israel, and the Lord heard him; and as Samuel was offering up the burnt offering, the Philistines drew near to battle against the Israelites, but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them . . . and the hand of the Lord was against the Philistines all the days of Samuel”. If any folks exist who believe these statements, it must seem to them a pity that Samuel did not think of cooking a lamb for God’s special use a little sooner, for he might have saved the 50,070 Beth-Shemites, who were most probably Israelites, like himself, for we are told that when the cow-cart arrived there, “the people lifted up their eyes, and rejoiced to see it . . . and the Levites took down the ark, and clave the wood of the cart, and offered the

“kine for a burnt offering unto the Lord”: it certainly is a pity that *they* had not reflected that sucking-lamb was preferable to cow-beef, for over and above the 50,070 Israelites of Beth-Shemish, they might have saved these two cows, but still I can not see any high or beneficial moral lesson to be gleaned from all this.

This Samuel, who had succeeded Eli, and like him had bad sons, who “took bribes and perverted judgment”, anointed Saul to be king over Israel, he being the first king they had: Jonathan his son “smote the garrison of the Philistines that was in Geba, “and the Philistines heard of it, and the Philistines “gathered themselves together to fight Israel, 30,000 chariots, “6,000 horsemen, and people as the sand which is on the sea-shore in multitude” (1 Sam. xiii. 3, 5); so the successes of Israel, under Moses and Joshua 358 years before, had not been so complete as one might have imagined, considering that the Lord is stated (Exodus vi.) to have promised to “give them the land “of Canaan, as he had sworn unto Abraham, Isaac, and Jacob”: and (Exodus xxiii.) to “deliver the inhabitants of the land into “their hand, that they might drive them out”, and had said to Moses, “Speak unto the children of Israel, and say unto them, “When ye are passed over Jordan into the land of Canaan, “then ye shall drive out *all the inhabitants* of the land”. In spite of which we hear (1 Sam. xiii. 5) that “the Philistines “came up and pitched in Michmash, and when the men of “Israel saw that they were in a strait, then the people did hide “themselves in caves, and in thickets, and in rocks, and in high “places, and in pits”. Of course we hear of some wonderful doings, in fact Jonathan and his armour-bearer are stated to have gone alone and attacked the Philistines, and, when he had killed about twenty men, “there was trembling in the host, “and *the earth quaked*, the multitude melted away, and they “went on beating down one another” (xiv. 14 to 16). After this Saul fought against Moab and Ammon, descended from Lot, Abraham’s nephew, and against Edom, descended from Esau, brother of Israel and grandson of Abraham, and also against the Amalekites, whose origin is not stated, and then again we hear that “there was sore war against the Philistines “all the days of Saul” (xiv. 52), so that in spite of Jonathan’s earthquakes these Philistines still took a deal of beating.

In 1 Sam. xv. 2, 3, we read as follows, concerning these days, “Thus saith the Lord of hosts, I remember that which “Amalek did to Israel, how he laid wait for him in the way “when he came up from Egypt; now go and smite Amalek, “and utterly destroy all that they have, and spare them not,

“but slay both man and woman, infant and suckling, ox and sheep, camel and ass.” The omnipotent Creator of the universe, who had preserved this race of Amalek throughout their generations, during the 412 years which had elapsed since Israel came up from Egypt, and was in His gracious love at that very moment supplying breath to these men, women, infants and sucklings, who could have had no hand in any offence committed 412 years previously, is thus stated to have ordered their utter extermination. Does any man believe this assertion? Does any human being believe that God ever deputed men to slay with the edge of the sword infants and sucklings, because their progenitors, *412 years previously*, had fought against others, who had come up into their land, without any cause of offence, with 600,000 fighting men, “all able to go to war”? If so, no donkey eating thistles in a ditch, has a lower perception of God than that man.

However, “Saul took Agag king of the Amalekites alive, “and utterly destroyed all the people with the edge of the sword” (xv. 8), and “the Lord *repented* that he had made “Saul king over Israel” (xv. 35), for “Saul had spared Agag, “and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good” (xv. 9), for although he had “utterly destroyed *all* the people with the “edge of the sword” (xv. 8), the Levite priestcraft, with Samuel at its head (all to a man descended from Levi, who with his brother Simeon had slain Hamor and Shechem), would be satisfied with nothing but utter extermination; so, after roundly abusing Saul, “Samuel hewed Agag in pieces before the Lord in Gilgal” (xv. 33). If Saul had appealed to Samuel’s feelings, by giving him a good taste of shoe-leather, when he told them that, “because thou hast rejected the word of the Lord, He hath also rejected thee from being king”, instead of whining out excuses, and “laying hold upon the skirt of “Samuel’s mantle” as he turned away, Saul might have done some good, for “he was higher than any of the people, from his shoulders and upward”, and a little gentle persuasion of this kind, judiciously administered with the proper emphasis, would have set an example which in after years might have taught kings self-reliance, and we should not have had so many pitiable instances of priest-ridden monarchs eating humble-pie when bullied by some mitred tyrant, who was making a cat’s paw of their warlike arm; but “ifs” will not alter facts, Saul the Benjaminite had been anointed king over all Israel by Samuel the Levite, and although the first king they had, he was as much under the dominion of priestcraft, as any poten-

tate of the middle ages, who held his kingdom under the pope, with the help of that well-trained force in cassock and cowl whom his holiness supplied for that purpose, under the pretence of imparting ghostly comfort, but in reality for the sake of "the tenth sheaf", and all the other items comprehended in Jacob's ten per cent. arrangement.

Samuel next proceeded to Beth-lehem, and anointed David, son of Jesse, of the tribe of Judah, to be king over Israel. David, though belonging to the tribe of Judah, was however almost as much Moabite as Israelite, for he was grandson of Ruth the Moabite (see Ruth i. 4 and iv. 13, 21, 22), who as such was descended from one of Lot's daughters, but he was nevertheless thoroughly Shemite. From this time we are told that "an evil spirit from the Lord troubled Saul", which, being interpreted by the light of the actions recorded of him, appears to mean that Saul went mad, or rather became subject to temporary fits of insanity, probably caused by worrying about the threat uttered by Samuel.

About this time (chap. xvii.) "the Philistines gathered together their armies to battle, . . . and there went forth a champion out of the camp of the Philistines, named Goliath of Gath, whose height was six cubits and a span; he had a helmet of brass upon his head, and the staff of his spear was like a weaver's beam, . . . and the Philistine said, I defy the armies of Israel this day, give me a man that we may fight together, and when Saul and all Israel heard those words of the Philistine, they were dismayed and greatly afraid, . . . and the Philistine drew near, and presented himself morning and evening for forty days, . . . and all the men of Israel, when they saw the man, fled from him, and were sore afraid".

Now concerning Glyt, Goliath or Goliad, the giant of Gath; in Welsh, *Gallt* means "energy, power", and *Glewyd* means "bravery"—in Irish (Supplement), *Gleodh* means "manhood"—and in Latin *Calidus*, *Calida* means "bold, ready"—in Irish *Galiath* is "a helmet", and, although in Latin *Galea* is "a helmet", yet *Galeatus*, *Galeata*, is "one who wears a helmet"—in Cornish, *Gledh*, or, according to Borlase, *Clethe* means "a sword"—in Italian *Gialda* is "a kind of ancient spear",—while in Gaelic and Irish *Gath* (his native place) also means "a spear"—in Irish, *Glaith* or *Gliath*, and in Gaelic, *Gliath*, mean "war, battle",—while in French (Romane) *Quilleter* means "to stand still, to hold oneself upright like a skittle",—in Arabic 902 *Ghalwat* (plural *Ghalwut*), means "a butt for archers"—in French *Galet* means "a pebble-stone",—and in Arabic 974 *Kulaaat* means "a stone or ball thrown by a sling".

All the world has heard of how David killed Goliath with a stone hurled from his sling, and to those with whom "nothing succeeds like success", David was a great man henceforth, and still remains so; but when we remember that Goliath had not challenged him to a slinging match, but that he stood up like a tower to meet another man with sword and spear like himself, it is evident that this was not a fair fight, especially when we remember that slinging was a speciality of the Israelites, the town of Gibeah alone producing "700 left-handed men, who could every one of them "sling a stone at an hair-breadth, and not miss" (Judges xx. 16). Goliath of Gath was therefore taken at a disadvantage, David was evidently a practised slinger, for "his sling was in his hand", and slinging was as general in his day as in that of the 700 men above alluded to, for we hear shortly after (1 Chron. xii. 2), that David was joined at Ziklag by a company of able slingers, "who could use both the right hand and the left "in hurling stones". It was therefore no special wonder that he should hit the mark, and no proof that he was "the "beloved of God", as is pretended; indeed, if such a man as David afterwards showed himself can be forgiven by the supreme Giver of Life, there is no need to say to a man condemned to be hung "may the Lord have mercy upon your "soul", for the Lord will deal even-handed justice, and would love him also.

This matter of Goliath is important however in another respect, in connection with the Hamite race, information concerning whom we are looking out for as we progress; he is stated to have been six cubits and a span in height, which according to some authorities is 10 feet 7 inches, and to others 10 feet 10 inches, a height which it is quite possible that one man out of many might attain to; as, on reference to the *Ency. Brit.* article *Giants*, it will be seen that many persons have been known in modern times to have reached a height similar to the above, and, at any rate, it is well known that some individuals do exceed the average height by a considerable difference; but confining ourselves to the Biblical record, it will be observed that Og, the king of Bashan, was another giant; his bed is stated, in Deut. iii. 11, to have been nine cubits long, which is about 15 feet 9 inches, and to have been "an iron bedstead," which shows that these Canaanites were tolerably advanced in civilization, or they would not have had iron bedsteads over 3,000 years ago. Goliath was a Philistine, Og was a king of the Amorites (Deut. xxxi. 4), while the Anakim and the Rephaim are repeatedly spoken of as giants, as

in Numbers xiii. 33, &c., all of these being of the race of Ham, and no giants being ever mentioned of any other race.

In Arabic 874 *Aamm* plural *Aaumm* feminine *Aammaa* means "tall", and *Aama* (119) has the same meaning, 1378 *Wahm* is "a large-bodied man", and 983 *Kawwam* "of a fine stature"; in Icelandic *Imi* is "a giant", *Ama* is "a giantess" and *Yma* "the name of a giantess", words which can only refer to Ham, otherwise Cham or Cam the son of Noah, as the majority of the names of his sons, grandsons, and descendants generally, have similar meanings.

Now concerning his son Canaan, whose name, as I shall show in Chapter VIII., is more correctly Chna or Cna; in Chinese III. 688 *Khin* means "a long or tall appearance, elegant", I. 589 *Keuen* means "very large, exceedingly great", and in Cornish *Gheon* is "a giant".——Ht, Eth, Heth, Chet or Cheth, father of the Hittites, is probably the best known of Canaan's sons; in Cornish *Etha* is "great" and *Uthy* "very great", in Lepcha (Sikkim) *Atho* means "tall", in Tounghu (Siam) *Hto* is "tall", in French *Haut* means "high, tall", in Manchou Tartar *Hetou* is "a big man, large", in Mfut (African) *Atu* or *Ketu* is "great, large", in Gyami (Tibet) *Kouti* is "tall", in Gyarung (Tibet) *Kahti* is "great", in Kuri (India) *Kat* is "great", and in Icelandic *Ketta* is "a giantess".——Ybos or Iebus, Eva or Hivi, Aruca, Sini, Aradi, and Chamath were all sons of Canaan, and brothers of Heth; concerning these we have Greek *Ypsi* or *Upsi* "high, on high, aloft", *Ypsos*, *Ypseos*, *Ypsei*, "height", and French *Epais* "large, big, thick-set"; in Arabic 197 *Yafaa* plural *Ayfaa* means "a tall youth", and *Ifaa* means "being tall"; in Khari Naga (Bengal) *Oregu* means "tall"; in Arabic 719 *Sina* means "becoming tall", in Deoria Chutia (Bengal) *Suini* is "tall", in Zulu Kafir *Swani* is "a tall person", in Arabic 765 *Shanah* or *Shanahi* is "long, very tall", in Gaelic *Sonn* is "a stout man", and in both Gaelic and Irish *Son* is "tall"; in Sibsagar Miri (Bengal) *Aiardah* means "tall", in Irish *Urradh* is "high", in Polish *Uroda* means "stature, grace, shape, size", in Welsh *Hardd* means "towering, of fine growth", and in Cornish *Wrath* is a "a giant"; in Arabic 978 *Kumad* is "large, strong, bulky", and in Horpa (Tibet) *Kamthu* means "great".——When it is borne in mind that Heth, Iebus, Amor, Hivi, Aruca, Sini, Aradi, and Chamath were all brothers, and that similar meanings have been already quoted for words coinciding with the names of their father and grandfather, there can be no doubt that these words were coined to describe them, and that they are derived from the names of Canaan's sons given above.

This brings us to the brothers and nephews of Canaan; in Irish *Fad* is "long, tall", in Gaelic *Fad* is also "tall", and *Faide* "tallness of person", in Gondi (India) *Fada* is "great", in Abor Miri (Bengal) *Bote* is "great", in Thochu (Tibet) *Pwitha* is "great", in Irish *Foth* is "a giant", and in Gaelic *Fot* is "a giant"; now Phud, Pot, Put, Puth or Phuth, the names of whose sons are unfortunately not recorded, was brother of Canaan ———— and so was Chush, Cus or Kos, concerning whom we find that in Patagonian *Chaish* is "big", and in Fanti (African) *Kessi* is "big", in Swahili (African) *Kuza* is "large, full grown", in Arabic 985 *Kahwas* is "tall", in Kami (Burmah) *Kasa* is "tall", and in Icelandic *Kisi* is "the name of a giant".———Saba, Havila or Chavila, Sabta, Ramh or Raama, Daran, Lehabi, Neptu, Patras and Philisti were nephews of Canaan, and in Arabic 798 *Sayhab* is "a tall man"; in Icelandic *Hafl* is "the name of a giant", and in Kouri (African) *Kopala* means "large"; in Arabic 680 *Sabit* means "tall, straight, of a good stature"; in Hebrew *Rom* (רומ) means "tall", and is so used in Deut. ix. 2, "a people great and tall", in Coptic *Rem* means "to be high", and *Rama* "height" (see Bunsen v. 763), in Assyrian *Ramu* is "height", in Irish *Romho* is "great", and in Icelandic *Raumr* is "a big huge person, a giant"; in Welsh *Taran* means "of a goodly size or magnitude"; in Bahingya (Nepal) *Laba* is "tall"; in Santali (India) *Napada* is "great"; in Polish *Podrosnac* is "to grow taller", and *Podrost* "growth"; in Spanish *Filisteo* means "big, as applied to a man of great bulk", in Portuguese *Philisteu* means "of a gigantic figure or size", and *Polhastro* is "a tall young man", while in Polish *Pleczysty* means "broad-shouldered".———Taken in conjunction with each other, and with what has gone before, these can have reference to none other than Saba, Havila or Chavila, Sabta, Ramh or Raama, Daran, Lehabi, Neptu, Patras, and Philisti, nephews of Canaan.

Of the same family, at a later date, we hear a good deal of the Przy, Parzy or (as they are rendered in English) the Perizzites, concerning whom we have in Persian 228 *Barz* or *Burz*, "stature, height, tallness, tall", in Welsh *Bras* "large", and in Cornish *Bras* "great";———the Rephaim, descended from Rpa, Rapa, or Rapha, are another well known people of the same stock; in Nachereng (Nepal) *Repa* means "tall", and in Hebrew *Rpa* or *Rapa* (רפא) means "a giant", and also one of "the Rephaim", and is so used in Deut. iii. 13 "the land of giants", in 1 Chron. xx. 8 "the giant in Gath", and in Genesis xiv. 5 "smote the Rephaim".———The Anakim again, descended from Ank or Anak, are also spoken of more than once as

a giant race, and in Hindustani 232 *Unch* means "tall, lofty", while in Irish *Ang* means "great", and in Welsh the same word *viz.* *Ang* means "broad, large".

Coming to individuals again, Arba was grandfather of Sesai or Sheshai and Achiman; in Swahili (African) *Urefu* means "length", and in Spanish *Arriba* and *Suso* have exactly the same meaning as each other, *viz.*, "above, over, up, aloft"; in Arabic 753, *Shaashaa* means "long, tall", and in Coptic (*see* Bunsen, v. 773), *Zs* or *Zois* means "height" (which has probably given rise to the English word *Size*, meaning "bigness" or "bulk in general", though the word is now used to denote amount of size, whether that size be large or small); and in Greek *Akmenos*, *Akmene* or *Acmenos*, *Acmene* means "full grown".——Among the Hittites, *viz.* descendants of Heth son of Canaan, already noticed, we hear of Ephron the Hittite, Zohar, Saar or Sochar the Hittite, and Beerli the Hittite; in Icelandic *Yfrinn* means "large, over-great"; in Persian 647 *Zawar* means "huge, mighty, powerful", 673 *Sar* is "high, tall"; in Finnic *Suuri* is "great", and in Arabic 651 *Zukhriy* is "long, tall"; in Toma (African) *Boroa*, and in Hindustani 308 *Bura* mean "large".——Contemporary with Ephron, namely in the days of Abraham, was Mlky-Zdk *viz.* king Zedek, in Persian 684, 685 *Sitekh* means "tallness, straightness", and *Sitegh* "straight, tall";——again, Suah, Sua, or Shuah, the Canaanite, was contemporary with Jacob; in Sanscrit 1099 *Sah* means "to be strong", in Chinese I. 597 *Sze* or 598 *Tsuy* means "large, great", and 497 *Shuh* means "high, lofty".——In Joshua's time we hear of Aog, Ogh, Og or Hog, the Amorite king of Bashan (whose iron bedstead, as already mentioned, was 15 feet 9 inches in length); in Swedish *Hog*, means "high, tall", in Dutch *Hoog* also means "high, tall", in Anglo-Saxon *Heag* is "high", and in Wright's Obsolete English *Hoghe* is "high", in Pakhya (Nepal) *Ago* means "tall", in Assyrian *Ucu* is "great", in Greek *Ogkoa*, *Ogkou*, *Ogko* is "bulk, weight, size", and *Ogkoo* "to increase in size", in Irish (Supplement) *Oigh* is "great", in Turkish 1143 *Yuja* is "high, tall", in English *Huge* is "vast in size", and in Wright's Obsolete English *Hogge* is "huge";——Piram or Baran, the Canaanite, was king of Jarmuth at this time; in Madi (India) *Perama* is "great", and in English *Brawn* means "bulk, muscular strength".

Later on we have, in David's time, Makh or Maacha, father of the king of Gath; Glyt, Goliad or Goliath, the giant who was born there; his brother Lahmi; Ishbi another Philistine, and Tay, Toi, Tohi, Thoi, Thoiou or Thogi, king of Hamath;

taking these contemporaries of David in the order above mentioned, in Uraon (India) *Micha* means "tall", in Greek *Mecas* (neuter *Meca*) or *Megas* (neuter *Mega*) is "big, great in size, "high, long, strong, mighty", and *Mecos*, *Meceos*, *Mecei* or *Mekos*, *Mekeos*, *Mekei*, is "height, tallness, stature", in Scotch *Myche* is "great, much", and in Irish *Mog* is "great, big, "bulky"; in Scotch *Gild* is "great, strong, well grown", in Icelandic *Gildr* is "stout, brawny", in Scotch again *Quhult* is "a large object, as an unco *quhult* of a man"; in Accadian *Lamma* is "a colossus", and in Arabic 94 *Ishbaa* means "growing tall and luxuriant", and 98 *Ashfaa* means "tall-stature"; in New Zealand *Tawhai* is "to grow tall", in Tablung Naga (Bengal) *Tau* is "tall", and so it is in Sgaukaren (Siam), in Bhutani *Tho* is "tall", in Chinese there are many references to this, for instance III. 616 *Thuy*, "high, "lofty", III. 476 *Theaou* "the appearance of a long body or a "tall person", III. 478 *Taou* "the appearance of a long tall "person", III. 478 *To* "wide and thick, a large person", I. 596 *Taou*, "large, great", I. 588 and II. 447 *Te*, "large, great", I. 573 *Ta*, "large, great, long", &c., in Amoy *Toa* is "great", in Dungmali (Nepal) *Dhi*, and in Lohorong (Nepal) *Dhea* or *Deha* is "great", in Chhingtangya (Nepal) *Thekha* is "great", and in Newar (Nepal) *Taugo* or *Tagu* is "great".

Again, take the following Hamite towns, which were probably named from the men who built them, *viz.* Klnh, Kalanh or Calane; Kpyrh or Kapyrh; Makkedah or Macheda; Tank or Taanach; and Ypth, Ypatah or Iphthach; in Persian 1017 *Kalan* is "big, stout, bulky, high", in Hindustani 1596 *Kalan* is "large, great, big", and in Siamese *Kalohn* is "great"; in Hindustani 1549 *Kabir* is "full grown, large, immense", in Soa (African) *Kabiri* is "great, large", in Adirar (African) *Kaberu* means the same, and in Arabic 994 *Kubar* means "great, huge"; in Assyrian *Mukhudu* is "great", in Irish *Mochd* is "great", and in Greek *Megethos*, *Megetheos*, *Megethei* or *Mecethos*, *Mecetheos*, *Mecethei* means "greatness, height of stature, size"; in Hindustani 695 *Tung* is "tall, high", in Malayan 76 *Tinggi* is "high, lofty, tall"; and in Icelandic *Ofoti* is "the name of a "giant".

We have therefore in the Biblical account two branches of the race of Ham definitely stated to have been a *race* of giants, while two other branches are stated to have produced *individual* giants, and not only does etymology confirm these statements, but it would appear therefrom that these were by no means isolated instances; it would however be misleading to infer from this that the Hamites were all actual giants, but we may

fairly conclude that they were a fine race of tall men. Now although it would be absurd to pretend that they were any better than the Shemites on that account, there are two facts which it is only right to point out, namely that remarkably tall or gigantic men, whenever met with, have generally, if not invariably, been spoken of as being also very good-tempered, easy going men, of a kind and gentle nature, which is a great speciality of the Hamite race as we have partly seen, but shall see still more, further on; and secondly, their stature bespeaks the virtue of their ancestors; rakes and profligates beget no giants upon women of drunken or immoral habits, I have therefore taken this opportunity of drawing attention to their stature, but merely as an evidence that they were not a stunted, besotted, depraved, degraded race; what they were, and how to sift them now from the nations, I shall show further on, although I may say at once that height forms no necessary part of their identification.

In 1 Samuel xviii. 27, we hear that "David arose, he and his men, and slew 200 men of the Philistines, and David brought their foreskins and gave them in full tale to the king, that he might be the king's son-in-law, and Saul gave him Michal his daughter to wife". The custom of scalping a slain enemy, as practised by some savage nations, has always, and with perfect justice, been considered a great mark of barbarity; the North American Indians are rewarded by their chiefs according to the number of scalps they bring in; this bringing the foreskins of slain enemies into camp is at least equally barbarous, and far more disgusting, especially as the price of a bride.

Few men have ever been the subject of more undeserved praise than this David; in 1 Samuel xiii. 14 he is described as "a man after the Lord's own heart", and in xvi. 13 we are told that when Samuel anointed him "the spirit of the Lord came upon David from that day forward", he is repeatedly called "the Lord's servant", that is to say in twenty-five instances, such as 2 Samuel vii. 5, "thus saith the Lord, Go and tell My servant David", and one of the highest titles of Jesus, called Christ, is "son of David", to whom his genealogy is traced in Matthew i. and Luke iii. Yet after "the spirit of the Lord had come upon him, from that day forward", he put himself at the head of a band of marauders "every one that was in distress, in debt, or discontented, about four hundred men" (1 Sam. xxii. 2), and lived by extorting black mail from the farmers.

Among these latter was one Nabal, who, in reply to David's requisition, replied (1 Sam. xxv. 10, 11), "Who is David, and

“who is the son of Jesse? there be many servants nowadays
 “that break away every man from his master; shall I then take
 “my bread, and my water, and my flesh, that I have killed for my
 “shearers, and give it unto men whom I know not whence they
 “be”? As soon as David heard this he ordered 400 of his band,
 which had increased to 600, to gird on their swords, and follow him
 to Nabal’s farm, having determined to slaughter the whole house-
 hold before morning (xxv. 22); on the way, however, they met
 Nabal’s wife, with 200 loaves, 2 bottles of wine, 5 sheep ready
 dressed, with plenty of parched corn, raisins and figs—farmer
 Nabal died ten days after, and David married his wife directly.

After this, he and his band went and dwelt with the Philis-
 tine king of Gath, pretending to have rebelled against Saul,
 and lived there sixteen months, during which time he treach-
 erously invaded the villages at a distance occupied by “the old
 “inhabitants of the land”, took their sheep, their oxen, their
 asses, and their camels, and left neither man nor woman alive
 (lest it should come to the ears of the king of Gath, to whom
 he pretended that he had made a raid on some of the cities of
 Judah), utter extermination being a favourite practice of this
 double-faced villain, who is profanely and impiously described
 in 1 Samuel xiii. 14, as “a man after God’s own heart”.

A great battle was now fought between the Israelites and
 the Philistines, at which David was absent by request of his
 host the king of Gath; Saul was wounded, three of his sons
 killed, and his army “fled before the Philistines”, on which
 Saul fell upon his own sword and died (1 Samuel xxxi.). Civil
 war now ensued between those who followed Ishbosheth, son of
 Saul, and those who followed David, resulting in David gaining
 the victory and becoming king over all Israel, and, having taken
 Jerusalem from the Jebusites, he made that city his head
 quarters for the rest of his life. He now bethought him of
 fetching God to live there, for presumptuous in the extreme, and
 fearfully wicked, as such pretension is, that is what the follow-
 ing really amounts to, unless we charitably conclude, as I have
 long since done, that the god of Israel was not God, but a mere
 local or family fetich, like Chemosh, the god of the Moabites,
 Milcom, the god of the children of Ammon, &c. &c.; that the
 Jehovah we read of in the Hebrew Scriptures is in fact nothing
 more nor less than the Jove of the pagans, who is fabled to
 have overthrown the Titans or ancient giants, with his terrible
 thunders and three-forked lightning, exactly as Jehovah is said
 to have thundered upon the Philistines, and at various times to
 have smitten many who displeased him, such as Uzzah in the
 annexed extract, but that there is no more truth in these state-

ments, which were invented to over-awe the people, than there was in the endless legends concerning the pagan Jove.

B.C. 1042.

2 SAMUEL VI.

2 And David arose and went with all the people that were with him, to bring up the ark of God, whose name is called by the name of the Lord of hosts, that dwelleth between the cherubims.

3 And they set the ark of God upon a new cart, and Uzzah and Ahio drove the cart.

5 And David, and all the house of Israel, played before the Lord on all manner of instruments. . . .

6 And Uzzah put forth his hand to the ark of God, and took hold of it, for the oxen shook it.

7 And the anger of the Lord was kindled against Uzzah, and God smote him there for his error (or rather his rashness, as in the margin of large Bibles, or his indiscretion, as translated in the French Bibles), and there he died by the ark of God.

14 And David danced before the Lord with all his might, girded with a linen ephod.

16 And as the ark of the Lord came into the city of David, Michal, Saul's daughter, saw King David leaping and dancing before the Lord, and she despised him in her heart.

17 And David offered burnt offerings, and peace offerings before the Lord.

20 And Michal came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

21 And David said unto Michal, it was before the Lord. . . .

This leaping and capering sham fanatic, concerning whom it is asserted that "the Spirit of the Lord had come upon him from that day forward" had two wives besides Michal (the daughter of Saul, for whom he had collected such an elegant wedding present), namely the widow of farmer Nabal, and Ahinoam of Jezreel; nevertheless one day, when his army was engaged fighting the Ammonites, and he was remaining at home, it chanced that while walking upon the roof of his house "he saw a woman washing herself, and she was very beautiful to look upon"; having learned that she was the wife of Uriah

the Hittite (namely a Canaanite who had taken service under David, in his war against the Shemites of Ammon), David sent messengers and took her, "and he lay with her, and the woman conceived". On this David sent for Uriah, from the wars, and having enquired the news, sent him home, evidently intending that the child should pass as a slightly premature child of Uriah's; the Hittite however being a man of war, in full training, "went not down to his house but slept at the door of the king", and when David enquired of him why he did so, answered, "The servants of my Lord are encamped in open fields; shall I then go into mine house, to eat and drink and lie with my wife? as thou livest I will not do this thing". David therefore kept him with him, and that evening "made him drunk", nevertheless he slept as he had done before, "but went not down to his house". David therefore wrote a letter to his general at the war, "and sent it by the hand of Uriah, saying, Set Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die". (2 Samuel xi. 14, 15.) This abominable plot was carried out, Uriah the Hittite was "assigned a place" near the wall of the city which they were besieging, and he was duly killed, after which David sent for his wife and married her; she bore a son which died, but she was nevertheless mother of David's son Solomon, who was probably the most selfish, self-indulgent man that ever existed. In this particular instance David's conduct was censured by Nathan, but in other respects there is no fault found with him, indeed it is especially stated in 1 Kings, xv. 5, "David did that which was right in the eyes of the Lord, and turned not aside from anything He commanded him, all the days of his life, save only in the matter of Uriah the Hittite", and consequently any man, who is weak enough to allow his natural perceptions of our merciful Creator to be poisoned by the Old Testament, must believe that the following atrocity is "right in the eyes of the Lord".

B.C. 1033.

2 SAMUEL XII.

29 David gathered all the people together, and went to Rabbah, and took it.

31 And he brought forth the people that were therein, and put them under saws, and harrows of iron, and under axes of iron, and made them pass through the brick-kiln; and thus did he unto all the cities of the children of Ammon.

In this case the poor creatures thus barbarously tortured

were not Hamites, but men of David's own race, descended from Lot, nephew of Abraham, for these Shemites were as barbarous to each other as to the rest of the world. This particular act however was performed by "the servant of God", who had "danced before the Lord", when he brought Him home "on a new cart", in the box made of stolen materials; and having thus treated "the Lord of hosts that dwelleth between the cherubims", to such a nice ride (although the oxen did shake the box), the only inference is that the Lord of hosts liked the dancing, and shouting, and timbrel-playing, and the jogging in a cart—for did He not slay Uzzah when he put out his hand to steady the box?—and being pleased with his servant David, was with him wherever he went, and "cut off all his enemies"—(2 Sam. vii. 1 and 9), among whom was this king of Rabbah, and that the Lord of hosts approved of these poor wretches being put under saws, and harrows, and passed through brick-kilns; for what else can be meant by the statement, in 1 Kings xv. 5, that "David did that which was right in the eyes of the Lord, and turned not aside from anything He commanded him all the days of his life, save only in the matter of Uriah the Hittite"?——Oh, Lord of heaven; who givest us our breath and our existence, who by myriads of ways dost minister to our daily wants, and showest at every instant the love which Thou dost bear to all that Thou hast created, what a horrible conception all this is of Thy gentle and beneficent nature; what a blasphemy of Thy holy name these Hebrew Scriptures are, if we permit ourselves to associate such things with Thee, and what a mockery it is of true religion, that such atrocities as this, and the extermination of man by man, should be publicly taught as approved of, and even commanded, by Thee; Thou gentle, loving, patient and beneficent God, who in Thy mercy doth sustain, and in Thy might hath made us all.

Pursuing to its close the career of this cruel and hypocritical man, who, under pretence of religion, caused seven of Saul's sons to be hung "before the Lord" (xxi. 9), we find that on his death-bed he charged his son Solomon (1 Kings ii.), to "bring the hoar heads of Joab and Shimei, down to the grave with blood". This Joab had been the general over David's armies during twenty-five years, the excuse for this injunction being that, eight years before he was made general, *viz.* thirty-three years previously, he had killed a man named Abner for having killed his own (*viz.* Joab's) brother Asahel; Solomon duly carried out the instructions of his father, and caused them to be

slain, Joab being actually killed in "the tabernacle of the Lord", to which he had fled for refuge.

Solomon was the first who built a temple in Israel, the ark having been hitherto kept in a tabernacle or tent: this temple was chiefly built by artificers, and with materials, supplied by Hiram, Hiram, or Hiram king of Tyre, who was well up in these things; as we learn from Josephus (*Against Apion*, book i. 18) that he dedicated the golden pillar in Jupiter's temple, and built the temple of Hercules and that of Astarte or Ash-taroath. At the dedication of this temple, we are informed in 1 Kings viii. 62, 63, and 2 Chron. vii. 4, 5, "the king and all the people offered sacrifices before the Lord, and king Solomon offered a sacrifice of 22,000 oxen and 120,000 sheep". The deafening noise of all these poor animals bellowing and bleating, the bustle of all the officiating butchers, calling themselves priests of the most high God, as brandishing their knives they seized the luckless victims, the eight or ten thousand barrels of blood which must have run from them, and which, according to the law of Moses, had to be sprinkled upon the altar and on the ground in front of the tabernacle, the stink of the fresh entrails, the frying of the fat, and the burning of the offerings, with the Levites blowing trumpets, and the "glory of the Lord" smoking away to such an extent that the priests could not enter into the temple (2 Chron. vii. 2), must have formed a scene of beastly tramping about in blood up to the ankles, and superstitious ignorance of all the true attributes of God, which the imagination can scarcely realize, "all Israel" (*verse 8*) being assembled, in the neighbourhood of this wholesale slaughter-house, to witness this dedication of "the house of God" (*verse 5*).

I have said that Solomon was probably the most selfish and self-indulgent man that ever existed, as an instance of which I may point to 1 Kings xi. 3, where the number of his wives are stated to have been 700, besides 300 concubines; a number so excessive and unnatural as to stamp the man not only as a disgusting sensualist, but as a selfish creature who cared only for his own gratification, without any thought for that of his wives. A thousandth part of a man is not much of a husband, it is only about two ounces; it would be hard work for any man, even if he had to do nothing else, to shake hands with a thousand women, and give them a kiss each once a day, even if they were all drawn up in single file like soldiers; for at a minute each, it would occupy sixteen hours and forty minutes, and as for taking them out, and giving each of them a happy day, it would occupy nearly three years. Jacob had

only four wives, but nevertheless one of them committed adultery with his son, and it certainly seems fair that as long as God sends about as many men as women into the world, a whole woman should have a whole man to herself; a gentleman so extensively married as Solomon ought however to know something about it, and in Proverbs xii. 4 he makes the statement that, "a virtuous woman is a crown to her husband, but "she that maketh ashamed is as rottenness in his bones"; it would be interesting to know whether Solomon's bones are rotten, and if so whether they are a thousand times as rotten as other men's bones; I should think it probable, especially as his heart must have had a tendency that way in very early life, for he caused his elder brother Adonijah to be murdered because he had fallen in love with Abishag, the fairest virgin in Israel, who had been selected from all the daughters of the land to minister unto David in his extreme old age, "but the "king knew her not"; and Adonijah, to whom the kingdom really belonged, had asked Solomon's mother to obtain Abishag for him to wife from the hands of Solomon, to whom he had consented that the kingdom should pass, but instead of granting his request, Solomon, who was nineteen years old at the time, sent the same man to murder him who had murdered Joab under his orders in the tabernacle of the Lord, and thus Adonijah died; history however does not state whether Abishag was rewarded with a thousandth part of King Solomon, in return for the care she had taken of David.

The extermination of the Canaanites, which had been promised in the Lord's name by Moses and had been so savagely attempted, seems nevertheless to have been too much for even these ruthless fanatics, as although 500 years had now elapsed since the Exodus, they had not been driven out; for, in 1 Kings ix. 20, 21, we hear that Solomon put the Amorites, Hittites, Perizzites, Hivites and Jebusites under tribute, as the children of Israel *had not been able* utterly to destroy them, which in itself is quite enough to prove that the Lord did not command their extermination, and did not promise to "cut "them off", as stated in Exodus xxiii. 23; for if the Lord had promised anything of the kind he certainly would have done it, and as they were not destroyed up to Solomon's time they were never destroyed by the Israelites; for, on the death of Solomon the kingdom was divided into two adverse sections, which were continually at war with each other.

Quarrelling about a matter of taxes, or fiscal burdens of some kind, as recorded in 1 Kings xii., ten of the tribes, under Jeroboam, revolted from Solomon's son Rehoboam, and estab-

lished a separate kingdom, thenceforward known as Israel, of which Shechem and Samaria became the chief cities; Jerusalem remaining the capital of the tribes of Judah, Levi, and the remnant of Benjamin, with such of the above ten tribes as left their own people to join the Jerusalem side, this kingdom was known as Judah, and they adhered more or less rigidly, to the religion of Moses (the word Judah becoming in time abbreviated to Jew), whereas the other ten tribes completely renounced it.

The animosity with which the rival kingdoms of Israel and Judah fought against each other, may be estimated from the statement in 2 Chron. xiii. 17, that in one battle, which occurred eighteen years after Solomon's death, "500,000 chosen men of Israel" were slain by the men of Judah. This name, it will be remembered, is Yhodh, Iouda, Iuda or Juda, and it is connected with war in both forms.

Sanskrit 820 Yodha, a fighter, warrior, combatant, soldier.

Ashanti A. Awodi, bloodshed.

Sanskrit 819 Yuddha, war, battle, conflict, struggle, contest, strife.

Hindu 770 Judh, battle, war, fight.

Hindu 806 Jodha, a warrior, a combatant.

Four years after this, Asa, "smote the house of Jeroboam" and left not any that breathed" (1 Kings xv. 29), in another battle 120,000 men of Judah were killed (2 Chron. xxviii. 6); in fact during the 254 years, which followed the establishment of the rival kingdoms, the whole history of this race is one of continual warfare on each other, varied however with atrocities perpetrated by each party among themselves, chiefly in connection with the succession, one king after another being murdered by somebody, who reigns in his stead and is murdered himself in course of time.

Such *were* the people, whose national history is read in churches as if it were a sacred matter, totally different from the history of Greece, Rome, Spain, France, England, or America, as if these barbarous savages really had a monopoly of God, and as if God really did dwell in a box (or on a box), between two cherubim, and had a ride in a cart. What became of the box nobody knows, it was made of shittim wood by a man named Bezaleel at the order of Moses in the desert, and plated over with gold (Exodus xxxvii.); in size and shape it was similar to a sailor's sea chest, or carpenter's tool box, being about 4 feet 6 inches in length by 2 feet 8 inches in height

and width, and it was carried by the priests like a guy, a sedan chair, or a palanquin ; at each end stood an image in the shape of a human figure with wings, these were called cherubim, and the lid which was between them was called the mercy seat, on this it is positively stated in Leviticus xvi. 2, that the Lord abode in the midst of a cloud, and as the *Ency. Brit.*, under the article *Ark of the Covenant*, sums up the matter, "Here the Schechinah rested, both in the tabernacle and temple, in a visible cloud and hence were issued the divine oracles by an audible voice";—a very easy matter to manage, with a confederate in the box to enact that part of the business. The cherubim and the box-lid were made of gold, and, as I have said, the idea and general pattern was copied from the idolatrous people of Egypt, while the whole concern must have been made of the gold, and other materials, stolen from the Egyptians, when Moses led the people out into the desert where it was made. When Solomon opened his temple the ark was put there, and although nothing can be stated with certainty as to what became of this conjuring apparatus, there is very little doubt that it was beaten up, or melted down, by the Egyptians, for it is stated positively in 1 Kings xiv. 25, 26, and in 2 Chron. xii. 9, that within five years after Solomon died, "Shishak, king of Egypt, came up against Jerusalem, and took away all the treasures of the house of the Lord, *he even took away all*". So it is not very likely that anything so conspicuous as this gold box was left behind, nor is it likely that they would attach any religious value to anything belonging to the Jews they so much despised, or value it for anything more than the worth of the metal, which they probably put to other uses.

The civil war between the ten tribes of Israel and the three tribes known as Judah, was at length stopped by another Shemite power ; for, in 740 B.C. Tiglath Pileser, king of Assyria, came up, at the solicitation of Ahaz, king of Judah, and carried away captive a portion of the ten tribes (2 Kings xv. 29), and in 724 B.C. Shalmaneser, king of Assyria, came up throughout all the land and carried Israel away into Assyria, completing the work in the year 721 B.C. There is no statement in the Bible as to how many were thus deported, but from the Assyrian monuments we learn that the number carried away from the town of Samaria, which stood three years' siege, was 27,280 (*see* Rawlinson's "Five Great Monarchies"), and this is the last known of "the lost ten tribes of Israel". About 133 years after this, another Shemite power, namely, Nebuchadnezzar (who, by his general Nebuzaradan, came up against Judah), "burnt the house of God" at Jerusalem, and carried away captive all

that had escaped from the sword (2 Chron. xxxvi. and 2 Kings xxv.).

About fifty years after this, 42,360 were liberated and returned to Jerusalem, and sixty-seven years later, namely, about 467 B.C., a further number, by permission of the king of Babylon, returned home also; but what is more important to our purpose, the Canaanites were never driven out by the Israelites, for we hear of them to the very last; no thanks, however, to the house of Israel, who would certainly have exterminated them to a man if they could have done so, as they over and over again attempted to carry out the bloodthirsty injunctions of Moses and "utterly destroy all the inhabitants "of the land"; whereas the Canaanites did not exterminate them when they had the opportunity, and that they had such opportunity there can be no doubt, for in 1 Samuel xiii. 19, 20, for instance, it is recorded that at that time "there was no smith throughout all the land of Israel, for the Philistines said lest the Hebrews make swords or spears, but all the Israelites went down to the Philistines to sharpen every man his ploughshare and his coulter, his axe and his mattock", and the power, which enabled the Philistines to carry out such a wholesome restriction, would certainly have enabled them to have utterly annihilated the remnant of their ruthless invaders, if they had been revengefully disposed.

The principal passages in which the Canaanites are mentioned after the days of Solomon, who it will be remembered put the Amorites, Hittites, Perizzites, Hivites and Jebusites under tribute, and died in 975 B.C., are as follows:

B.C. 892.

2 KINGS VII.

6 The Lord made the host of the Syrians to hear a noise of chariots and a noise of horses, even the noise of a great host, and they said one to another, Lo! the king of Israel hath hired against us the king of the Hittites.

7 Wherefore they arose and fled in the twilight.

B.C. 892.

2 CHRON. XXI.

16 The Lord stirred up against Jehoram the spirit of the Philistines.

17 And they came up into Judah and brake into it, and carried away all the substance that was found in the king's house.

B.C. 741.

2 CHRON. XXVIII.

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-Shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also with the villages thereof, and they dwelt there.

B.C. 457.

EZRA IX.

1 Now when these things were done, the princes came to me, saying, The people of Israel and the priests and the Levites have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites and the Amorites.

2 For they have taken of their daughters for themselves and for their sons, so that the holy seed have mingled themselves with the people of those lands, yea the hand of the princes and rulers hath been chief in this trespass.

A.D. 31.

MATTHEW X.

2 to 4 Now the names of the twelve apostles are these, Simon called Peter . . . and Simon the Canaanite.

A.D. 32.

MATTHEW XV.

21 Then Jesus went thence and departed into the coasts of Tyre and Sidon.

22 And behold a woman of Canaan came out of the same coasts and cried unto him.

We thus see that at the very time when the first deportation of the lost ten tribes took place under the Assyrians, *viz.* twenty years before they were finally carried off from the land their forefathers had invaded, the Philistines were in sufficient force to drive the other section of the tribes known as Judah, out of a variety of towns and villages, and what is more, they were strong enough to remain there: and even 1,523 years after the Exodus we have instances of people incidentally mentioned as being Canaanites and living in Canaan. Very shortly after this, the Jews in Jerusalem nearly annihilated each other, and the remnant were banished from the land of Canaan by the Romans.

Thus while the Israelites stand before the world as guilty of the grossest ingratitude, by carrying fire and sword into a peaceful country, and endeavouring to exterminate the inhabitants

whose forefathers had behaved uniformly well to their forefathers, they also stand convicted of falsely declaring that they were commissioned by the Most High, utterly to destroy these people for their iniquities (which however are never specified, excepting that they are accused of idolatry, which I will prove to be a Shemite and not a Hamite sin, or at any rate that the Shemites were at the very least eleven times as idolatrous as the Hamites), and of further declaring falsely, that the Lord had promised to give them the land of Canaan to inherit it, saying (Genesis xiii. 15) "to thee will I give it, and to thy seed *for ever*"; and (Exodus xxiii. 23) "Mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites; and I will cut them off. (31) I will deliver the inhabitants of the land into your hand: and thou shalt drive them out before thee. (32) They shall not dwell in thy land". The proof that God never promised these things is that it never was done, the Israelites and the fetich which they grossly and ignorantly called God could not do it, and though they barbarously fell upon the Canaanites with a vast army of 600,000 fighting men, taking them unprepared, and destroying young and old, "all that breathed", in the most savage manner whenever they could, the nations rallied again and again on the same ground and held their own, sometimes one beat, sometimes the other beat, and in every way it was an ordinary war of nations, in which the Canaanites, being natives of the country, had right on their side and are entitled to the commiseration of every settled and peaceful nation; whereas the Israelites behaved, from beginning to end, in a crafty and cruel way, which they inherited from their progenitors and teachers, Abraham, Jacob, Simeon, Levi, Moses, &c.

"Cursed be Canaan" was an artful device, invented by Moses, to give courage to his superstitious followers; but the very language in which the Old Testament is written bears evidence to the falsehood of the assertion that the race of Canaan was bad, as Biblical commentators continually pretend, saying for instance, "the Canaanites were a wicked people, for they descended from a wicked father" (*see* Alphabetical Table of Proper Names in Cruden's "Concordance of The Old and New Testament"); yet who should know better than this celebrated scholar that safety, protection, rest and plenty, are all associated with the name of Knan or Canaan in the language of the Bible: thus

Hebrew Gnn or Ganan (גנן), to defend.

Isaiah xxxi. 5, the Lord of Hosts will *defend*.

- Hebrew Knn or Kanan (קנן), to make a nest.
Jerem. xl. 28, the dove that *maketh* her *nest*.
- Hebrew Knn or Kanan (קנן), a vineyard.
Psalms lxxx. 15, the *vineyard* which Thy right hand hath planted.
- Hebrew Knyn or Kanyan (קנין), substance, riches, purchase, goods.
Genesis xxxiv. 23, shall not their *substance* be ours?
Psalms civ. 24, is full of thy *riches*.
Leviticus xxii. 11, the *purchase* of his money.
Ezekiel xxxviii. 13, cattle and *goods*.
- Hebrew Knan or Kanan *otherwise* Knany or Kanany, (קנען), also (קנעני), a trafficker, a merchant, a Canaanite.
Isaiah xxiii. 8, whose *traffickers* are the honourable of the earth.
Job xli. 6, among *the merchants*.
Zechariah xiv. 21. And in that day there shall be no more *the Canaanite* in the house of the Lord of hosts.

In fact the name of Canaan is stated by Cruden himself to signify “a merchant, a trader”, which certainly is not a *cursed* profession, as commerce causes men all over the world to benefit by each other’s industry, exchanging the produce of one climate for that of another to mutual advantage, and binding the human race together with ties of peace and goodwill. Truth itself is associated in the same language with Hmt, Hamath or Amath, son of Canaan.

- Hebrew Amt, Amat or Amath (אמת), truth.
Isaiah xlii. 3, He shall bring forth judgment unto *truth*.
Malachi ii. 6, the law of *truth* was in his mouth.

Misr, or Misra, was brother of Canaan, and there is no known name which conflicts with this, he was the progenitor of the Misraim, and so deeply rooted in the language of the people were the associations to his honour and credit, that to express themselves, so as to be understood, those who wrote in the Hebrew as we have it were obliged to refer to Mzr, Mazr, Misr, or Misra, father of the Misraim, son of Ham and brother of Canaan, when they wished to talk about good government, uprightness, and equity, in order to call up that necessary association of ideas by which sound conveys a meaning; as for

instance among the *later* writers, whose works are still before us in the very language they were originally written, thus :

- Hebrew Msrh or Masrah (מִשְׂרָה), government.
 Isaiah ix. 6, 7, unto us a child is born, and
 the *government* shall be upon his shoulder
 . . . of the increase of his *government*,
 and peace there shall be no end.
- Hebrew Mysor (מִישׁוֹר), equity, uprightness, right.
 Malachi ii. 6, he walked in peace and *equity*.
 Psalms cxliii. 10, lead me into the land of
 uprightness. [sceptre.
 Psalms xlv. 6, thy kingdom is a *right*
- Hebrew Mysrym (מִישְׂרִים), uprightness, equity, things that
 are right.
 1 Chron. xxix. 17, pleasure in *uprightness*.
 Psalms xcix. 4, thou dost establish *equity*.
 Isaiah xlv. 19, I declare *things that are right*.

This, taken by itself, might be considered a mere coincidence, but taken in conjunction with what I have already shown as to the way in which the characters and actions of men have been transmitted to posterity, by words built upon their names, and with what I shall have to bring forward further on, it becomes a positive proof that the voice of the people who lived in the days when these words were made, and long before Moses was born, knew what truth, equity, and righteousness meant, and also knew that they were to be found among the race of Ham, who, from generation to generation, have been abused by the Shemite priestcraft, as an excuse for the Israelite invasion of the land of Canaan, and their persistent endeavours to annihilate a people, generous, kind, and peaceful, who lived under regular and orderly government, speaking truly and acting equitably, which is in fact the character we observed of them by side glimpses in the Biblical record concerning their dealings with Abraham, Isaac, Jacob, and their descendants, whom the Lord in His wisdom has caused to bear witness to their own misdeeds in that terrible record of slaughter for greed, and wholesale pillage in the name of God, without any other authority than that of their unscrupulous leader, who, with hands stained by human blood, wrote one untruth after another, pretending that what he ordered was commanded by the Lord, and set them to exterminate a peaceful people in order that they might live in "great and goodly cities which they builded not, in houses full of good things which they filled not, and drink of wells which they digged not, eating

“from vineyards and olive trees which they planted not” (Deut. vi. 10, 11), thus perverting men’s minds, corrupting men’s morals, and subverting all knowledge of right and wrong, by pretending that the Supreme Creator who made us all, and loves that which He has made, showing His watchful care of us in hundreds of ways every day, commanded these people to exterminate a whole nation for His glory, and for their own dishonest gain.

The object of true religion must be to elevate the mind of man, and enable him to worship his Creator with love and admiration; the Old Testament does nothing of the sort, and while pretending to lift the impenetrable veil which the Source from which all things emanate has interposed between us and Himself, it presents for our worship an imaginary being evolved from the wicked mind of the Levite priestcraft, mean, tricky and barbarous like themselves, and as man can not be elevated by lowering his conceptions of the Almighty, I say that the Old Testament is not in reality a religious book—I say that if ever this world is civilized, this result will be effected in spite of the Old Testament and not by means of it,—I say that it is contrary to all those ideas of right and wrong which bind society together,—I say that by lauding those whose acts were bad it demoralizes humanity, and that in a hundred ways it fosters superstition, which I oppose in every shape, as it degrades our ideas of God, fetters our reason, and stands in the way of all true progress.

Thousands think as I have spoken and yet they make no effort in the matter; in justice to their children, and as a duty to their Creator, they should, by peaceful and constitutional means, exert their power to stop the evil and provide the appliances for carrying on a purer worship of the God who is God. This is work for all good men, for it equally concerns Shem, Ham and Japheth; I can, in this matter, do but little more than I have now done, my business moreover is with the race of Ham, and The New Nation to be formed from the scattered remnants of that race.

CHAPTER V.

CHRISTIANITY.

It is with a feeling widely different from that which a perusal of the Old Testament produced, that I approach the consideration of the New. In the one case the recorded acts of men like Abraham, Jacob, Laban, Simeon, Levi, Moses, Phinehas, Ehud, Jephthah, David, Solomon, &c., are so exceptionally bad, that when once they are bereft of the imaginary sanctity in which they have been purposely enveloped, our mental vision, being no longer dazzled with the perpetual flashing of the name of God before it, in pretended connection with these people, shows them to us as they really were, and our judgment instinctively revolts at considering such men to have ever been the special favourites of God; as He is now, so He was then, and there remains no hesitation or doubt as to the treatment which such a pretension requires.

With the New Testament it is different, the gentle words and kindly acts recorded of Jesus enlist at once in his favour all the better feelings of our nature, and when some act or word of his seems hasty or unwise, the well-known image of Christ suffering upon the cross has but to present itself to our view, and the hand upraised against the doctrines of Christianity falls powerless, on account of the commiseration naturally felt for one who had suffered so much, and died so sad a death at an age when life is most hard to lose?

Knowing that Christianity is either worthy of the highest veneration or the severest censure, according to whether it is true or false, I have shrunk more than once from testing the question, and nothing short of my earnest desire to benefit The New Nation, could have induced me to approach that which so many consider sacred, sufficiently closely to discover whether the suffering Jesus on the Cross of Calvary was once a living man—whether there was aught about him entitling him to the epithet of “Son of God,”—whether he is in very fact and truth the son of Him who created the heavens and the earth, with all that in them is—whether he is but a phantom of

bygone superstition,—or whether he is but a lay figure painted on the clerical shield. The approach was however necessary, and the application of such touchstones as God has given us, whereby truth can be discerned from fiction, can be delayed no longer; I shall therefore proceed to lay the truth before my readers as simply and as dispassionately as I can, more especially as so many build their faith upon Christianity honestly, trustfully, and hopefully, looking to Jesus for salvation as their only Redeemer, looking to him, to no other, and no further, that it is highly important the subject should be fully and fairly considered, with unbiassed reason and simple faith in God's love.

To say anything new, concerning a matter on which so much has been said, would be a hopeless undertaking if the search for novelty were alone to guide us, but to say much that is true is a task far more easily accomplished; and as in a case like this, facts and sound conclusions therefrom are the main things needed, these are what I shall endeavour to lay before my readers, not in the fragmentary and desultory manner in which they may have already met with some of these things, but as plainly and systematically as I am able.

The main question to be decided, is, whether in worshipping Christ we are worshipping God, or whether we are not; but to speak on this subject as tersely as I have hitherto spoken is impossible, for as the world grew older matters naturally became more complicated; the relative position between God and man is the one straightforward, definitely defined subject, concerning which I can see no room for doubt, and all that concerns Abraham and the Old Testament is sufficiently clear to enable one to speak plainly, concisely, and direct to the point as I have done, taking the shortest road to it; this can not be the case in what remains to say until I reach the Hamite portion of our subject, for although the matter is clear enough as a whole, there is a great deal of detail about it, and there are so many views to be considered which are worthy of respect, so many things requiring to be brought forward, which, though trifling and unimportant in themselves, are nevertheless of great importance as links in the chain, that in this and the remaining chapters I shall often have to dwell much longer than I could wish upon small details, and I trust the reader will not allow this necessity of my position to distract his attention from the main issues, these details being but mere ripples on the flowing stream.

Before considering a subject, one must know what that subject is, and to know what Christianity really is, constitutes

one of the difficulties in the matter, for it has been in the aggregate a perfect quicksand of shifting ground from the beginning; its principal divisions are the Greek, Armenian, Roman Catholic and Protestant churches, each and all of which have fringed out into so many minor sects with their ever-varying doctrines, that to define Christianity fully, in a manner that all Christians consider orthodox, would certainly be impossible; but the following fundamental basis is common to almost all, *viz.* that——Jesus, called Christ, was during his stay on earth both God and man, that in fulfilment of a promise made to Abraham (and confirmed to David), that in his seed all nations of the earth shall be blessed, Christ, being perfect God, begotten from everlasting of the Father, took man's nature in the womb of the Virgin Mary, and that he did so to fulfil the previous promise, made in the garden of Eden, that the seed of the woman should bruise the serpent's head; that in due course he was crucified to reconcile his Father to us, and to be a sacrifice, not only for original sin, which corrupted the nature of the whole human race as the offspring of fallen Adam, but also for actual sins of men; for, after the fall of Adam, man was powerless to do good works acceptable to God, without the grace of God through Christ, and we are accounted righteous before God, only for the merit of our Saviour Jesus Christ, and only through faith in him; for as the Scripture sets to us the name of Christ only, whereby men must be saved, so they are to be held accursed who presume to say that, "Every man shall be saved by the religion he professes, provided he be diligent to frame his life according to that law and the light of nature"; for the offering of Christ, once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both Original and Actual, that there is none other satisfaction for sin but that alone. That after his crucifixion Christ died and was buried, that he arose again from death in the flesh, with his human body, bones, and all things pertaining to the perfection of man's nature, that he ascended into heaven with them, that he is there now, that he is of one power, substance and eternity with the Father and the Holy Ghost, and will return to judge all men in the last day (*see the Apostles' Creed and Nos. i. ii. iii. iv. ix. x. xi. xxxi. of the Thirty-nine Articles*).—This synopsis excludes whatever is most apt to provoke discussion among the churches, but less than this does not express the Christian theory; concerning which, Christ tells us by the pen of Mark xvi. 16, "He that believeth not shall be damned".

To be orthodox Christians, we can insist on no less than the above; but as there is a growing tendency not to insist on the

divinity of Christ, but to regard him as a very good man, to whom we owe what are *called* Christian principles, and which roughly speaking may be said to include everything that is good, no matter when or where it originated, I shall consider Christianity in this respect also, though quite independently, for as Christians of this school do not consider themselves bound by the orthodox view, so neither will the orthodox recognise any result of this standpoint; but by including them both, and treating the two positions distinctly, we must embrace the whole subject.

Concerning the above synopsis of the Christian Faith, let us see first, whether, so far as his human nature is concerned, Jesus, called Christ, is decisively stated to be descended from Abraham, *viâ* David;—for this we have only to open the New Testament and read the very first words, *viz.* Matthew i. 1. “The book of the generation of Jesus Christ, the son of David, the son of Abraham”.—Let us now see if the New Testament warrants the assertion that Jesus is “*the seed*” promised to Abraham; on turning to Hebrews ii. 16, we read “He (Jesus) took on him the seed of Abraham”, and in Galatians iii. we are definitely told (13, 14, 16) “Christ hath redeemed us from the curse of the law, being made a curse for us . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ. . . . Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ”.—It being perfectly clear that the New Testament not only warrants the assertion, but definitely declares that Jesus is the seed promised to Abraham; now let us see if it identifies him also with the seed promised to David, *viz.* 2 Sam. vii. 12 to 14, “I will set up thy seed after thee, which shall proceed out of thy bowels . . . and I will establish the throne of his kingdom for ever, I will be his father and he shall be My son”. We have only to turn to Acts xiii. 21, 22, 23, to find that, whether these words were intended to apply primarily to David’s son Solomon or not, the New Testament authoritatively applies them to Jesus Christ, thus “God gave unto them a king, Saul the son of Cis, a man of the tribe of Benjamin, for the space of forty years; and when He had removed him, He raised up unto them David to be their king, to whom also He gave testimony and said, I have found David the son of Jesse, a man after Mine own heart, which shall fulfil all My will. Of this man’s seed hath God according to His promise raised unto Israel a Saviour, Jesus”,—and again, Romans i. 3, 4, “Concerning His Son Jesus Christ our Lord, which was made of the seed of David

“according to the flesh, and declared to be the Son of God with “power according to the spirit of holiness”,—while the Evangelists relate, Matt. ix. 27, xv. 22, xx. 30, 31, Mark x. 47, 48, Luke xviii. 38, 39, that Jesus was personally spoken to, and addressed as, “The Son of David”, and in Matt. xii. 23 and xxi. 9, that he was publicly spoken of in the same way, while in John vii. 42 we read, as one of the current observations of the people of the time, “Hath not the Scripture said that Christ cometh “of the seed of David”?”

The identification of Jesus Christ with the promised seed of Abraham is therefore complete *viâ* David, so far as the positive statements of the New Testament are concerned; consequently no other view can be orthodox, that is to say, no other view can be consistent with sound faith in the genuineness of Scripture doctrine.

Now if ever there was a bad seed it was this seed; no known parentage could have been worse than the long line of progenitors which includes Abraham and Jacob, whose son Judah begot Pheres upon his own daughter-in-law, Tamar, whom he mistook for a harlot (*see* Genesis xxxviii.), this Pheres being the progenitor of that branch which produced David and Solomon, concerning whom we have already spoken, and from whom came Jesus Christ by direct descent (*see* Matt. i. 1 to 16)—but, inasmuch as all things are possible to God, and as we daily see that He produces the most exquisite perfumes, the most luscious flavours, and the most delicate tints from the rottenest of dung-heaps, by means of vegetation, so He may have caused something exceptionally good to arise from this exceptional badness. The rottenness of the dung-heap is, however, no part of the tree, and no good fruit grows on a tree whose roots are rotten, so it is open to grave doubt whether anything so contrary to nature has been done, and moreover we are told that Christ himself says (Matt. vii. 16, 17), “Do men gather grapes of thorns or figs of thistles? Even “so every good tree bringeth forth good fruit, but a corrupt “tree bringeth forth evil fruit”. Therefore if anything exceptionally good has arisen from “the root of David” (Rev. xxii. 16), it has done so *in spite of its* connection with that root, and certainly not *on account of* any special value derived from it—in the same way if Jesus Christ is “the promised “seed of the woman who shall bruise the serpent’s head”, and is by the line of Abraham, then he is so *in spite of* the promises impiously stated to have been made to this man, who passed one wife off as his sister and turned another out of doors, in spite of the pretence that similar promises were made to Jacob,

who deceived his purblind father, and in spite of the many other promises which an unprincipled set of people have put forth as made by the Almighty to these tricksters and their descendants, but certainly not *on account of* such promises ; for no man, with an atom of proper regard for our all-wise and perfect Creator, can imagine for one moment that such promises were ever made ; the offspring of guile is deception, the offspring of falsehood is untruth, and the offspring of irreverence is profanity.

Jesus Christ may nevertheless, that is to say in spite of, and not on account of, his descent from Abraham *viâ* David, have been the promised seed of Eve, which was free to have been born of any woman ; and although I have shown, in Chapter I., that the portion of Genesis which contains this episode about the garden of Eden, did not, and consequently never can, form part of the original books of Moses, being a subsequent interpolation, by an unknown and certainly unauthorised hand, or he would have boldly come forward with his authority ; the event might nevertheless have occurred, and although the narrator has contradicted the earlier chapters of Genesis, and even himself, in the way I have pointed out, the general doctrine might be quite sound for all that ; I shall therefore in due course consider the doctrines of Original sin in man and Redemption from it in Christ, upon their own merits, apart from the supposed authority of the Jewish Scriptures, for although Moses never wrote the legend of the fall of man, and the Jews, as far as their sacred books are concerned, knew nothing of it until 900 years after the Exodus, as I have already shown, and therefore looked for no Spiritual Redeemer, yet if Jesus, called Christ, was the Son of God, and has redeemed man from Original sin and the curse attending it, we should be very foolish to reject his redemption, simply because He, being God, came to us as a descendant of David, and because Moses had not mentioned the “fall of man”.

It is moreover necessary to enquire whether Jesus, called Christ, ever pretended to be the Son of God, and whether his title of Saviour is really connected with the doctrine of Original sin in Adam ; or whether, supposing these pretensions to be not necessarily part of the faith, he can, as founder of the Christian religion, be looked up to as a good man, who, by his own new and enlightened teachings has produced a purer manhood, added to the peace and happiness of the world, and established a religion which draws man nearer to his Creator, in a higher appreciation of that Creator's glorious excellence, and in a manner calculated to cause us to please Him to whom

we owe all and everything we value. The result of such consideration must be arrived at in a manner totally unconnected with, and therefore must be quite unprejudiced by, that which I have pointed out in Chapters III. and IV., and by the information of the fall of man being an interpolation, as I proved in Chapter I. If Christianity, which certainly can derive no benefit or moral prestige from its connexion with Abraham, Jacob, Moses, David, &c., can stand upon its own merits when released in this consideration from such heavy disadvantages, then well and good; but if not, then the whole weight of what has gone before will tell against it, as information of previous convictions, given after a fair trial in which they had no weight, justly adds to the sentence of condemnation, but has no effect if the verdict is favourable.

The acknowledged and recognised foundation of Christianity is Jesus Christ himself; the doctrines of this religion (as distinct from subsequent interpretation of them, by the early Christian Fathers and commentators in general, which comparatively must be of less value) are set forth in the New Testament, the basis or groundwork of which is of necessity the four Gospels; for they alone pretend to record the acts and words of Jesus, and consequently they alone enable us to get at the foundation itself, *viz.* Christ; whatever authority therefore may be attached to the sayings and doings of the Apostles after the death of Jesus, they can have no weight as compared with the sayings and doings of Jesus their master, during his life and after his resurrection; nor would it be strictly fair that he should be bound by them, for much as it may suit the purpose of a body of priests in these days to pretend that the “divine *afflatus*” or breath, breathed on the disciples by Jesus after his resurrection, when he said to them, “Receive ye the Holy Ghost” (John xx. 22), not only inspired them, but that the heavenly spirit permeates the whole church, it would be fairer to rest as far as possible on the Evangelists themselves, and without absolutely discarding the rest of the New Testament, yet to hold the founder answerable only for the utterances of Matthew, Mark, Luke, and John, more especially as the Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon and Hebrews, were all written by the Apostle Paul, who, according to the New Testament, never saw Jesus in the flesh, and never heard him speak. Therefore without ignoring, or refusing to listen to, any remarks of St. Paul, I simply do not consider Jesus bound by them, an arrangement by which Christianity can but be a gainer, for the writings of

St. Paul have certainly weakened the cause in which they were written, and I say so for the following reason, namely that :

It is impossible to read the Epistles of St. Paul without observing the multitude of distinctions and subtleties with which they abound, how words are split into two meanings by specious arguments until life no longer means life, and death no longer means death, until at length everything may mean anything or nothing, and nothing may mean anything ; the art of reasoning in a circle, and abusing the ambiguity of words is carried to perfection by the mingled superstition and sophistry of this eminent casuist, who is stated to have been brought up as a lawyer (*see* Acts xxii. 3), in the school of the Pharisees, and shows to the last his early training, in continually quibbling about God. An honest man endeavours to use such words to express his thoughts, as will convey his meaning to others in the same way as a photographer conveys the real appearance of a thing to the minds of people who have never seen the thing itself, but such was not the wish of St. Paul, there is nothing definite in his writings, the chief aim of which seems to have been to say a great deal which should mean nothing, so that no matter how often it might be passed through the sieve, nothing solid should remain. No good can come from writing which reads like a puzzle and leaves the mind more mystified than before ; that is to say, no good can come of it to the cause of Christianity if that is the cause of God, for His cause requires no special pleading such as that of St. Paul the lawyer, and a vast portion of the church body which have followed him. He pleads His own cause and tells every man that He made him ; if therefore the cause of Christ is the cause of God, it will be pleaded by God, as He who speaks to all hearts with millions of tongues, eloquent by their very silence, pleads and has never ceased to plead to man, in the only way consonant with His own dignity ; and if the cause of Christ is not the cause of God, then casuistry will not make it so, rhetoric, fine words, and flourishing of forensic lore will not make it so, neither will anything else, it must rest on itself, that is to say on its own foundation, *viz.* the acts and words of Jesus Christ, and as they are recorded by the Evangelists only, I shall, for the sake of fairness and common justice to Jesus Christ, travel as little as possible out of their record.

The first thing to be considered is, whether Jesus of Nazareth, founder of Christianity, put himself forward, while still living in the flesh, as anything more than a man ; whether he inculcated the doctrine that he was the Son of God ; and if so, whether he used the term in the sense, that all men might

(though not justifiably) use it, to denote that they derive their being from God, and therefore that he was the son of God like any other man and no more,—whether he used it to denote that he was a man occupied with religious matters, that is to say in the sense of a godly man, meaning a clerical man,—or whether he used it to denote that he was actually and positively, without allegory and in literal fact, the very son of God. We have only to observe the number of times this expression is used by the four Evangelists, to find that it is used to denote the actual son of Him whom I have spoken of from the first, *viz.*, the Creator of heaven and earth, the one first Cause of all things, omnipotent in might, perfect in reason and goodness, infinite in time and space, present everywhere and always.

The term “Son of God” occurs twenty-seven times in the Gospels, and seventeen times in the other portions of the New Testament; confining ourselves to the former, we find that it is used once in Luke iii., and applied to Adam, when tracing the genealogy of Jesus, but in a manner to which no importance can be attached in this connection; in all the remaining twenty-six instances where the term occurs in the Gospels, it is definitely applied to Jesus; and taking the whole of these *seriatim*, we observe that it is stated in Matthew xxvii. 40, to have been used by the people to Jesus, challenging him to prove it, and in Matthew iv. 3, and Luke iv. 3, 9, by the devil in the same way—in Luke i. 35, by an angel to the Virgin Mary, saying that her child shall be called the Son of God, because the Holy Ghost should come upon her, and the power of the Highest should overshadow her, &c., &c.—in John iii. 18, it is used by the Evangelist, who speaks of him as “the only begotten Son of God,” and also in Mark i. 1, and John xx. 31, by these Evangelists still speaking of him—in Matthew viii. 29, and Luke viii. 28, it is stated to have been used to Jesus, by people possessed of devils, as to one having authority over them—in Mark iii. 11, by unclean spirits to him, acknowledging him as the Son of God, with fear—in Luke iv. 41, by devils affirming to him, “thou art Christ, the Son of God”—in John i. 34, by John the Baptist proclaiming it in presence of Jesus—in John i. 49, by Nathaniel to Jesus affirming it—in John vi. 69, by Simon Peter to Jesus affirming it—in John xi. 27, by Martha to Jesus affirming it, and in Matthew xiv. 33, by the disciples to Jesus affirming it and worshipping him—in none of these cases does Jesus repudiate the title, or rebuke the individuals for using the expression; and what is more, he is reported, in John v. 25, to have personally used the expression, when speaking of himself to the Jews of Jerusalem,—in John

x. 36, speaking to the Jews, he acknowledges that he said "I am the Son of God"—in John xi. 4, he is stated to have used this expression, when speaking of himself to messengers sent by Mary and Martha;—but the following passage, where Jesus is speaking to a man he had cured of blindness, is perhaps the clearest of all, *viz.* John ix. 35 to 38, "Jesus heard that they had cast him out, and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? and Jesus said unto him, Thou hast seen him, and it is he that talketh with thee; and he said, Lord, I believe, and he worshipped him".—In Matthew xxvi. 63, we are told that the high priest officially put the question to Jesus on his trial, thus, "I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said". This reply sounds evasive as it stands here, but the actions of the high priest as described in the following verses, and his observation "he hath spoken blasphemy", show that there was no evasion intended by the Evangelist; in Luke xxii. 70, the question is stated to have been put by the council of elders in general, where the high priest was, thus, "Art thou then the Son of God? and he said unto them, Ye say that I am", or as it appears in the French Bibles, "*Vous le dites vous-mêmes; je le suis*", *viz.* "You say so yourselves; I am so". In Mark xiv. 61, 62, the question is somewhat differently put by the high priest, but the answer is more definite, *viz.* "Art thou the Christ, the Son of the Blessed? and Jesus said, I am".—After this we hear, in Matthew xxvii. 43, that the chief priests and elders state that Jesus called himself the Son of God,—in John xix. 7, that the Jews said to Pilate "he ought to die, because he made himself the Son of God",—and in Matthew xxvii. 54, that, when he had been crucified, the centurion and others affirmed that he was the Son of God, which is stated also in Mark xv. 39.

It is however in his own use of the expression "my Father", that the meaning is most unmistakably defined; expressions like the following admit of no two constructions, "He that doth the will of my Father which is in heaven" (Matthew vii. 21); "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matthew x. 33); "All things are delivered unto me of my Father" (Matthew xi. 27, and Luke x. 22); "My Father who is in heaven" (Matthew xvi. 17);—"Of that day knoweth no man, no not the angels of heaven, but my Father only" (Matthew xxiv. 36, and Mark xiii. 32); "Thinkest thou that I can not now pray to my

“Father, and He shall presently give me more than twelve
“legions of angels”? (Matthew xxvi. 53);—“It is my Father
“that honoureth me, of whom ye say that He is your God”
(John viii. 54); “I have power to lay down my life and to
“take it again, this commandment I have received from my
“Father” (John x. 18)—“Say ye of him whom the Father
“hath sanctified and sent into the world, Thou blasphemest;
“because I said I am the Son of God, if I do not the works of
“my Father, believe me not” (John x. 36, 37)—“Jesus saith
“unto him, I am the way, the truth, and the life, no man
“cometh unto the Father but by me Philip saith unto
“him, Lord shew us the Father, Jesus saith unto him, He
“that hath seen me hath seen the Father” (John xiv. 6 to 9)—
“I and my Father are one” (John x. 30)—“And now, O
“Father, glorify me with the glory I had with Thee before the
“world was” (John xvii. 5).—These are stated to have been
direct and actual utterances of Jesus himself, which quite
authorise the mysterious *exordium* of John, *viz.* “In the
“beginning was the Word, and the Word was with God, and
“the Word was God, the same was in the beginning with God,
“all things were made by Him, and without Him was not
“anything made that was made and the Word was
“made flesh and dwelt among us” (John i. 1 to 3, 14).

I have quoted above, in John ix. 38, an instance of a blind man restored to sight and worshipping him as the Son of God, and another in Matt. xiv. 33 where his disciples worshipped him, also as the Son of God, but these are by no means the only instances of direct worship received, and accepted, by him during his lifetime; I do not allude to Matt. ii. 11, where the wise men are said to have fallen down and worshipped him, for he is represented as a child then, and therefore not responsible for allowing it, but we hear in Matt. viii. 2 that a leper, in ix. 18 that a ruler, and in xv. 25 that a woman, all worshipped him at various times, and in Mark v. 6 that one out of the tombs, worshipped him and called him “Jesus, son of the most
“high God,” and moreover it is stated that after his death he appeared again to his disciples and they worshipped him (*see* Matt. xxviii. 9 and 17, also Luke xxiv. 52)—therefore in those portions of the New Testament which are the very basis, ground-work, and foundation of Christianity, we learn definitely that Jesus of Nazareth did put himself forward as the Son of God while still living in the flesh, that by the term he meant actual son of the Creator of all things, that he put himself forward as being identical with God, received worship as the Son of God, and was crucified on account of these things.

There is therefore no escape from the alternative that if such a man as Jesus of Nazareth ever lived in the flesh, he was either the actual Son of God, coeval with the Creator himself, or else he was an impostor ; for it cannot be contended that he never uttered what is imputed to him, as for this to be so, that which the Evangelists have written must be untrue, and more than this, he himself would then have no historical existence, for if their record is not fact, then Jesus is a myth, a mere imaginary being that never existed ; in which case there is no foundation for Christianity, and the Church of Christ, instead of being founded on a rock, or even on sand, will have been founded on less than a shadow, less than a phantom, less than a ghost, *viz.*, on nothing at all ; as however we have not yet come to that issue, I repeat that, on the evidence of the Gospels, Jesus described himself as the Son of God, and therefore he is either that, *viz.*, “Very God of Very God”, or an impostor. It will be our business to examine into this matter further on ; we must now consider the subject of inspiration.

The usual, and in fact the only orthodox, position is that the New Testament is an inspired work ; now as regards the usual view, on turning to Webster’s Dictionary we find the word “*Inspiration*”, defined to mean primarily, the act of breathing into anything, and secondarily, the infusion of ideas into the mind by the Holy Spirit. The *Ency. Brit.* under article “*Inspiration*”, says “It is generally allowed that the “New Testament was written by a superintendent inspiration, “for without this the discourses and doctrines of Christ could “not have been faithfully recorded by the Evangelists and “Apostles, nor could they have assumed the authority of “speaking the words of Christ, and evinced this authority by “the actual exercise of miraculous powers to which may “be added, that there has been in the Christian church, from “its earliest ages, a constant tradition that the sacred books “were written by the extraordinary assistance of the Spirit, “which must at least amount to superintendent inspiration”. So much for the usual view ; now as regards my statement, that the only orthodox position is, that the New Testament is an inspired work ; it would of course save much argument if any authority could be quoted which is recognised by all the churches as orthodox, but as none such exist, except the New Testament itself, we must appeal to that. St. Paul, in his Second Epistle to Timothy, iii. 15, 16, definitely states it to be so ; thus, “Thou hast known the *holy Scriptures*, which are “able to make thee wise unto salvation, through faith which “is in Christ Jesus ; *all Scripture* is given by inspiration of.

“God”. There can be no doubt, from the previous context, that by “all Scripture” St. Paul had special reference to the New Testament, but at any rate he included it; I shall not however rest my statement on the words of St. Paul for reasons previously given, although in a matter of this kind, St. Paul may well be considered competent to settle what is the orthodox view and what is not. I will therefore turn to the Evangelists.

In Matt. x. 16 to 20, we are informed that when Christ sent forth his twelve disciples, he said, “Behold I send ye forth, &c. . . . take no thought how, or what, ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of the Father which speaketh in you”. The same circumstance is thus recorded in Mark xiii. 5 to 11, “Jesus, answering them, began to say the gospel must first be published among all nations, but when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate, but whatsoever shall be given you in that hour that speak ye, for it is not ye that speak but the Holy Ghost”, and in Luke xii. 11, 12, there is a similar passage on the same occasion; it may be argued that this promise extends only to verbal utterances, but that which is written, being more important to the purpose in view, namely the dissemination of his doctrines, must naturally have been included in the same promise; later on however, *viz.*, during the evening passed with his disciples previous to his arrest, the promise is stated to have been still more definite, thus (John xiv. 25, 26), “These things have I spoken unto you, being yet present with you, but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you”; which is continued thus, in John xv. 26, 27, “When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me, and ye also shall bear witness, because ye have been with me from the beginning”. After the crucifixion and resurrection we are informed, in John xx. 19 to 22, that “when the doors were shut where the disciples were assembled, Jesus came and stood in the midst and saith as my Father hath sent me, even so I send you, and when he had said this he breathed on them and saith unto them, Receive ye the Holy Ghost”. In the Acts of the Apostles, i. 8, we are informed that the promise of Jesus to them ran thus, “Ye shall receive power, after that the

“ Holy Ghost is come upon you, and ye shall be witnesses unto
 “ me, both in Jerusalem and in all Judea, and in Samaria and
 “ unto the uttermost parts of the earth ”, and in chap. ii. 1, 4,
 we hear that “ they were all with one accord in one place, and
 “ suddenly there came a sound from heaven and they
 “ were all filled with the Holy Ghost, and began to speak with
 “ other tongues as the Spirit gave them utterance ”.

We may now therefore fairly return to the previous quotation from St. Paul's Second Epistle to Timothy, iii. 15, 16, *viz.*,
 “ Thou hast known the holy Scriptures, which are able to make
 “ thee wise unto salvation, through faith which is in Christ
 “ Jesus ; all Scripture is given by inspiration of God ” ; and
 consider the statement authorised by the whole tenor of the
 Gospels, especially as we read definitely in the seventeenth
 Article of the Christian Faith, according to the Church of
 England, that “ we must receive God's promises as set forth in
 “ holy Scripture, and that will of God is to be followed, which
 “ we have expressly declared unto us in the Word of God ”.
 This extract from “ The Thirty-Nine Articles ” does not in
 express terms declare that the holy Scripture is the word of
 God, neither does it actually say that those who wrote the
 Scriptures were inspired by God to declare His will, but it
 directly infers it, and certainly intended to convey that mean-
 ing. Moreover, in a question as to what is orthodox Chris-
 tianity, and what is not, the words of the New Testament itself
 must have more authority than the formularies of any one
 church, and as there can be no doubt that the Christian religion
 purports to be the religion preached and taught by the apostles
 and evangelists, whose writings are the basis of the religion
 now, so their words must have been the basis then, and their
 writings declare that their words were inspired ; for not only
 are their utterances stated to have been expressly *promised* to
 them “ to testify of Christ ” by the “ Spirit of truth ” sent direct
 from the Father, but that Spirit is called the Comforter and
 the Holy Ghost, and the apostles or disciples are stated to have
received this Holy Ghost, and spoken afterwards as the Spirit
 gave them utterance ; but what is more to the point, this
 “ Word of God ” is expressly connected with the Holy Ghost ;
 and the teaching of the apostles, in Acts xiii. 4, 5, where we
 read, “ So they, *being sent forth by the Holy Ghost*, departed
 “ unto Seleucia, and from thence they sailed to Cyprus, and
 “ when they were at Salamis, they preached the word of God in
 “ the synagogues of the Jews, and they had also John to their
 “ minister . . . 9 Then Saul, who also is called Paul, *filled*
 “ *with the Holy Ghost*, set his eyes on him, and *said*”, &c., &c.

Thus, then, as the basis of Christianity, such as we have it now, is the New Testament, more especially the Gospels and the Acts of the Apostles—without which Christ has no historical evidence—so the basis of Christianity, as it was first preached, was the spoken testimony of the self-same persons; and as there can be no doubt that if their utterances were inspired, as they say they were, so their writings were inspired in the same manner—or, in other words, if their utterances were given them, and that it was not them that spake, but the Holy Ghost (Mark xiii. 11), then the Holy Ghost wrote the Gospels by their hands, as He had spoken by their tongues—it necessarily follows that if the Holy Ghost, being the Spirit of truth sent from the Father, spake by them as stated, the term used in the last quotation from Acts to denote their preaching, *viz.* “the Word of God”, is quite correct; and as what they have written can not, from any view pretending to be orthodox, be contrary to what they spoke, their writings, *viz.* the New Testament, and more especially the Gospels and Acts of the Apostles, must equally be the Word of God, as it is inferentially called in the Thirty-Nine Articles; therefore in the New Testament, as in the promised inspired utterances, the only orthodox view must be, that we have the testimony of the Holy Ghost, *viz.* the Spirit of truth bearing witness of Christ: that Holy Ghost being “very God” (as laid down in Article V. of the Christian Faith, as declared by the Church of England, thus, “The Holy Ghost proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God”). The utterances of these evangelists and apostles were therefore, according to all orthodox views, the utterances of God. Their writings were therefore the writings of God, consequently they were, like all His other works, perfect; or, to adopt a clerical phrase, they were “the unfailing Word of God”.

Now, this is very important. *Firstly*, because the Word of God must be infallibly correct, and anything once shown to be the Word of God can no longer be open to question; but, to be so considered, it must be evidently His word, as any work attributed to Him, such as the creation of Light, is evidently His work. *Secondly*, because Christianity can not stand without its foundation, *viz.*, the New Testament, and that, from any orthodox view, must claim to be the actual written “Word of God”, and infallibly correct, because it claims to be a work of God, *viz.* a work inspired by the direct action of the Holy Ghost, *viz.* “very God”, who spake by the writers. *Thirdly*, because the Holy Ghost, who spake by “all the disciples”,

having been sent as a witness of Jesus (called Christ, claiming to be the Son of God, and being either that or an impostor), and having, by the hands of these evangelists, given his evidence as witness, I am now about to show that as a witness he contradicts himself, and consequently that his testimony is worthless; that the New Testament therefore is not the Word of God, and, as a logical result, that the pretence of the writers of the New Testament, namely, that their work was directed, influenced, and caused by the direct inspiration of the Holy Ghost (*viz.*, very God), is a most serious and culpable impiety.

Before proceeding further in this matter, we must, however, consider the issues depending on it; for whatever importance may have attached to our consideration of the Old Testament, in Chapters III. and IV., the consideration of the New Testament is infinitely more important, inasmuch as that concerns little beyond Judaism in a direct way, and Judaism, whatever its latent force may be, is nationally dead; whereas this concerns Christianity, which is not only a present power, but also the ruling influence of the leading nations on earth.

The income of the Church of England alone, is (as stated in the "Daily Telegraph", of April 16, 1873) over £10,000,000 a year; when to this is added the income of all the other English and Scotch denominations, all the American Church bodies, all the European Churches, Roman Catholic, Lutheran, &c., the Greek Church, the Armenian Church, with all their various sects and branches, the missionary societies, and all the various other Christian establishments in the rest of the world, the total income of the Christian Church must be considerably over £100,000,000 sterling per annum. When, in connection with this, it is remembered, that for a penny a man can be carried from one place to another a mile distant, the vast motive force of £100,000,000 a year is readily seen to be a present motive power of enormous magnitude; but, stupendous as it is, it forms only a small part of the power wielded by the Christian religion, for that power chiefly lays in its stored up momentum of 1800 years, and the vantage ground occupied by the Church; —£100,000,000 a year will pay for the employment of enormous energy, but it is this momentum and the unpaid energy that constitute the chief force of the Christian faith.

Taking the average earnings of a priest, and of every other clerical stipendiary, at £200 a year, which is certainly much above the mark, the number of men paid, with this £100,000,000 sterling, personally to advocate the cause all the year round, is at least *five hundred thousand*. These act not only on the populations of the countries by perpetually associating with them,

but by means of colleges they influence schools, which, without expense to the Church, prepare the minds of each rising generation to think as the Church wishes, and thus even the whole civil force that moves at the behest of judges is more or less influenced in its acts; while, in the same way, the moral force exercised by "the press," is, to a certain extent, influenced in its exercise of power, without expense to the Church; but beyond this, from their many thousands of pulpits, beneath which men sit with their minds prepared, like wax, to receive impressions from those pulpits, these paid advocates act direct on the emperors, kings, presidents, nobles, and landed gentry, the houses of legislature, whether called the House of Lords, the House of Commons, the Chamber of Deputies, the House of Congress, or what not; these, to whom the Church pays nothing, set in motion, at the expense of the State, armies and navies; millions of trained soldiers march as they are ordered, their rifles "ping," and their cannons roar, fields are won, and nations bleed, without costing the Church one penny, and have so bled for Christianity to an extent, that were all those who have been slaughtered in wars connected directly or indirectly with this religion, to be gathered together, these corpses would outnumber the living men of Europe.

It was necessary that I should call attention to these things, lest it should be thought that I had under-estimated the power of Christianity, and blindly rushed headlong against it, for such is not the case—I have estimated its power, and partly set it forth here, but I have also borne in mind another power, beside which it is as the power of a fly; for all this Christianity is but the work of man, and, as it is not built on Him who is the foundation of all that exists, on Him who created all things out of nothing, it rests on nothing solid, and no Tower of Babel ever came to naught so utterly as the bubble blown by this imaginary breath of the Holy Ghost will collapse, when that which I have to say upon this subject is generally known and understood.——In saying this I do not forget that folly is said to be long-lived, neither do I imagine that it will be instantaneously known throughout the globe (or even throughout the space of a single house), that this bubble has in reality burst and vanished; for, even light and sound take time to travel, and these are direct emanations from God; therefore, my words, which are at best but emanations from an ordinary man, no matter how much I have sought to make them worthy of their cause, must require time to travel, and, beyond this, time to be digested and understood, and, beyond that again,

time to bear fruit ; which, whether I live to see, to taste, to enjoy on earth, and see others enjoy or not, matters little, for it concerns myself alone, and I can wait His time, whether it comes to me here or hereafter ; but that the knowledge of the facts I have to adduce and the logical conclusions therefrom will burst this bubble, and that mankind will be the better for its being burst, I am as sure, as that the God I worship is not an ideal of my own, but an absolute patent fact, and that He is omnipotent in might, eternal in time, infinite in space, the perfection of reason and goodness, the Creator and One First Cause of all things, present everywhere.

With regard to this evidence of the Holy Ghost, as given by the Evangelists, I shall put what I have to say in the form of Questions, to which I shall append the Answers which are given to such questions by the statements of the Evangelists, with the chapter and verse from which such answers are condensed.

Question.—Jesus Christ in his human nature is stated to be the “Son of David” in the sense that he was descended from him through his reputed father ; now how many generations were there between David and Jesus Christ ?

Answer No. 1.—There were twenty-eight generations (Matthew i. 6 to 17).

Answer No. 2.—There were forty-three generations (Luke iii. 23 to 31).

Question.—Who was the reputed father of Jesus Christ ?

Answer No. 1.—Joseph, son of Jacob, descended from David by the line of Solomon his son (Matthew i. 6 to 17).

Answer No. 2.—Joseph, son of Heli, descended from David by the line of Nathan his son (Luke iii. 23 to 31).

Question.—Without going any further back than David, are any of the following names among the ancestors of Jesus Christ, viz., Eliud, Achim, Sadoc, Azor, Abiud, Jechonias, Amon, Manasses, Ezekias, Achaz, Joatham, Ozias, Josaphat, Asa, Abia, or Roboam ?

Answer No. 1.—Yes, all of them (Matthew i. 7 to 14).

Answer No. 2.—No, none of them (Luke iii. 23 to 31).

Question.—Without going any further back than David, are any of the following names among the ancestors of Jesus Christ, viz., Amos, Naum, Esli, Nagge, Maath, Mattathias,

Semei, Joanna, Rhesa, Neri, Melchi, Addi, Cosam, Elmodam, Er, Levi, Simeon, Juda, Joseph, Jonan, Melea, Menan, or Matatha?

Answer No. 1.—No, none of them (Matthew i. 6 to 17).

Answer No. 2.—Yes, all of them (Luke iii. 25 to 31).

Question.—As Jesus was born at Bethlehem, and brought up at Nazareth, by what route was he taken from the one place to the other?

Answer No. 1.—His parents fled with him from Bethlehem to Egypt, whence they took him to Nazareth, carefully avoiding the land of Judea on the way (Matthew ii. 8 to 23).

Answer No. 2.—His parents took him from Bethlehem to Jerusalem, the capital of Judea, and thence direct to Nazareth (Luke ii. 4 to 39).

Question.—Had Jesus any disciples before John the Baptist was cast into prison?

Answer No. 1.—No; for “when Jesus had heard that John “was cast into prison he departed into Galilee”, where he afterwards called unto him, as his first disciples, Simon, Andrew, James, and John (Matt. iv. 12 and 18 to 22; Mark i. 14 to 20).

Answer No. 2.—Yes; Simon, Andrew, &c., joined Jesus as his disciples in Galilee, and after he had visited Cana, Capernaum, and Jerusalem, “Jesus and his disciples tarried in the “land of Judea baptising there, and John also was baptising in “Ænon . . . for John was not yet cast into prison” (John i. 40 to 45; ii. 1, 12, 13, 23; iii. 22 to 24).

Question.—Did Andrew and Simon join Jesus at their own spontaneous desire, or did he invite them?

Answer No. 1.—He invited them (Matthew iv. 18, 19; Mark i. 16, 17).

Answer No. 2.—They followed him without being asked by Jesus (John i. 37, 40 to 42).

Question.—Were Andrew and Simon together when they joined Jesus as his disciples?

Answer No. 1.—Yes, they were (Matthew iv. 18).

Answer No. 2.—No, they were not (John i. 40 to 42).

Question.—What were the circumstances under which these two persons joined Jesus as his disciples?

Answer No. 1.—“Jesus walking by the Sea of Galilee, saw
“two brethren, Simon, called Peter, and Andrew his brother,
“casting a net into the sea, for they were fishers, and he saith
“unto them, Follow me, and I will make you fishers of men,
“and they straightway left their nets and followed him”
(Matthew iv. 18 to 20).

Answer No. 2.—“John stood with two of his disciples, and
“looking upon Jesus as he walked, he saith, Behold the Lamb
“of God! and the two disciples heard him speak, and they
“followed Jesus, then Jesus turned and saw them following,
“and saith unto them, What seek ye? . . . One of the two
“which heard John speak and followed him, was Andrew, Simon
“Peter’s brother, he first findeth his own brother Simon, . . .
“and he brought him to Jesus” (John i. 35 to 38, 40 to 42).

Question.—Were James and John present with Simon when Jesus promised him that he should be a fisher of men?

Answer No. 1.—Yes, they were (Luke v. 9, 10).

Answer No. 2.—No, they were not (Matthew iv. 18 to 21).

Question.—What were the circumstances under which James and John joined Jesus as his disciples?

Answer No. 1.—After teaching the people from Simon’s boat, which was thrust out a little from land on purpose, Jesus told Simon to launch out a little further and let his nets down, which he did, and so large a number of fish were caught that the net broke, on which James and John were beckoned to for assistance, and they came; on the way back Jesus said unto Simon, “henceforth thou shalt catch men”; they all came to shore and followed Jesus (Luke v. 1 to 11).

Answer No. 2.—Jesus, walking by the Sea of Galilee, and going on from where Simon and Andrew had joined him, saw James and John in a boat with their father mending their nets, he called them and they immediately left the ship and followed him (Matt. iv. 18 to 22; Mark i. 16 to 20).

Question.—There is a certain sermon which Jesus is stated to have preached, in presence of his twelve disciples and a great multitude of people from Galilee, Jerusalem, Judea, &c. (Matt. iv. 25 and v. 1; Luke vi. 13 to 17). Among other passages of

this sermon, there were ten very remarkable ones, which have been recorded by two of the Evangelists in the following words :
 “ Blessed are the poor in spirit, for theirs is the kingdom of
 “ heaven (Matt. v. 3 ; Luke vi. 20). Blessed are they that
 “ mourn, for they shall be comforted (Matt. v. 4 ; Luke vi. 21).
 “ Blessed are ye when men shall revile you, and persecute you,
 “ for my sake (Matt. v. 11 ; Luke vi. 22). Resist not evil, but
 “ whosoever shall smite thee on the right cheek, turn to him
 “ the other also, and if any man will sue thee at the law and
 “ take away thy coat, let him have thy cloke also (Matt. v. 39,
 “ 40 ; Luke vi. 29). Love your enemies, bless them that curse
 “ you (Matt. v. 44 ; Luke vi. 27, 28). Judge not, that ye be
 “ not judged (Matt. vii. 1 ; Luke vi. 37). Why beholdest thou
 “ the mote that is in thy brother’s eye, but considerest not the
 “ beam that is in thine own eye ? (Matt. vii. 3 ; Luke vi. 41).
 “ Whatsoever you would that men should do to you, do ye even
 “ so to them (Matt. vii. 12 ; Luke vi. 31). Do men gather
 “ grapes from thorns, or figs from thistles ? (Matt. vii. 16 ; Luke
 “ vi. 44). Whoso heareth these sayings of mine and doeth
 “ them I will liken unto a wise man which built his house upon
 “ a rock (Matt. vii. 24 ; Luke vi. 47, 48) ”.—Now, previously to
 preaching this sermon to his disciples and the multitude, Jesus
 had ascended a mountain (Matt. v. 1 ; Luke vi. 12), and after
 he had preached it he went to Capernaum, where a centurion
 called upon him concerning a sick servant (Matt. vii. 28, 29 ;
 viii. 1 to 6 ; Luke vii. 1, 2). Where was Jesus at the precise
 moment when he spoke the above words to his disciples and the
 multitude ?

Answer No. 1.—He was up on the mountain, sitting down
 (Matt. v. 1, 2 ; vii. 28, 29 ; viii. 1).

Answer No. 2.—He was down in the plain, standing up
 (Luke vi. 17).

Question.—There is a remarkably well-known prayer, called
 “ The Lord’s Prayer ”, said to have been instituted by Jesus
 Christ, and commencing “ Our Father which art in Heaven ” !
 When and under what circumstances did he direct this form of
 prayer ?

Answer No. 1.—In his sermon on the mount, in presence
 of his disciples and a multitude of people, Jesus inveighed
 against vain repetitions and *ordained this prayer*, saying,
 “ After this manner therefore pray ye, Our Father which art in
 “ Heaven ”, &c., the sermon wound up with a comparison between
 those who keep his sayings, and those who do not, being re-
 spectively like men who build their houses on rock or on sand,

after this he healed the centurion's servant at Capernaum, and did many other things elsewhere, and after these things he sent forth his twelve disciples (Matthew v. 1 ; vi. 5 to 15 ; vii. 24 to 27 ; viii. ix. x. 1 to 5).

Answer No. 2.—After Jesus had preached the sermon, which wound up with a comparison between those who keep his sayings, and those who do not, being respectively like men who build their houses on rock or on the earth, he went to Capernaum, healed the centurion's servant, and did many other things elsewhere ; after these things he sent forth his twelve disciples, and after they had returned, one of his disciples said to him, “ Lord, *teach us to pray* ”, and Jesus then *ordained this prayer*, saying, “ When ye pray, say, Our Father which art in Heaven, &c.” (Luke vi. 47 to 49 ; vii. 1, to x. 42 ; xi. 1 to 4).

Question.—It is stated that, at the wish of a certain centurion, Jesus healed his sick servant without seeing him ; did the centurion ask him personally or by deputy ?

Answer No. 1.—The centurion came to him personally at Capernaum, and when there, spoke, in answer to an observation from Jesus, as only a man of authority could speak, describing the way in which he gave orders and was obeyed (Matthew viii. 5 to 13).

Answer No. 2.—He sent the elders of the Jews to Jesus at Capernaum, and Jesus went with them ; on the way they were met by certain friends of the centurion who were sent by him, but he did not come personally (Luke vii. 1 to 10).

Question.—It is related that Jesus once cast out a number of devils, giving them leave to enter into a herd of swine, which immediately ran over a precipice into the sea ; were these devils cast out of one person or out of more than one ?

Answer No. 1.—They were cast out of one man (Mark v. 2 ; Luke viii. 27).

Answer No. 2.—They were cast out of two (Matthew viii. 28 to 31).

Question.—The word Christ in Greek, and the word Messiah in Hebrew, both mean the same thing, *viz.* “ anointed ” ; now, as Jesus is called Christ, and also the Messiah, the matter of his anointing is important ; it is stated that this took place in the house of Simon, that a woman came with an *alabaster box*

of precious *ointment*, and anointed him;—did she anoint his head or his feet?

Answer No. 1.—She anointed his head (Matthew xxvi. 6, 7; Mark xiv. 1 to 3).

Answer No. 2.—She anointed his feet (Luke vii. 36 to 38, 40, 46).

Question.—Who carried the cross on which Jesus was crucified?

Answer No. 1.—Simon, a Cyrenian (Matthew xxvii. 32; Mark xv. 21; Luke xxiii. 26).

Answer No. 2.—Jesus carried it himself (John xix. 16 to 18).

Question.—Mary Magdalene, and Mary the mother of Jesus Christ and of his brethren James and Joses, were present, with various other women of Galilee, when Christ was crucified; whereabouts were they?

Answer No. 1.—They were beholding from afar off (Matthew xxvii. 55, 56; Mark xv. 40; Luke xxiii. 49).

Answer No. 2.—They stood close by the cross, and Jesus conversed with them (John xix. 25 to 27).

Question.—Judas Iscariot is stated to have betrayed Jesus for thirty pieces of silver; what became of this money, and what became of Judas?

Answer No. 1.—When Judas saw that Jesus was condemned, he repented, went to the chief priests and elders, threw down the money before them in the temple and then went out and hanged himself (Matthew xxvii. 3 to 5).

Answer No. 2.—Judas purchased a field with the reward of his iniquity, but falling headlong he burst asunder in the midst, and all his bowels gushed out (Acts i. 16 to 19).

Question.—In the “Apostles’ Creed”, appointed to be recited by the minister and congregation, at Morning Prayer, throughout the year, it is stated, among other articles of belief, that after Jesus Christ had risen from the dead he ascended into heaven; neither Matthew nor John mention any ascension into heaven, now when did he go up?

Answer No. 1.—He ascended into heaven on the day of his resurrection, thus: on the day that he arose from the dead, Mary Magdalene and Mary the mother of James (and Jesus)

told the Apostles he had risen ; *on the same day* (13) he was seen by two of them, then still *on the same day* (33) by the eleven at Jerusalem, when he gave them their instructions, led them as far as Bethany, blessed them and was carried up into heaven, after which they returned to Jerusalem (Luke xxiv. ; see also Mark xvi. 9 to 19).

Answer No. 2.—He ascended into heaven forty days after his resurrection, thus : he showed himself alive again, being seen of his apostles *forty* days, and, being assembled together with them, gave them certain orders, and then while they beheld he was taken up and a cloud received him out of their sight, and they stood awhile gazing up into heaven, after which they returned from Mount Olivet to Jerusalem (Acts of the Apostles i. 3 to 12).

I have now put twenty questions to this so-called witness which Jesus is stated to have said should testify of him (John xv. 26), and who it is further stated spake in due course by the disciples (Mark xiii. 5 to 11 ; John xiv. 25, 26 ; Acts ii. 1, 4) ;—for a purpose of this kind, twenty questions, with such answers, are as good as a hundred, and I do not hesitate to say, that had any man given such contradictory answers in a court of law as this imaginary being, impiously described as “very God,” has here done, his testimony would be considered worthless. In common decency, therefore, we must conclude that no such being exists, for he is either “very God” as pretended, or he is nothing, and he can not be “very God”, because God is an all-wise and perfect Being who makes no mistakes ; this “Holy Ghost” therefore is nothing, and can never have existed, consequently the writers of the New Testament could not have been inspired by the “Holy Ghost”, otherwise called “very God”, and therefore the New Testament is not the Word of God, as pretended.

Having now definitely shown and conclusively proved this, I must point out that orthodox Christianity logically falls with this demolished doctrine of inspiration ; for were any to assert still that The New Testament (on which alone rests the whole fabric of Christianity, for there is no evidence of Christ outside it) is inspired by the Holy Ghost, *alias* “very God”, they would have to assert also that God, who “knoweth all things” (1 John iii. 20),———and “is perfect” (Matt. v. 48), is nevertheless fallible———and being desirous to testify of Christ by the hands of four or five writers, makes such a bungle of it that they all contradict each other ; and consequently the whole pretension of any such persons would be absurd and untenable. But Christianity cannot stand

in its orthodox form without the doctrine that the Evangelists, and in fact all the New Testament writers, were inspired, *firstly*, because they themselves assert that they were—and *secondly*, because they state things which they could only know by inspiration if they knew them at all, and as we have proved that they were not inspired, orthodox Christianity must, as I say, fall, and must necessarily do so whether I give any other reasons or not; without departing from this position I shall however do so.

It having now been shown that The New Testament is not an inspired work, it loses at once its exceptional position, all sanctity vanishes from it, and henceforth it is open to full and fair criticism, without any man having a right, or even a pretence or excuse, to call those persons irreligious who examine it as they would any other work of man;——the doctrines of Christianity now stand before the world with no more claim to be considered sacred than those of Zoroaster (of the Parsees),—Kung-foo-tsze or Confucius (of the Chinese),—Buddha (of China, Tartary, Mongolia, Siam, Burmah, Thibet and Ceylon),—Mahomet (of the Arabs, Turks, Persians and Modern Egyptians), &c.;—Christianity, like all these rival creeds, must henceforth stand on its own merits only, all of them being entitled to fair and considerate examination; but, none of them being more than human work, none of them are entitled to be received with unreasoning veneration, any more than if they were first enunciated to-day by a philosopher, a poet, or a policeman.

Many have considered, and probably will still consider, that because Christians have a strong faith in their religion, this fact is an evidence of its truth, but it is no evidence at all; the Mahometans, Buddhists, Brahmins, &c., have a much stronger faith in theirs, and for good or evil their religion has actually a more powerful hold on them, and a stronger influence over them, than Christianity has over Christians, therefore, if faith in a religion proved its truth, these religions would be more true than Christianity; the champions of Christianity may therefore drop that argument, for they will find fanatics among these rival creeds equal in fervour, self-denial, and devotion, to any they can produce among their own; this matter of strong faith therefore proves nothing, except so far, that if it is unreasoning, it proves gross, obstinate stupidity, for faith without reason is like a ship under full steam without a man on board.

Neither is it any proof that Christianity is true doctrine to point to its rapid spread, for the same thing may be said of Mahometanism or Buddhism; we might as well assert that the

cholera, or any other epidemic, is healthy because it is communicated rapidly from one to another, or that a fire is good for prairie grass because it travels swiftly and burns fiercely; the champions of Christianity may therefore tie up all their old arguments about the strong faith and fervid zeal of its votaries, together with those concerning the once rapid spread of Christianity, in a neat little parcel and put it in the furnace of the nearest smelting-house; for the religion of Christ, stripped now and for ever of its pretence to divine inspiration, must stand on its own merits, if it can so stand, and if not it must make way for such religion as can.

Having shown that the Evangelists, though pretending to be inspired were really not so, they, as a natural consequence, not only sink to the level of ordinary historians, but they enter the arena of history, with the well merited character of being men whose utterances it would be dangerous to receive with that same amount of confidence that gradually attaches itself to those who have, so far, been found trustworthy and true; once deprived of their old shield of superstition, namely the halo of imaginary sanctity, which dazzled men's eyes, and prevented their examining what these writers had to say, as they would have examined other matters, one sees at a glance that they talk fast and at random, that is to say without due reflection, take for instance:—

“Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him”, &c.—(see Matthew ii. 1, 2, *et seq.*).

Matthew is here making out, without due reflection on the logical sequence of his too imaginative record of what occurred at least 32 years before he ever saw Christ or any of his family, that the “wise men from the east” (which in the original Greek stands as “*magoi apo anatolon*”, and may be translated Magi, from where the sun rises, or Magi, from the East), to whom no revelation of the Scriptures could, from any orthodox point of view, have ever been made, knew by their magical enchantments, or other Magi tricks, that a king had been born to the Jews, while the Jews themselves, who were certainly the most concerned, knew nothing of it excepting through these fortune-telling Magi; for this matter of reading the stars has nothing to do with the real scientific observation of the motions of the heavenly bodies, which, as a matter of astronomy, and the changes of weather connected with their movements, is a proper and beneficent

study, whereas their pretension to foretell events by the stars, is strictly on a par with a gipsy pretending to tell fortunes by looking at one's hand; Matthew therefore elevates their long-exploded magic art beyond the prophetic knowledge of "God's chosen people", which was neither patriotic, politic, nor reflecting, and in so doing he also places the absurdities of those who pretended to magical powers beyond the accumulated scientific knowledge of the present time, for no man of science pretends to foretell the birth of a king by the stars nowadays, and none but impostors ever did; Matthew in fact sets himself in this matter outside Hebrew power of special prophecy, outside Christian revelation, outside scientific observation, and takes up his quarters with gipsy tramps, wizards, and jugglers; this is not only a matter where he betrays that the Almighty power of Supreme Wisdom was not guiding and inspiring him, but it shows also that when he manufactured history he did not reflect long enough.

Luke, in the same way, when rattling off the genealogy of Jesus, in chapter iii., winds it up at *verse* 38, with "which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God". I need scarcely say that there is no warrant for the assertion that Adam was the son of God to be found in the Old Testament or anywhere else, and if we take it as doctrine, then Adam and Christ must be the same person, for in John i. 14, 18, iii. 16, 18, &c., Jesus Christ is stated to be "the *only* begotten Son of God"; such an identification of these two would open a new field to theological speculation, although no good could come of it, but it is evident Luke never intended to propound such a dogma, therefore, as I have said, he talks fast and at random, saying what he does not mean through sheer carelessness, which shows that when writing his gospel Luke did not stop to examine whether what he said was strictly true or not.

As another example, take the last verse in the Gospel of John, *viz.* xxi. 25, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen". Such wild, high-flown exaggeration is so evident and so palpably absurd that it would be unnecessary to comment on it, were it not that we have here a key which unlocks the past, and betrays the recklessness of their statements, and thus, bearing in mind that we have proved that these writers were not inspired and consequently could know nothing they had not seen, or otherwise learnt by the ordinary channels of human knowledge, we

discover how it is that they tell us of things they could not possibly know, namely because they did not scruple to depart from the truth ; take for instance the following cases :

In Matthew ii. 12, that Evangelist, who was not inspired, has the assurance to pretend to tell us what the Magi dreamed about, although he informs us in the same verse, that they arose and “departed into their own country”, and apparently instantly, and in the night, for the next verse states that “when they were departed the angel of the Lord appeared to Joseph in a dream saying, Arise”, &c. and these Magi never turn up in the history again.

In Matthew xxvi. 38 to 45, Mark xiv. 32 to 41, and Luke xxii. 39 to 46, we have a remarkable instance of the Evangelists presuming to tell us what they could not possibly know ; without repeating the words of Mark and Luke to the same effect, we will take—

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MATTHEW XXVI.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour ?

41 Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again : for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest : behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

According to Luke xxii. 41, this praying took place at about a stone's cast off, and according to Matthew and Mark they were separated from Jesus immediately afterwards ;

Matthew stating, in xxvi. 56, that "all the disciples forsook him "and fled", and Mark telling us the same thing, in xiv. 50; now, as Jesus was crucified before they saw him again, he could not possibly have told them what he had said when he prayed; it is therefore nothing more than a piece of gross effrontery to ask us to believe that they knew what Jesus said when he was praying at a stone's cast distance, although they pointedly inform us that they were asleep at the time; nothing but divine inspiration could possibly have effected this, and we have proved that the Evangelists were not inspired, consequently in this matter they romance, for they tell us as fact, that which they could not possibly know, and therefore must have invented.

In this connection Luke however excels them all; for he states, in xxii. 44, "and being in an agony, he prayed more "earnestly, and his sweat was as it were great drops of blood "falling down to the ground". Now, we have previously been told, concerning this incident, that "When the even was come "he sat down with the twelve" (Matthew xxvi. 20, confirmed in Mark xiv. 17); that they all had supper together (Matthew xxvi. 21, Mark xiv. 18, Luke xxii. 19, John xiii. 2); that *after* supper they took wine (Luke xxii. 20); that after this, Jesus washed their feet (John xiii. 4 to 17); that after this again, he talked with them, and said so much that John occupies nearly five chapters in repeating what he said; that then they sung a hymn and went to the Mount of Olives (Matthew xxvi. 30, Mark xiv. 26); and at the part called Gethsemane, Jesus prayed—as it was evening when they sat down to supper, the night must have been pretty far advanced by this time, in fact John mentions, in xiii. 30, that "it was night" when Judas went out; we know it was not bright summer weather, because Peter was glad to "warm himself at the fire" (see Mark xiv. 54, Luke xxii. 56), and it was not yet morning when Judas came to them at Gethsemane, with officers from the chief priests, and a band of men "with lanterns, torches, and "weapons" (John xviii. 3); this prayer of Jesus is stated to have been uttered between the time when Judas went out *in the night*, and his return *with lanterns and torches*, it must therefore have been *quite dark*; Jesus was at a stone's cast distant, and they were asleep, he woke them up, and "while "he yet spake" (Matthew xxvi. 47), he was arrested and parted from them, never more to meet in this life; consequently, as none but Jesus could have known anything about it, as he could not have told the disciples, and as they (as we have proved) were not inspired, Luke pretends that they saw "the

“sweat falling off from him like great drops of blood”, although he was at a stone’s cast distance, in a dark night and they were all asleep. The testimony of a man, who thus puts forward such a self-evident falsehood as this, is palpably worthless, and as Luke’s evidence is thus proved to be unreliable, all the doctrine of “the agony and bloody sweat” consequently falls to the ground, for even if it were true none could have known it, and, as a piece of indefensible assumption, this narrative can perhaps only be matched by the statement, in Mark xvi. 19, “So then after the Lord had spoken unto them, he was received “up into Heaven, and *sat on the right hand of God*”, for, as it has been proved that Mark was not inspired, he could not possibly have known this without having been in Heaven himself.

I will not pause to dwell upon the dream which it is pretended that the wife of Pontius Pilate had about Jesus, concerning which she sent to him when on the judgment seat, as if a Roman governor would tell people in open court what his wife had been dreaming about; nor will I stay to point out the many other things that can be adduced of a similar character; but shall henceforth consider that I have said enough to prove that the writers of the New Testament were not inspired as they state they were, and that as ordinary narrators of simple events their evidence is untrustworthy, palpably exaggerated, and untrue in matters where we can judge; and therefore that they are not entitled to implicit belief in matters where reason tells us that what they say is improbable, and concerning which we have no evidence but their statements.

This brings us to the subject of miracles, which abound in the New Testament, where (without attempting to enumerate them all), we find Jesus represented as curing a large number of sick people in a variety of ways, at one time putting his fingers in a man’s ears—at another spitting on his eyes—now curing them by a command to be whole—and then doing so without even seeing the person—at one time walking on the water—at another rebuking the winds and the waves and thus producing a calm—turning water into wine—withering a tree by speaking to it—feeding a vast number of people with a supply of food which in the ordinary way would not have given them even a crumb each, and having more left afterwards than in the beginning—and at other times raising persons from the dead, most notably in the case of Lazarus who had been dead some days. I shall not consider any one of these miracles by

itself, but shall here treat the whole subject, including the Old Testament miracles of Daniel's incombustible boys, Shadrach, Meshach and Abed-nego (Daniel iii.),—Jonah's whale (Jonah i. 11),—Elijah's chariot and horses of fire, and ascent to heaven by a whirlwind (2 Kings ii. 11),—Balaam's talking donkey (Numbers xxii. 28, 30),—and the passage of the Red Sea under Moses (Exodus xiv. 21, 22), where it is stated that the waters were divided, and stood up on either side like a wall, together with any, and every, other miracle, no matter where recorded. I promised to do so when I was treating of Moses in Chapter IV.; I will now merely premise that there is no present evidence that any miracle has ever been performed, that is to say, there is no part of the world where the results of any recorded miracle are still visible, and consequently it is only on the supposition that those who relate such things are more worthy of belief than our own common sense, that the record of a miracle can possibly be accepted as true; from what I have shown regarding the untrustworthiness of the Evangelists and the unscrupulous character of Moses, faith in their relation of anything which requires faith in their truth and honour must already have been considerably shaken, even if it has not been utterly destroyed, but as there are still a few thoughtless people who, having been stunted in their natural mental growth by that religious kind of dram-drinking, which consists in the excitement of hearing about miracles, have a sort of affection for these old nursery stories, I will, as I have already said, consider the subject of miracles here, once for all, upon its merits, and shall do so quite apart from the question whether those who narrate them are otherwise worthy of credit or not, for if the doctrine of miracles is untenable, even if those who narrate them are otherwise worthy of belief, it follows *à fortiori* that it can not be admitted if it rests only on those whose statements on other matters are evidently untrue.

When the eternal Creator of all that exists, determined in the sublime beneficence of His serene and perfect wisdom, that other beings should also live, He decided, for reasons known only to His Supreme intellect, that what we call mind should be evolved out of matter; he therefore created matter, and fashioned it into the whole system of revolving globes which we called the universe; one of these globes, and possibly many more, is a huge manufactory of men and women, and, being the one we inhabit, is the only one, of all the countless orbs which whirl incessantly through infinite space, that we have any detailed knowledge of.

Originally but very few in number, probably but one indi-

vidual of each sex, namely Adam and his wife, or Noah and his wife, the human race at present consists of about 1,000,000,000 people, and if to this we could add all who have ever lived and died, and all who may hereafter live and die, the total might be expressed in figures, but we nevertheless could form no adequate idea of the immense number of human beings who have emanated from the original pair ; each of this vast number has been evolved, without any effort of its own, from its parent stock without any miracle, that is to say without any departure from the original plan of nature, which was conceived by the Almighty in the beginning, each is a marvel of structural skill which nothing short of perfect wisdom could have fashioned, and each has been supported by material food in the course of its growth. That material food has in like manner evolved itself from its parent stock, oxen from oxen, wheat from wheat ; organisms invisible to the naked eye swallow still smaller ones by millions daily in every bucket-full of water which the sea contains, these in their turn become the food of larger ones, which the smaller kinds of fish feed on ; these in their turn having being evolved from their parent stock, and having grown to perhaps the size of one's little finger, almost enough for a human mouthful, at the expense of millions of lives in some far-off portion of the polar regions, start off in a shoal of teeming millions, each little fishling wriggling itself along for hundreds of miles, by countless waggles of its tiny tail, until they reach the shore of that land whose inhabitants they were sent to feed ; year after year the same phenomenon occurs in the regular course of nature, and though thus produced annually in thousands of tons, each tiny fish is an inimitable model of mechanism.

Could we but count the myriad blades of grass, each ox or sheep must eat to produce a pound of meat ; could we but count the insects on one of these blades of grass ; could we but grasp the wondrous skill by which each of these blades is fed with its due proportion of foliage-forming material by absorbent fibres or roots, extracting various chemicals from the earth, which blades or foliage, when formed, take further nutriment from the air, as if endowed with sense to breathe, we might from one poor shoot of herbage (myriads of which are eaten by one rabbit ere it becomes a meal for one man), preach a far higher gospel of God's loving kindness for humanity than all that has ever been written hitherto ; for these indisputable evidences of God's gentle providence, sublime foresight and thoughtful provision for our needs, are continually before our eyes, and each blade of grass does more to prove the goodness

of God, and to afford reasons why He is entitled to our love and worship, than all the miracles put together which all the various Churches have ever made an article of faith.

For this whirling globe, from which countless millions of human beings have been evolved, contained in itself when first created all that was necessary for their formation, and all the minerals and chemicals necessary to be taken up by vegetable life; the globe, and the air surrounding it, contained all those gases which now by respiration support all that breathes, and those subtle principles of motive power which are derived from light and heat were provided before the first pulsation of the first man's heart set that pump at work which circulates his blood.

It is well known that no animal ever created, whether man or beast, bird or fish, can of itself generate sufficient force to lift a feather; it is by the chemical change alone which food suffers in the body that the previously pent up forces of that food are liberated in the form of heat and mechanical power; those pent up forces are derived, according to the nature of the food, by an absorption of a certain amount of the original stock of vital force, infused at the beginning into the whole creation, which vital force never increases, and no matter how often it is absorbed never grows less.

The lime, flint, salt, soda, iron, potash, magnesia, &c., contained in every human body, and which have been taken up from the earth, by the various kinds of food on which that body and its parent bodies have been sustained, never decrease in the world as an aggregate. Various vegetables absorb the minerals they require from the earth about them, while animal life on land and water continually eat up vegetation as fast as it is produced; some of these animals live upon each other, having been placed here to keep down the superabundant growth of animal life until required for the use and sustenance of man, who is the great end and object of all this vast machinery; as he needs the oxen, antelopes or deer, now destroyed by lions and such like, these lions and other carnivorous beasts disappear before him; the grass grows to feed the sheep, the sheep nibbles it to feed men, the herbage of the earth daily consumes tons of the materials of which this globe is made, the sheep, &c., consume that, each man in his lifetime consumes several hundred times his own weight in food, yet with it all the earth grows no less, this globe is no lighter, there is no less salt, soda, silica, lime or metal, than there was at first, but grass and fruit, fish and insect, bird and beast have all come and gone to feed, either directly or indirectly, the one being for whose use they were formed, namely man; man who comes and goes

like them, as far as his individual body is concerned, but who unlike them acquires information and imparts it to others, for with each being that is born into the world an individual and varying amount of mind is evolved. The great and good minds of the past are united to the great and good minds of the present in an endless variety of ways, and will be joined by those of the future ; all of these accumulate knowledge, which is the nearest thing to power, and to that wisdom which necessitates goodness. Perfect wisdom, power and goodness is God Himself, who is the source of all, and therefore perfect wisdom can never be attained by man ; but that wisdom, power and goodness which man can attain to, is the mind which God decided in the beginning should evolve, without what is termed a miracle, that is to say without any further direct action on His part, from the matter or substance which He created in its perfection for that purpose, before sound was first heard, and before time was.

The first, and as far as we are concerned, the eternal principles of affinity, natural selection, repulsion, &c., by which the Almighty Being, who conceived the chaotic matter from which all things have emanated, reduced them originally into order, and all the other laws or principles by which He first ruled His universe were fixed then, in the impenetrable grandeur of His sublime and perfect knowledge ; they effected His will then, and they effect it now, for still the world is ruled and upheld by that perfect adaptation of means to ends which was conceived by Him before the world was made.

The simplicity which prevails throughout the entire scheme of nature, despite its multiformity, its grandeur and its beauty, is perhaps the most marvellous part about it ; nothing is done in a roundabout way which could be effected by easier means, and though many things appear to be so done, these are not the natural ways, but are, so to speak, the result of compensating balances, arranged with divine wisdom in the beginning, to counteract local or temporary irregularities planned from the first ; these irregularities being caused by departure from those laws of nature, which, having been established by the supreme Creator, move on in their inexorable course, carrying with them sooner or later, whatever they were originally intended to convey, as waters, diverted by art from their natural current, struggle ever to rejoin it until they succeed. The compensating balances, called freaks of nature, are the exceptions to the general rule, the spots or streaks of varied colour, which occurring on the less varied ground, form the intended picture, but they none of them come upon us as miracles.

They are no departure from the general law, but are simply another, though less frequently practised, way of carrying the original intention into effect, established equally from the beginning, and identical whenever the circumstances are identical.

The voice of Him who has caused all life and sound, still speaks to man, as He has spoken from the beginning, in every breath of wind, in every rippling wave, in every warbling bird and every flower that blooms; the whole fabric of religion as at present known, whether Judaism, Buddhism, Brahminism, Mahometanism or Christianity, will be scattered like a heap of sand, its fragments will be blown hither and thither as the dust of the desert, for it is the work of man's impertinent pretensions; creeds and doctrines, forms and ceremonies, Saints, Saviours and other idols of flesh will go the way of idols of stone and idols of gold, but the grass will grow and the wind will blow, the daisy will bloom and the lamb will skip, the tortoise will crawl and the fly will buzz long after all the tenets and dogmas of the Churches have been cast aside; and God, the sole Creator of us all, sun and moon, air and water, bird, beast, and man, will be recognised as the sole source of those eternal principles and immutable laws by which without any departure from the original plan, He has ruled the world from the beginning and rules it still.

Many things which have been related as miracles, and called supernatural, are merely the natural effect of some unknown cause occurring at an opportune time, in fact are similar to such things as we call chance, though they are all part of the general plan and can be reckoned upon after due observation; the results of some superior knowledge have also, in times gone by, been passed off as miracles by a selfish and irreligious priestcraft, while in other cases the recorded miracles are mere inventions of the historians, without any foundation at all, or in other words are lies from beginning to end. Any and every so-called miracle which involves an effect contrary to the established nature of things, must be from that very fact untrue, and those who record them must have either stated what they knew to be false or must have been mistaken, because that nature, order, and constitution, was established by the Supreme Creator, and is therefore the offspring of infinite power, pursuing a plan for the best of purposes, which plan must have been absolutely perfect from the beginning, because it is the direct offspring of perfect wisdom.

Moreover, the argument conveyed by the recital of a miracle is absurd and self-condemnatory; as nothing which is

performed by the Almighty, by means of the laws of nature, is considered a miracle, no matter how wonderful; such as an earthquake or a tornado, &c. : the definition of a miracle being, "an effect *contrary* to the established constitution or course of things, or a sensible deviation from the known laws of nature". Such being the case, for Jesus, Moses, or anybody else, to perform a miracle in order to show that he is a son and partner of God, *viz.* co-creator and sustainer with Him, or a special representative of God, who made the laws of nature, is as absurd as if a policeman committed a robbery, or otherwise broke the law, to prove that he was an authorised representative of the law, specially sent to cause it to be respected by others.

In ordinary human life, we justly think, that a son who shows off before the underlings, by breaking the rules of his father's household, is an unworthy son, who, whatever his legal rights may be, does not deserve to inherit the wealth and position stored up by the industry of his father, or ancestors; yet this is the exact parallel of what Jesus, *called* Christ and *reputed* to be the Son of God, is supposed to have done, by performing miracles and thereby subverting his Father's laws of nature; and instead of loyally putting our foot down firmly, on the ground of truth, honour, justice and proper principles, and deciding at once that if he did so such conduct was disrespectful to his Father, we are asked to applaud the young master's pranks, without reference to Him who feeds both him and us. The whole affair lays in a nutshell; if Jesus was the Son of God, and took advantage of that fact to upset his Father's laws by performing miracles, he was an unworthy son, and his conduct was highly reprehensible; and if he did not perform these miracles the proofs of his divinity are annihilated, and his historians have borne false witness; on the horns of this dilemma, or between the tines of this split stick, the pretensions of Christianity must be either tossed or crushed.

To state that a man performed a miracle, was no doubt an easy way to exalt *that man* in the eyes of those who believed it, but their perceptions of God were thereby proportionately vitiated, and He who cannot err is, by the doctrine of miracles, supposed to have found His plans imperfect (although we find them still in full operation, exactly as they were then), and He is supposed to have rectified them, or their results, by departing from the established order of things. For God to take an active part in favour of one man, by curing him at a word, as Jesus is stated to have done, or in favour of one group or nation of men against another, as the Old Testament pretends, would show that His eternal principles of the results of right and

wrong, and the production of effects from cause, had been badly devised in the beginning, and required rectifying; yet those principles stand as they always did, which shows that God does not think they required rectifying, and therefore he never has, and what is more he never has had, occasion to rectify them by miracles. For Him to depart from His own laws, established purposely to govern all created matter, and to cause the sea to divide and stand up like a wall on either side while the Israelites passed through, would be derogatory in a perfect Being; but to pretend that He told Moses to chop it in half is infinitely more derogatory, and consequently more impossible. The same remarks apply in all their force to the pretence that Jesus walked on the sea, rebuked the winds, withered a tree by speaking to it, fed people with miraculously produced *cooked* food, and raised the dead; for, as the effect of affinity, natural selection, repulsion, gravitation, electricity, and all the other laws, by which in the beginning God set this, and all the countless other globes in their relative positions, and keeps them incessantly whirling through space, has never for one moment ceased; so have none of these laws ever been suspended in and upon this globe itself, or it would have instantly come to grief; and as without the suspension of the laws of nature, a miracle, which is “an effect *contrary* to the “established constitution or course of things, or a sensible “deviation from the known laws of nature”, can not possibly take place, we may rest assured that, as “the whole includes “all its parts”, and as the whole vast system of whirling worlds, and all they contain, has known no stoppage in their revolutions, so no portion of that system has known a stoppage, and consequently no deviation from the laws of nature has ever occurred, and therefore no miracle has ever been performed.

In this matter of the Exodus and the New Testament, as in all other religious records, it may thus be safely considered that in proportion to the miracles which any person is supposed to have wrought, so in proportion has that person, or his historians, been either grossly ignorant or unprincipled perverters of the truth; on neither of which qualities true religion can be founded. For if what have been called miracles were in reality nothing more than the natural operation of unknown causes, these persons must have been ignorant, and consequently not inspired, if they did not know that such was the case; or if they were aware of causes which were unknown to those who saw the results, and therefore esteemed as miracles things which these persons could have explained, but purposely refrained from doing so, in order that they might be considered miracles, then

they were bad deceitful men desirous of diverting credit to themselves, at the expense of degrading men's notions of God, and are consequently unworthy of all respect. The more miracles therefore that are recorded as having been performed by any man the more he is thereby degraded, and the more miracles are recorded in a book the more that book is convicted of bearing false witness, whether by ignorance or design; as it must evidently be either the work of ignorant fanatics, or of dishonourable men endeavouring by premeditated untruths to exalt themselves by lowering man's conception of the Creator, in neither of which cases is that man or that book a medium by which true religion can be learned. Whoever attempts to argue against this reasoning must do so by asserting that God is not perfect wisdom, perfect goodness and perfect power, and I am quite content that my position shall fall when His perfection can be shown to have failed in any of these attributes.

I have now finished what I had to say concerning the alleged inspiration of the Evangelists by the Holy Ghost, and the miracles which they pretend were performed by Jesus Christ, and I have shown that the New Testament writers were not inspired, and their writings betray that they were not imbued with a strict regard for truth, and having further shown that no miracle can ever have been performed, we can have no hesitation in deciding once for all that these writers, not being truthful men in other matters, have purposely, and by design, deluded those who believe them, by the recital of miracles which were never performed.

Our next subject of consideration is therefore the crucifixion of Jesus, called Christ, and otherwise known as the Saviour or Redeemer, who is stated to be the Son of God, and to have been a voluntary victim, blindly crucified by the Jews, but in reality offered up as a sacrifice, atoning for Original Sin by his precious blood, and vicariously bearing the burdens of all who believe in him.

I stated in the early part of this chapter, that I should in due course consider the doctrine of "Original Sin in Man" and "Redemption in Christ" upon its own merits, without regard to the supposed authority of Moses, as I had shown, in Chapter I., that the episode of the Garden of Eden and supposed Fall of Man did not form part of the Original Jewish Scriptures, and consequently as far as *their* religious theories and tenets were concerned no spiritual Redeemer was necessary. I now add that I shall also consider this doctrine without

regard to the authority of the Evangelists, for having shown them to be mendacious pretenders to inspiration they did not possess, and narrators of marvellous things they never saw, their testimony or authority could not strengthen the doctrine; but if it is a good doctrine, and a sound position, it would be unwise to allow the facts that the Books of Moses were added to, and that the historians of Jesus were untruthful, to interfere in any way with our acceptance of that doctrine. I shall therefore, as I have said, consider the matter entirely on its own merits, without any reference to what I have already brought forward concerning either the Old Testament or the New.

To those who have not thought the matter out, the doctrines of Original Sin and the Fall of Man may seem a very abstruse subject, and one which does not concern us much now, but in reality it is the key to the whole position, and concerns our present views as closely and intimately as "twice two are four" concerns the whole science of Arithmetic, and moreover, it is very easy to understand.

"*Original Sin*" is thus defined in the *Ency. Brit.* under that Article "namely, the crime of eating the forbidden fruit, "of which it is said all mankind are guilty at their conception "by the imputation of Adam's transgression". Under Article "*Theology*" (No. 109) the doctrine is thus stated, "The "covenant (*viz.* the covenant of eternal life made with Adam "in paradise, *see* No. 96) being made with Adam as a public "person, not for himself only but for his posterity, all mankind "descending from him by ordinary generation *sinned* in him, "and fell with him, in that first transgression; whereby they "are deprived of that original righteousness in which he was "created, and are utterly indisposed, disabled, and made "opposite to all that is spiritually good, and wholly inclined to "all evil, and that continually; which is commonly called "*original sin*, and from which do proceed all actual transgressions, so as we are by nature children of wrath, bond slaves "to Satan, and justly liable to all punishments in this world "and in that which is to come, even to everlasting separation "from the comfortable presence of God, and to most grievous "torments in soul and body, without intermission, in hell fire "for ever". In the same comprehensive work, under Article "*Expiation*", we read as follows, "a term applied by divines "to the pardon procured to the sins of the penitent by the "merit of Christ's death". But for all the different opinions concerning the nature and extent of the benefit reaped from his death, the actual limits of the vicarious atonement, that is to say, the actual extent to which we have expiated our sins by

deputy, as a result of his crucifixion, I must refer the reader to the exhaustive Article "*Theology*" in the same work, more particularly from No. 170 to the end.

Thousands of volumes have been written on this subject with endless divergence of opinion, the "Original Sin" being in almost all cases accepted, together with the doctrine that if Adam had not sinned there would have been no death and man would have been immortal, based upon the statements of Paul that "by man came death" (1 Cor. xv. 21) and "by one man sin entered into the world and death by sin" (Romans v. 12); which in their turn were based on the threat, stated in Genesis ii. 17, to have been made to Adam, *viz.* "In the day that thou eatest thereof thou shalt surely die", and the subsequent statement in iii. 6 that he did eat thereof; both of which passages form part of what I have shown in Chapter I. to be a subsequent interpolation.

I will not dwell upon the generally received, but purely imaginary, state of the world before Adam fell, when universal peace is supposed to have reigned, when the conflict between good and evil had not broken out, and before either sin or death had come into the world, for the whole idea is nonsense; the entire scheme of nature being really based upon the succession of life and death, not in man alone but in everything that lives, for the progress towards death is life itself; without that progress all things would stand still, buds would remain buds, the open daisy would perpetually stare with full blown petals, apples would never ripen on the tree, nor would a single thing change; life without death would be stationary like water without a current, death is the essential and predetermined result of the friction of matter, without which friction matter could not live, or in other words material life throughout the whole scheme of nature is caused by that very wear and tear which in itself is death, for the process of producing natural death is that which we call life, so far as material existence is concerned; and that this process had already commenced in Adam before his supposed fall is evident from the original text, and also from the interpolated narrative itself, which consequently is contradictory, self-condemnatory and untrue; the two passages stand thus, "God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat (Genesis i. 29) . . . and the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of

“it ; for in the day that thou eatest thereof, thou shalt surely “die” (Genesis ii. 16, 17). The whole theory is, that if Adam had not eaten of that tree he would not have died and consequently that he would have been immortal, that he was in fact immortal until he forfeited his immortality by disobedience, whereas it is evident that he was mortal by nature from the very beginning, otherwise the tissue of his frame would not have worn out to the extent of producing hunger and that necessity for food to supply the daily waste of such tissue (or partial death of his original frame), as was evidently provided for from the beginning by the supply of food described in the above extract itself, and the words “to you it shall be for meat” ; for if Adam had been immortal before his fall he would have lived whether he eat or not, because being immortal he could not die, and as food was specially provided for him from the beginning, it is evident that food was necessary to sustain life, consequently he was not immortal ; or in other words death had been a condition of Adam’s nature from the first moment of his existence, and consequently was not the result of his subsequently eating the forbidden fruit.

As regards death in the abstract, namely, death to animal life unconnected with man, and all the concomitant strife attending the constant struggle for existence, having been caused by Adam’s fall (“death entering into the world by “the sin of one man”, see Romans v. 12), the whole idea is absurd ; for death must have taken place with the very first breath of air Adam drew into his lungs, with all the countless animalculæ floating therein, and which were thereby engulfed ; while with the very first herb or fruit that Adam eat, an entirely different class of animal life must have met its death, for as Dr. Pye Smith observes, when speaking of the impracticability of man’s being sustained by an exclusively vegetable diet, “In every leaf, root, or fruit on which we feed, and in “every drop of water we drink, we put to death myriads of “living creatures, whose bodies are as wonderfully made as our “own, which were full of animation and agility, enjoying their “mode of life, and their existence, as really and effectively “under the bountiful care of Him, who is good to all, as much “as the stately elephant, the majestic horse, or man himself, “the earthly lord of all. By far the larger portion of the “animal creation is formed, in every part of its anatomy, both “internal and external, for living upon animal food and can not “live on any other” (see “The Relation between the Holy “Scriptures and some parts of Geological Science” by John Pye Smith, D.D., LL.D., 5th edition, London, 1852, pages

87 and 88). The idea that death, to either man or beast, was caused by Adam's fall is therefore totally untenable, and as the interpolated episode of the Garden of Eden merely threatened death and said nothing about damnation, which is an elaboration of the same story at a later date, I claim to have proved (quite irrespectively of the fact, that this part of our present book of Genesis was subsequently and unwarrantably added to the original), that this threat of death was never made, and that Adam's sin did not cause death, for death was part of that original imperfection inherent in his nature, without which original imperfection in the aggregate, man, as I have explained in Chapter I., could never have existed as a distinct being from God (namely the Infinity of Perfection), and as that necessary imperfection as a whole included necessary imperfection in all its parts, it must have included material death as an inseparable part of man's original and fundamental nature.

As this supposed sentence of death as a consequence of sin, is now from every point of view demolished, the supposed sentence of damnation afterwards substituted by priestcraft is demolished also, for having been built upon that which had no foundation, it can have no foundation itself; independently of this however I will further remark that whereas death is a patent fact, damnation is not; we can see the one and know that there is such a thing, but we have no evidence of the other beyond the assertions of those who invented a new reading of words which could never have been uttered; the writer of the interpolation in Genesis, finding death to be a patent fact, endeavoured to assign a reason for it, but assigned a wrong one; I have substituted the real reason for this patent fact, but damnation not being a patent fact, and being in reality no fact at all, there is no occasion for me to assign a reason for that which is simply a fiction, elaborated from a mistaken doctrine as to the origin of a fact which I have accounted for.

I will now make a few observations on the whole doctrine of Original Sin and Vicarious Atonement, showing its absurdity from other points of view. The imputed guilt which man is supposed to have inherited from Adam is, according to the orthodox view, supposed to have been counteracted by the vicarious atonement of Christ, that is to say, you are on one side blamed for what you did not do, and a debt beyond your power of paying is charged to you, but on the other side you are credited with a payment you never made, if you will only believe in Christ; this seems a queer sort of an arrangement, but it nevertheless sounds fair enough, at least it sounds fair until we think it out; when we have done so, we see it is a

catch, a mere juggle of words, ending in a one-sided arrangement, which could not possibly have emanated from God the Perfection of Justice ; for if Original Sin was imputed to you without your being able to hinder it, Vicarious Atonement should, by the same rule, be credited to you without your being able to hinder it ; or else it would not be fair, consequently it cannot be true that God, who is the Perfection of Justice, instituted the arrangement ; moreover as the necessity for atonement is only consequent on the sin, it follows that if there was no sin there was no atonement needed, and as I have shown, in Chapter I., that man's existence in an imperfect state was a necessary condition of his existence, it follows that the doctrine of vicarious atonement is only an appliance for diverting our gratitude into a wrong channel, a diversion of it from God (who is everywhere, and whom we can all thank daily and hourly, without anybody's assistance, for everything we feel grateful for), to an imaginary being whose supposed existence we only hear of, through those who have made the study so intricate that none can understand it, but whose set purpose is that they shall be paid for teaching what they do not understand themselves.

"*Two wrongs*", nevertheless, "*do not make one right*", the doctrines of Original Sin and Redemption by Vicarious Atonement are alike absurd and unjust. It is a case of, Let us make believe all round ; make believe you sinned when you did not, and that you atoned for it when you did not ; like children who buy imaginary pounds of sugar and pay for it with imaginary pence ; the only difference being that in the children's game there is no intervening party making a profit by the transaction, whereas in the Vicarious Atonement business, the middle man makes £100,000,000 a year by it.

The reader will now be somewhat prepared for the announcement of my position that, the whole doctrine of Christianity is founded on errors, extremely detrimental to man, individually, nationally, and as an entire race, alienating his love and admiration from God, filling his mind with doubts and fears where all should be confiding trust in Him who gave us life, with all its capabilities for happiness and joy, and further that the chief of these errors is the forgery inserted in the Book of Genesis, concerning the garden of Eden.

It may probably have been by this time forgotten, that, in Chapter I., when treating of this interpolation, I not only proved that it was not written by the same person that wrote the chapters which immediately precede and follow it, because it contradicts them eleven times, and is not alluded to again in

any part of the Jewish Scriptures written within 900 years of the time when Moses wrote the books attributed to him ; but further, that I then proved, in eleven distinct ways that the story of the Fall of Man, as narrated in the interpolation, is palpably false, incongruous and absurd, that it is utterly wanting in even the first elements of a proper conception of God, and contains a mass of unjustifiable insinuations and assertions against God and man ; that it is in fact an outcome of superstition based upon a total misapprehension of God's evident attributes, and that for this imaginary legend to be true, it would necessitate, among other things, the absurd position and logical impossibility that Adam fell before he fell, and therefore that the fall of man was not his fall. These things the reader should carefully bear in mind, in addition to all the preceding part of this chapter ; it would however be needless to repeat here any of the arguments used in Chapter I., as I have reminded the reader where he can turn to them to refresh his memory if he wishes, I shall therefore proceed with that part of the subject which concerns Christianity.

As the doctrine of Original Sin has been shown to be untenable, and the legend of the Fall of Man both self-contradictory and absurd, the Redemption of Man becomes a work of superelevation—a payment of a debt not owing—an amputation of a healthy limb to prevent mortification that was not going to set in,—an administering of poison as an antidote to counteract another poison that had not been taken, worse than mere useless torture, it being in fact both torturing and injurious, for while it keeps the mind in doubt whether one is really among the number who will be saved, it leads a man to place faith in Christ before faith in God, and puts so little value upon all that man can do, that it takes all proper self-respect out of him, distorts his mental vision in a thousand ways, teaches arithmetic on the principle that twice two are five, that three is one and one is three, puzzles him, degrades him, sets him quarrelling with his fellow man, retards his progress to those higher developments of human happiness for which his nature was especially designed, and bars him out of that realisation of God's loving presence which in itself makes Heaven anywhere.

Nothing I can say will convince those who listen with closed ears, or those who are too obtuse to understand these things, for light will not cause the blind to see, and a problem of Euclid is thrown away on a cow ; but as one never knows what stray shot may hit the mark, so one never knows what secondary

observation may, by its simple but self-evident truth, produce effect where a longer and more logical argument has failed; therefore, without considering that the doctrine of Redemption needs any more to show its needlessness and damaging effect on man, I shall make a few disjointed, but still relevant observations on the whole subject.

In these disjointed remarks I shall commence by showing a twelfth instance in which the interpolated portion of the Book of Genesis is opposed to, and in fact contradicts, the original portion. What the value of the original may be, is apart from the value of the interpolation; a certain prestige has, rightly or wrongly, attached to the Mosaic account of the Creation, and without entering into any discussion as to whether Moses wrote it "out of his own head",—whether he knew God's exclusive and especial business by inspiration,—whether the Book of Genesis was entirely the joint work of Abraham, Isaac, Jacob, Joseph, and others handed down by Moses,—or whether it was in certain portions supplemented by historical records obtained in Joshua's time from the Canaanites,—as any such discussion would be out of place here, I shall add this twelfth proof that it is not part of the original, for inasmuch as a patch on a garment can not be equal in value to the garment, whether it required patching or not, the interpolated part can not have the same value as the original on which it was surreptitiously patched, no matter what the value of that original may have been. This twelfth corroboration of my assertion, that it was not written by the author of the original Book of Genesis, as it is opposed to the spirit in which he wrote as well as to the detail, is important in proportion to the importance of the original, whatever that importance may be, and when I have brought it forward I shall proceed to make such disjointed observations on the subject as occur to me, considering the matter on its merits apart from the Jewish Scriptures in general.

Genesis i. 31 states, in as definite a manner as possible, "And God saw everything that He had made, and behold it was very good, and the evening and the morning were the sixth day". Now let us reflect! Is the Devil very good?—No. Then he could not have been made up to that time.——Was God mistaken, and did He think everything was very good when it was not?—No, for God is perfect wisdom.——Having made everything very good, and as everything must have included man, who was already made and blessed, both male and female (see verses 27 and 28), did God set to work and make a devil to corrupt man and upset the whole arrangement?—No, for if He

did the fault would be His, not ours; and as God is faultless, that can not be, therefore He did not make a devil afterwards to spoil His good work; consequently God *neither* made the Devil *before* He pronounced all things “good” on the sixth day, *nor after* He had done so, therefore (unless it can be shown that the Devil made himself, or was made by somebody else, which propositions will be considered presently), he was never made at all, and exists only in the imagination of man; for man has power to create in imagination, but not in reality, as he can create a lie, and the Devil is a lie—that is to say, he was not made by God, who made all things, he therefore is not a fact and does not exist—consequently, in any jurisdiction which admits the validity of the first Chapter of Genesis, such as the Jewish and Christian dispensations, the serpent of Eden is logically excluded, and if there were not another word said on the subject, this is quite enough to put out of such court all those whose superstitions have induced them to hold imaginary briefs for the Devil, and to argue about him as if he were a living fact, for they have no client.

The Atonement and its Palpable Absurdity.—Christ is represented as having been crucified “to reconcile His Father “to us, and to be a sacrifice, not only for original guilt, but also “for actual sins of men” (see Articles of the Christian Religion No. 2), such sacrifice being described in Matthew xx. 28, Mark x. 45, 1 Tim. ii. 6, as “a ransom”, and in Article XXXI, as “a “perfect Redemption, Propitiation, and Satisfaction”.——In 1 John v. 7, we are told of the Father, the Word, and the Holy Ghost, that “these three are one”, which is repeated in various ways and parts of the Scripture, and thus expressed in the Creed appointed, by the Church of England, to be read as part of the service on Christmas-day, the Epiphany, Easter Sunday, Whit Sunday, Trinity Sunday, &c., &c., “The Father is God, “the Son is God, and the Holy Ghost is God, yet there are not “three Gods, but one God”, wherein we also read, “Our Lord “Jesus Christ, the Son of God, . . . suffered for our salvation “ . . . which except a man believe faithfully he cannot be “saved”.—The result of all which is, that if we once allow ourselves to be led away by these trinitarian doctrines, which are nothing else than polytheism in disguise, and if we once admit the small end of the wedge sufficiently to accept Christ as one of the Divine Trinity, we are brought face to face with the result that one part of the Divinity is supposed to have atoned to the other part of the Divinity, and that as all “these three are one”, God propitiated Himself and atoned to

Himself—which is as absurd as saying that a man owed himself money and paid it.

The Atonement and its Evident Inefficacy.—The forgery in Genesis, which is the only authority for pretending that the human race needs a redeemer to atone for the sin of Adam and Eve, states that because Adam eat of the tree the earth shall bring forth thorns and thistles, and that man shall earn bread in the sweat of his face, while the sorrow and conception of woman shall be greatly multiplied, and her children shall be brought forth in sorrow, *viz.*, with pain.—If Jesus Christ atoned for the sins of Adam, how comes it that thorns and thistles are still brought forth by the earth, and how comes it that man has to work harder for his living than ever he did before, and especially harder in Christian Europe? How comes it also that women still suffer in childbirth, and that whereas black women and Chinese women suffer comparatively little, and get over it in a day or two, Christian women suffer much more and for a longer time?—If Christ redeemed mankind the debt is paid, therefore there is nothing due; why should we still pay interest on Adam's liability if Christ cleared it off eighteen hundred years ago?—Supposing there to be that connection between thorns, thistles, human labour, childbirth, and the sin committed by Adam and Eve which the forgery in Genesis pretends, would it not rather appear that the original sin of aspiring to superhuman knowledge and the wish to become "as Gods", has been *intensified* by the later pretension that a man born of a woman can be, and really is, the Son of God; or else why have the savages of many a wild region to work far less than many of our European Christians to sustain life, and why do Chinese and negro women suffer less than the Christian women of Europe and America?—All Christians, barring those who have not sense enough to understand this little paragraph, must either acknowledge that mankind has not been punished for Adam's sin, in which case no Redeemer was necessary; or they must admit the inefficacy of the atonement, in either of which cases they cease to be Christians.

The Atonement and its Logical Inefficacy.—According to the Christian faith, Adam is made out to be more powerful for evil than Christ is for good, though he is stated to be Almighty, co-equal and co-eternal with God (*see said Creed*)—for although we are told, in 1 Tim. i. 15, and many other places, that "Christ came into the world to save sinners", we hear never-

theless, that "He that believeth and is baptised shall be saved ;
"but he that believeth not shall be damned"(Mark xvi. 16).——

Now, as less than five per cent. of all those who have lived since then have been baptised and believe, there would be at least twenty times as many people damned as saved ; or, in other words, Christ (being God and Almighty), though animated with the best intentions, could only undo a twentieth part of the mischief Adam did.——Is this a creed to believe in? . . . Oh, what a poor puny faith this Christian *non-sequitur*, misnamed religion, is ! How it is beset by doubts, arguments, and contradictions, the natural consequence of going against that instinct which God has implanted in all our minds to look to Him alone, for every wrong brings its own consequence as surely as it hurts us to knock our heads against a wall ; to lose faith in Him, who made and sustains us, is a crime, and these fears and doubts engendered by our want of faith in Him, is the punishment of that crime, provided for in His all-seeing wisdom from the first, when He ordained that pain should follow a blow ; for as by the one He teaches us from childhood to preserve carefully the body He has endowed us with, so that it may arrive at perfection ; so He teaches us by the other to preserve our mind in a proper state, in order that it also may arrive at perfection ; these doubts and fears are warnings, fore-ordained and provided, to teach us that we are on the wrong track, and had better hark back again ; and this is one of the many ways in which God, though preserving the sublime silence which accords with His supreme dignity, and resting in confident majesty on the perfection of His own prevision, speaks by His fore-ordained results of causes on effects, and eternally evinces His universal presence.

The Sacrifice was not a Genuine Sacrifice.—Supposing the doctrine to be true that Jesus called Christ, the Son of God and Saviour of the world, came down from heaven, was made man and offered up as a sacrifice, so that man might be saved "through the merits of Jesus Christ" ; the sacrifice was, nevertheless, a mere farce, according to all orthodox statements, a sham offering and no sacrifice at all ; for he lost nothing by coming here, he was co-God all the time, he laid down his life and took it up again (John x. 17, 18), his Divine life was in no way affected, and as for his human life how many thousands have died for him ? At the most it was only such a sacrifice as a king would make by acting a beggar's part on the stage ; for supposing the record of the New Testament to be

true, that Jesus was crucified on Mount Calvary, that he died and was buried, rising again three days afterwards, the heroism and sacrifice was only on a par with those harrowing deaths sometimes witnessed at a theatre, where the hero of the tragedy, after having worked upon the feelings of the audience, having duly writhed, groaned, and done his last agony to perfection, sends them all home sad, and gets up as if nothing had happened as soon as the curtain falls. The man who, not knowing whether death is torture, and after death damnation, nevertheless risks his own life to save that of another, is a genuine hero, but the Christ of orthodox Christianity is at the best a sham one.

Despotic and unjust.—According to the New Testament doctrines of Original Sin, supposed to be the inheritance of all mankind through Adam and Eve, men must be individually damned, unless they individually seek redemption in Christ. —Now, if men are in any danger of being individually damned, they must have a natural and inalienable right to use their reason in guiding them to the discovery of the best mode of avoiding that danger, for the endeavour to save oneself is an instinct common to all created beings, each working to that end according to its own needs and appliances, from the man to the monkey, from the lion to the linnet, from the fish to the fly, from the flea to the flower which by ways, the thoughtless think not of, repairs the injuries it incessantly receives; but the right to use such instinct and reason as God has given us is precisely that which priestcraft denies to us, for orthodox Christianity stifles reason; you must believe or be damned, no matter how absurd the doctrine you must believe it. “The Father is Almighty, the Son is Almighty, the Holy Ghost is Almighty, yet there are not three Almighties but only one Almighty, The Father is incomprehensible, the Son is incomprehensible, and the Holy Ghost is incomprehensible, yet there are not three incomprehensibles but only one incomprehensible”, “He who believeth not shall be damned”. —Such are the tenets of the Christian faith, so it would not be orthodox to say less; priestcraft will let nobody out of the arrangement, and they cannot get out of it themselves, in fact they could not get into the Church individually without subscribing to the Articles and Creeds; and if they could not get into the Church without forfeiting the right to use their reason, how are they likely to let anybody get into heaven (of which they pretend as successors of Peter to carry the keys, given to him by Jesus Christ, see Matt. xvi. 18, 19) without

forfeiting his reason also?——Intolerance, and the dogmatical assertion of contradictions and impossible rodomontade, is the very spirit of Christendom, for are we not told in the Creed, and 1 John v. 7, that “there is one person of the Father, another of the Son, and another of the Holy Ghost and these “three are One”? Now how can another person be the same person?—How can three be one?—To insist upon such nonsense is to cast an insult at man’s common sense.——Is a thick-headed man who is too indolent to think, but who believes what he is told, to be saved whether he is told right or wrong?—Is the man who earnestly tries to do his best, and works hard to find a consistent doctrine, to be damned if he cannot find one so that he may believe in it?—If angels are to be made out of men, and not of dogs or sheep whose faith is stronger than man’s, give man the use of that reason which distinguishes him from all other animals, and let him freely look for a consistent doctrine that he may believe in naturally!——Is it not logical for a man to say, Save my soul if it is in danger, but do not stifle my reason, for what is my soul but the reason God gave me?——What sort of a reply to him is the statement that “The Son is “incomprehensible, the Holy Ghost is incomprehensible “and these three are one except a man believe he cannot “be saved” (Creed) “He who believeth not shall be “damned” (Mark xvi. 16) “If any man preach any other “gospel unto you than that ye have received, let him be “accursed” (Galatians i. 9).——The very intolerance of the doctrine proves that it is the work of tyrannical men and not of God; it is a case of bounce, not a matter of religion, for God is good and this is not. No true religion can spring from doctrine which must necessarily lead all those who believe in it and reflect, to consider their fate hard; *namely*, that they should be sent into the world without their own consent; that they should be required to be better than they feel themselves able to be (“Be ye perfect even as your Father which is in “heaven is perfect”, Matt. v. 48); that they should have to believe what their reason revolts at, and that if they fail in these things they are to “be damned” (Mark xvi. 16),—and simply because Adam did not know good from evil before his eyes were opened. Such stuff cannot induce true religion, which must be founded on the love and admiration of God or it has no basis and cannot stand, the fact being that the New Testament, with the help of the forgery in Genesis, saps at its fountain-head that stream of love and admiration of God, which would otherwise flow naturally towards Him, for He has planted in all minds the love of their Creator, and the only true religion is

that which has implicit faith in the goodness of God, and appreciating the perpetual aid, assistance and sustenance which we derive from Him, realises somewhat of His perfection, and therefore will not believe anything to His discredit no matter who teaches it ; all arguments against that religion which consists of faith in God are as arrows shot straight up towards heaven, they fall down again to the danger of him who shoots them.

The doctrine of Original and inherent Sin discourages all personal effort to improve.—The doctrine of damnation makes men lose their self-respect, and the doctrine of redemption does not reinstate it. The two together pauperise a man, for he is no longer getting his own living by his own work ; and by perpetually depending on another, he gets into that state of mind which prevents him from making such efforts to improve as he otherwise might do, and as he “serves God” in fear and trembling, he naturally does so in a half-hearted manner. Say to a child continually, “Oh you bad boy!” and you take all self-respect out of him, he gives it up as a hopeless case and grows up bad in consequence. But make him love you first, then show him where he was wrong and how it grieves you, forgive him and encourage him to do better, and you make the best that can be made of him. Degrade man and you insult God who made him, but elevate man and you thereby worship God.

Christianity fosters an inadequate idea of God, and must be offensive to Him.—Orthodox Christianity insists that “Such as the Father is so is the Son” (see Creed), that “Jesus Christ, the only begotten Son of God . . . for us men came down from heaven . . . was crucified . . . ascended into heaven and sitteth on the right hand of the Father” (see Communion Creed). Such a description of God could only have arisen in a benighted mind, in one that had never mastered the first rudiments of that knowledge, which by teaching the omnipresence of God leads to those higher conceptions of Him which distinguish true religion from ignorant superstition ; for had the writer once realised that God is here, there, and everywhere, he could never have had so gross a conception as to imagine God sitting in heaven, and his Son, who they say is just like him, coming down and going up ; for God has never been away from here, but lives in infinity of space, throughout eternity of time, sustaining all things by His beneficent power. The idea, however gross it may be, is nevertheless inseparable

from Christianity, it is built on the Gospels and such statements of Christ as "I came down from Heaven" (John vi. 38), "I ascend unto my Father" (John xx. 17), "He was received up into heaven" (Mark xvi. 19), "He was carried up into heaven" (Luke xxiv. 51).

The fundamental idea of Christianity is that God is offended with man, and that His Son, being kinder than God, offered himself a voluntary sacrifice to appease his Father's wrath; but if He is not wrath, if the Almighty Creator of the universe, who gives us all things and sustains us from day to day, was never wrath with us at all, or even simply supposing that He is willing to forgive us our sins if we ask Him, how must those prayers sound to Him which Christians offer up, praying that they may be forgiven "through the merits of Jesus Christ our Lord"? For goodness is glorious, and Christians, by attributing the goodness to Christ, deprive God of His glory as far as lays in their power. Many of the prayers in fact are not addressed to God at all, as soon as children can lisp, their Christian parents teach them to pray to "Gentle Jesus," and in churches they not only bow when the name of Christ is spoken, though they do not bow to the name of God, but they also pray to him themselves, "Oh Son of God, we beseech thee to hear us! Oh Lamb of God, that taketh away the sins of the world, grant us thy peace! Oh Lamb of God, that taketh away the sins of the world, have mercy upon us! Oh Christ hear us! Lord have mercy upon us! Christ have mercy upon us!" &c., &c. But suppose there is no son of God, suppose the idea of the Lamb of God is a myth, how must such prayers sound to Him who knows that we know that He made us?

I have already shown that the doctrine of the Fall of Man is founded on a sham record, a forgery interpolated in the more ancient Book of Genesis, that it involves the impossible position that Adam fell before he fell, and in a variety of ways is incongruous and absurd. Now a man, who is innocent of a crime he is accused of, is equally innocent whether convicted or not; and if, on a new trial, he is acquitted, his innocence does not date from the time of his acquittal, for he has been innocent all through; in the same way Adam's innocence of the Original Sin which is imputed to all men, does not date from now that I have proved it, but (if there ever was an Adam) he has been innocent all through; and God, who, unlike human judges, can not err, has consequently never been led away by this false doctrine as men have; it is not therefore to Him that I plead for Adam, such pleading being

unnecessary, but it is to mankind, and for their own sake, so that they may no longer be led away by the doctrine of Vicarious Atonement for Original Sin and for the actual sins of man, which constitutes the leading feature of Christianity; for such doctrine stands in the way of their making such efforts for themselves as is necessary to raise them from their present level, and among other things diverts their worship into a wrong channel, for Christians practically worship Christ more than they worship God. The Athanasian Creed, with great labour and ingenuity, lays down that the Father, Son, and Holy Ghost are all one, but even according to all Christian teaching it is evident that they are not, for one does what the other does not do; for instance, it is pretended that Christ atones to God for man, but it is not pretended that God atones to Christ, therefore, they can not be one and the same, and all pretensions that they are, may therefore be dismissed as false; and even if it could be shown that God the Son really exists, a man can but worship, love, venerate, and be grateful with all his heart and soul, all of which worship, love, veneration, and gratitude would be readily tendered to the Creator were it not diverted into other channels by priestcraft; therefore any worship directed to Christ must necessarily be diverted from God Himself, to whom before all things our worship is evidently due.

The whole doctrine of redemption in Christ is a fictitious remedy for an imaginary evil, both of which have been invented, elaborated and still are kept alive by priestcraft, so that those who take to it as a profession may derive profit by keeping mankind hovering between unnatural hopes and fears. No adequate idea of God is inculcated by Christianity, the doctrine of wrath breeds dread of God and love of that which is not God, an ideal of man's creation whom he ignorantly worships, trusts in, and addresses in a manner which can not be otherwise than offensive to the Creator and One First Cause of all.

Even if the doctrine of the Trinity were correct it would not concern man.—Now let us reflect and think this matter over by the light of that common sense which we find so useful in all other matters. . . . I worship, and have no doubt that most men will think it right that I should worship, the God who created this earth and the air we breathe, and (if I may be permitted, in all respect to Him, to use the only word I know of which will express my meaning, and enable me to illustrate it by an exact simile) I do not believe He has any

partners, because I not only see evidence of God ruling all things everywhere, but also see that perfect harmony which denotes One ruling power, and I see no evidence of any partners; God is visible and evident everywhere, the partners are not visible or evident at all. Yet people say that there is God the Father, God the Son, and God the Holy Ghost, but that they are all one God, which is very bewildering; I try to understand it however, and arrive at the conclusion that these people mean, that these “three persons”, who are one God, constitute what in commercial language is understood by a firm, and that all three are bound together by a community of something.—If so, and no other intelligible construction can be placed on the doctrine of the Trinity, why can not I worship the God which I know to be God, namely He who created the universe, and if there is any profit, glory, pleasure, or satisfaction to be derived from my poor little prayer and nascent germs of gratitude, surely He who created the universe can settle the account with his partners. Why should Christianity be so anxious to secure to Christ the gratitude and love which is due to God, if it really is one firm? Christ is stated, in John vi. 47, to have said, “He who believeth on me hath everlasting life”, and, in John iii. 18, “He that believeth is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God”, and John the Baptist further states (John iii. 35, 36), “The Father hath given all things into his hand, he that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life, but the wrath of God abideth on him”.

Now all this has a very ugly and suspicious look; what would a tradesman think if a person unknown to him presented himself as the junior partner in a firm to which he owed money, and said, If you pay me I will give you a receipt in full, but if you do not pay me you can not get a receipt from the firm? —I think most men would say,—Whether you are partner or not is no affair of mine, I shall send the money direct to headquarters, if you are a partner I shall not wrong you by so doing, and if you are not I shall thereby have protected myself. —Can it be right that a man should exercise less care and caution in a matter concerning his soul, than he would in an ordinary matter of business? I think not, for surely if any share of man’s worship is due to Christ, God can be trusted to give him his fair proportion. It matters nothing to man whether the universe was created by one God or a million if it really is a firm, but if not, it must be safer for him to pay his

little homage where he knows it is due, namely to the Creator Himself. If God had sent twenty prophets or twenty sons to teach mankind to love Him, He is nevertheless the Owner of the universe which He has made, it is His estate and the Owner of the estate will not be vexed with His tenants for trying to make sure that the rent really reaches His own hand; the matter however is not between God the Father and God the Son; for if there had been a Son, we should no more have been called upon to understand the family affairs, than we are to understand the mysteries of the Creation, about which men have bothered their heads so much and know so little; in such matters the veil is impenetrable, it is God's affair, and we can no more lift the veil than we can play at marbles with the sun and moon.

The Eucharist a revolting ceremony.—"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you; whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day; he that eateth my flesh and drinketh my blood dwelleth in me and I in him" (John vi. 53, 54, 56). "Jesus took bread and blessed it, and brake it and gave it to the disciples, and said, Take, eat; this is my body, and he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament which is shed for many for the remission of sins". (Matt. xxvi. 26 to 28, Mark xiv. 22 to 25, Luke xxii. 19 and 20).

On this subject we read as follows in the *Ency. Brit.* article *Supper of the Lord*. "The Supper of the Lord, otherwise called the Eucharist, is a sacrament ordained by Christ in his church, of which the outward part is bread and wine and the inward signified the body and blood of Christ. . . . The Church of Rome holds that after consecration, Jesus Christ, God and man, is really and truly, and substantially contained under the outward appearances of the bread and wine, and that when the priest, taking into his hand, first the bread and then the wine, pronounces over each separately the sacred words of consecration, the substance of these elements is immediately changed by the Almighty power of God into the body and blood of Christ, but that all the outward appearances of the bread and wine and their sensible qualities remain . . . hence we are told that Jesus Christ, now present instead of the bread and wine, exhibits himself to us under those very same outward forms or appearances, which the

“bread and wine had before the change . . . to add to the
 “mystery we are further informed, that under each kind is
 “contained Jesus Christ whole and entire, his body and
 “blood, his soul and divinity; so that when a man eats what
 “has the appearance of a wafer, he really and truly eats the
 “body and blood, the soul and divinity of Christ; and when
 “he afterwards drinks what has the appearance of wine, he
 “drinks the very same body and blood, soul and divinity, which
 “not a minute before he had wholly and entirely eaten . . .
 “so that the communicants not only eat the man Jesus Christ
 “but eat him alive. It is well known that this doctrine of
 “transubstantiation was one cause of the breach between the
 “Church of Rome and those various societies which call them-
 “selves reformed churches . . . the canon of the Council of
 “Trent which establishes transubstantiation stands thus; ‘If
 “‘any man shall say that by the blessed sacrament of the
 “‘Eucharist, the substance of the bread and wine remains
 “‘along with the body and blood of our Lord Jesus Christ,
 “‘and shall deny that wonderful and singular conversion of
 “‘the whole substance of the bread into the body, and of
 “‘the whole substance of the wine into the blood, *the appear-*
 “‘*ances* of the bread and wine only remaining, which con-
 “‘version the Catholic Church calls transubstantiation, let
 “‘him be *anathema*’ (that is to say, excommunicated with
 “curses and execrations). . . . Though the reformed churches
 “reject the doctrine of transubstantiation, they are far from
 “agreeing among themselves respecting the nature of the
 “Lord’s Supper; the Lutherans believe that the body and
 “blood of Christ are really and substantially present with the
 “bread and wine, that the body is really and truly eaten and
 “the blood really and truly drunk by the communicants, and
 “that whatever motion or action the bread has, the body has
 “the same . . . the English church, however, has not posi-
 “tively determined anything respecting this great question”.

Sacrifices, as it is well known, were common from the
 earliest times of which we have any record, and the object of
 them was always to propitiate a deity of some sort; “Men of
 “gross conceptions imagine their deities to be like themselves,
 “covetous and cruel; they are accustomed to appease an
 “injured neighbour by a composition in money, and they
 “endeavour to compound in the same manner with their gods,
 “by rich offerings to their temples and to their priests; the
 “most valuable property of a simple people is their cattle;
 “these, offered in sacrifice, are supposed to be fed upon by the
 “divinity, and are actually fed upon by his priests. . . . When

“men had gone so far as to indulge the fancy of bribing their
 “gods by sacrifice, it was natural for them to think of enhanc-
 “ing the value of so cheap an atonement by the cost and the
 “rarity of the offering, and they never rested till they had got
 “that which they conceived to be the most precious of all,
 “namely a human sacrifice . . . of these sacrifices none were
 “esteemed so auspicious or salutary as a sacrifice of the prince
 “of the country, when the lot came for the king to die it was
 “received with universal acclamations and every expression of
 “joy”. (See *Ency. Brit.* article *Sacrifice*.)

Of course, in this progressive ratio, a voluntary victim held the highest place; and as the custom, of eating the animal offered up, led to eating the man offered up, which is the root of cannibalism, so the desire to propitiate a deity of their own invention (whose chief attributes these people imagined to be perpetual wrath, and insatiable appetite with a discrimination for something nice), led gradually but surely, from offering up fruit and cattle, to sacrificing human beings as the highest form of animal life; thence from the prisoners of war, who were among the first human victims, to the king of the place, and thence to sacrificing one god to another god, which is the root of Christianity.

In all these progressive stages of sacrifice, the custom of eating the victim moreover held good; from the “sweet cane”, mentioned in Isaiah xliii. 24, and Jeremiah vi. 20, to the ram of consecration, concerning which, “Moses said unto Aaron and
 “his sons, Boil the flesh at the door of the tabernacle of the
 “congregation, and there eat it with the bread that is in the
 “basket of consecrations, as I commanded, saying, Aaron and
 “his sons shall eat it, and that which remaineth of the flesh,
 “and of the bread, ye shall burn with fire” (Leviticus viii. 31, 32); so also did the custom hold good, from this eating of sacrificial meat to the cannibalism of the South Seas, namely, the offering up of human victims, and then eating them, and from this again it held good to that elaboration of the same idea, which suggested that a god should be offered up and eaten. That this is what was meant by “except ye eat the
 “flesh of the Son of man, and drink his blood ye have no life
 “in you”, there can be no doubt; the Crucifixion of Christ is definitely stated to have been “a sacrifice” and “a perfect propitiation”, and the words recorded in the description of the last supper, “Take, eat, this is my body, &c.” on the very night when—like the human victims still offered up by the Khonds of Orissa, he was “sold for a price”,—were, in their earliest conception, intended to convey to the initiated, the sublimity and

perfect efficacy of a sacrifice, which consisted not only of a voluntary victim, but of an actual god, offered up and eaten.

The English Church, with the national love of compromise, performs the ceremony, but has not positively determined its meaning (*see the article Supper of the Lord, above quoted, from the Ency. Brit.*), allowing its divines, however, to put forth such *unofficial* explanations as are least calculated to raise opposition; but the Romish Church, being more orthodox, and more consistently pagan, retains the original idea, and, human sacrifices being no longer tolerated, makes believe, by dint of a sham miracle, to eat the actual body, and drink the actual blood of Jesus Christ, their propitiatory offering, and in imagination the communicants certainly do so.—The Romish Church is certainly orthodox, consistent, and perfectly logical in pretending that the soul and divinity, as well as the body and blood of Christ is so consumed, for does not the second Article of the Christian faith, as declared even by the Church of England, affirm that “the Son, of one substance with the Father, the very and eternal God, took man’s nature in the womb of the blessed Virgin of her substance, so that two whole and perfect natures, the Godhead and Manhood, were joined together in one Person, *never to be divided*”? Moreover, do we not hear, in John x. 30, that Jesus Christ while living in the flesh declared “I and my Father are one”? Therefore not only is it logically and strictly correct (according to the tenets of the Church of Rome, and the Lutheran Church of Protestant Germany), to say that in receiving the Holy Communion, the communicants (commencing with the officiating minister, after the example of Aaron, and then such bishops, priests, and deacons, as may be present, after which the people in order) eat the man Jesus Christ, and eat him alive—as remarked in the Article above quoted—but it is *also* logically and strictly correct and orthodox Christianity to say, that in receiving the Holy Communion, the communicants eat God alive; and as the substance of the bread and wine they eat and drink is stated to be the actual substance of the body and blood of Christ, who is “of one substance with the Father” (*see Communion Creed*), it follows that, as in very truth and fact they swallow this substance, they must by the ordinary process of nature digest it, which brings us to the contention of Erigena, namely, the celebrated John Scot, who died over a thousand years ago, and who, as stated in the *Ency Brit.*, article *Erigena*, was “a famous scholastic divine” “who died about the year 874”. In this article we learn that although numerous Welsh, Scotch, and Irish authors have

differed by claiming him as their countryman, they all agree as to his classical knowledge of Greek, acquired at Athens, and proficiency in other Oriental languages.—We are further informed therein that “on account of his singular abilities”, King Charles of France “treated him as his intimate friend “and companion”, and that the controversies in which he was engaged “offended the pope” who “commanded King Charles to send him to Rome, but the king had too great a regard for his friend to trust him with his Holiness”; the first of these controversies being “Whether any part of the Eucharist be evacuated by stool, and the second whether Christ was born of the Virgin Mary *aperta vulva* . . . concerning the first of these delicate questions, Scotus with several others declared, that part of the Eucharist was certainly evacuated by stool, and as to the second he said that the *vulva clausa* was a dangerous opinion, for it would thence follow that he was not born but issued, *non est nasci, sed erumpi*”, and it is a significant fact that the above contentions are put forth in the Encyclopædia Britannica, without any other word of comment than that “he appears by his writings to have been a man of parts, and, in point of learning, superior to any of his contemporaries”, in which connection we must remember that he died two hundred years before William the Conqueror invaded England.—Such being the logical contention of this “famous scholastic divine”, I ask if the most virulent enemies of the Christian faith could invent anything more derogatory, or could they subject the ideal idol called Christ to a greater indignity than is done by those who profess to respect him; done unwittingly, no doubt, but done nevertheless, whether they see it or not; for as grass is green, as blood is red, and as the sky is blue, whether a blind man sees that they are so or not, so is a logical truth true whether it is admitted or not; and therefore I say that in this matter, Christians have, to the utmost extent that they can make a fact of a fiction, degraded God to a stage beyond which further degradation is impossible. For the moment I shall say no more on this subject, as I shall have to revert to it in Chapter VII., when treating etymologically of sacrifices and kindred rites, for, as we proceed, the connecting links between the present religious customs of civilized nations, and the barbarous customs of bloodthirsty savages, will appear clearly enough in more ways than one.

Adam did not introduce sin into the world.—St. Paul, speaking of Adam, says in Romans v. 12, “as by one man sin

“entered into the world”; and then goes on arguing from this premise, which no man could know better than St. Paul himself, who certainly was a most able lawyer, is unjustifiable and unfair. I have already proved that the writers of the New Testament were not inspired, therefore in matters concerning the past, St. Paul is not privileged to travel out of the record on which he bases his doctrine. Now, there is only one record concerning Adam’s fall, namely, the forgery or interpolation in Genesis, and that does not warrant this premise; for supposing this story of the garden of Eden to be a record of fact, it is even evident therefrom, that man did not introduce sin into the world; for the commencement of the whole affair was, that “the serpent beguiled” Eve, by telling her a lie, *viz.*, “ye shall not surely die . . . and ye shall be as gods” (Genesis iii. 4, 5); therefore, as I suppose that even St. Paul would not dispute that to tell a lie is to commit a sin, it is evident that if there were any foundation of fact in this interpolated fiction, the serpent, *alias* Satan, *alias* the Devil, introduced sin into the world, and not Adam; the “judgment to condemnation” spoken of by St. Paul, in verse 18 of same chapter (*viz.* Romans v.) should therefore fall upon the Devil, and not as he there states “upon all men”. The fact that this New Testament writer pretended otherwise, shows that his mind was warped from those principles of justice, without which there is no true religion.

The Devil.—It would be a very difficult matter to decide whether Christianity depends most on Christ or on the Devil, for one seems as necessary to its existence as the other. I am quite aware that the clergy, with the time-serving habits, inculcated by St. Paul (1 Corinthians ix. 19 to 23), in his celebrated doctrine of being “all things to all men”, so that he “might gain them”, and more especially such of the clergy as are brought into contact with the non-superstitious classes, do not parade the Devil so often as formerly; for, finding that their congregations are less frightened of their scarecrow than they used to be, they are growing somewhat ashamed of him; but comparatively out at elbows as this imaginary being may appear at the present moment in some circles, he is nevertheless the only real defender of the faith, he is the *ultima ratio* on which all Christian priestcraft must rely, whenever the question is pushed home; they may have acted wisely in turning their wounded advanced guard into the reserve, or they may not, that is no affair of mine, I insist on having him out, and showing what a mere bogey the whole idea is; for

I know that, without the Devil, Christianity can no more stand than the roof of a church can stand where it is, when the walls are knocked down. Christ may be the crown of the edifice, but Satan is the foundation; and as I have not to do with the washed-out Christianity of some congregations in 1879, but with the whole spirit of the institution here and elsewhere, I shall proceed to show that Christ and the Devil must go hand in hand, shoulder to shoulder, battling against common sense, and stand or fall together, for the doctrines of Jesus, called Christ, are far more irrevocably nailed to the false statement that there is a Devil, than his body was ever nailed to the cross.

A large class of compromisers have endeavoured, of late, to reduce the personality of the Devil to such dimensions as would enable those who object to accept the doctrine, to do so, with as little opposition from reason, which caused the repugnance, as possible; but the smaller they squeeze the Devil, the smaller becomes the divinity of Christ; a great deal of ingenuity has been brought to bear to show that the child spoken of in Matthew xvii. 14 to 18, who "oft times falleth into the fire, "and oft times into the water", concerning whom we read that "Jesus rebuked the devil and he departed out of him", was plainly subject to epileptic fits, and that various others said to have been cured by him were simply mad; but turning the Devil into either epilepsy or madness only turns Jesus into an impostor, for (barring the real fact, namely, that the Evangelists romanced and that nothing of the sort occurred) either he who pretended to be the Son of God did not know the difference between epilepsy, madness, &c. and the Devil, and consequently was as ignorant as an African savage,—or else he did know, and as mad doctors now do, soothed these poor creatures for a time by his impressive manner, and, knowing them to be simply mad, humoured the prejudices or prevailing errors of the period, and dishonourably got himself credit by allowing them to think that he had cast out devils; for it is absurd to suppose that diseases which arise at present from natural causes were produced then by a special intervention of devils, who by permission of God, or in opposition to His sovereign will, meddled with and marred poor humanity, producing on them the same symptoms that are now produced by what we have long since discovered to be natural causes, which doctors often succeed in removing without pretending to be exorcists, or endowed with supernatural powers. The arguments of these apologetic compromisers may therefore be set aside by consent of both parties, for orthodox Christians will

doubtless be glad to escape from the task of selecting on these lines, whether Jesus was an ignorant superstitious man who mistook epilepsy and madness for the Devil, or whether he was a designing impostor, and I, having at heart the desire to win only such permanent victory as the elucidation of the truth can ensure, have no wish to score a point by a false issue. The fact is, the doctrine that a Devil (or evil principle) exists, is the foundation of Christianity, as it is of various other creeds; and reference to the New Testament will speedily prove that such is the case.

I stated in Chapter I. that *Eve's* name is never mentioned throughout the Old Testament excepting in the forgery or interpolation in Genesis, and that *the Fall of Man* is not alluded to until a thousand years after the death of Moses; but, in the New Testament, St. Paul, in 2 Corinthians xi. 3, alludes to both *Eve* and *the serpent* saying, "as *the serpent* "beguiled *Eve* through subtilty";—the identity of *the serpent* with *the Devil* is settled in Revelations xii. 9, thus, "that *old serpent*, called *the Devil* and *Satan*, which deceiveth the "whole world", and again in xx. 2, "that *old serpent* which is "*the Devil* and *Satan*";—in various other passages the identity of *the Devil* with *Satan* is also established. In Luke xiii. 11 to 16, Jesus, speaking of a woman who had stooped through "an "infirmity for eighteen years", and whom he is stated to have straightened by laying his hands on her, says that "*Satan* had "bound her" during that period. Matthew, in xvii. 18 reports that, Jesus "rebuked *the Devil*", that was in the lad already mentioned, and "that he departed out of him". In Matt. xv. 22 to 28, and Mark vii. 25, 30, we read that Jesus cured "the daughter "of a woman of Canaan, who was grievously vexed of a *devil*", and that, without seeing the girl, Jesus cast him out, and said unto the mother, "the Devil is gone out of thy daughter", and when she returned home, "she found the Devil gone out, and "her daughter laid upon the bed". Matt. ix. 32, 33, and Luke xi. 14, inform us that Jesus cast a *devil* out of "a dumb "man", and Luke, in viii. 2, relates that "seven *devils* went "out of Mary Magdalene", in Luke iv. 33 to 35, we read that Jesus "rebuked" a *devil*, which had possession of a man "in "the synagogue", ordering him to "hold his peace", and "come out of the man", which he is stated to have done. So far these *devils* might have been nothing more than bodily ailments cured by superior knowledge, as I have already mentioned that some persons have suggested, but in Matt. iv. 24, and Mark i, 32, we hear that the people brought to Jesus "all sick people with divers diseases and torments, those that

“had the palsy, those which were lunatick, and those which “were possessed with *devils*”; which distinctly separates the diseased and lunatic from those who were possessed.

Matt. viii. 16, relates, that “they brought unto him many “that were possessed with *devils* and he cast out the spirits “with his word”. Mark in i. 34, states that Jesus “did not “suffer the *devils* to speak”, which he had cast out of the people, “because they knew him”; and in Mark v. 2 to 13, Luke viii. 27 to 33, and Matt. viii. 28 to 33, we hear that Jesus cast out a whole “legion of *devils*” from a man and “*all the devils*” spoke, “beseeching him to send them into “a herd of swine” hard by, “and forthwith Jesus gave them “leave, and the unclean spirits entered into the herd of about “2,000 swine, which ran violently down a steep place into the “sea and were choked”; and Luke in iv. 41, informs us that, “*devils* came out of many crying out and saying, Thou art “Christ the Son of God; for they knew that he was Christ”. This settles the question, there can be no pretence that madness or epilepsy is meant by these *devils* who are said to have recognized Jesus as the Son of God; by these must be meant spiritual beings of an evil kind, most probably akin to those spoken of in Revelations xii. 7 to 9, where we are informed that there was war in heaven, “Michael and his angels fighting “against *the Devil* and his angels”, viz. “the dragon, who is “that *old serpent*, called *the Devil* and *Satan*, who deceiveth “the world”, the war resulting in *the Devil* and his angels being “cast out into the earth”: this however is not described as occurring until after the crucifixion, because in verses 10 and 11 which follow, we are told that a voice sounded in heaven saying “Now is come the power of Christ”, and stating that they had overcome *the Devil* “by the blood of the Lamb”, so that it may not be intended to convey the impression that *the Devils* which Christ cast out on earth were the same *devils*, though no doubt they were akin to them, and at any rate spiritual beings are meant, which is all that concerns us at present.

In Luke ix. 1, we hear that Jesus gave his disciples “power “and authority over *all devils*”. In Mark xvi. 17, 18, Jesus promises that believers shall “cast out *devils*, take up serpents “without injury, and cure the sick by laying their hands on “them”. Luke informs us, in x. 17, 18, that the seventy disciples returned and reported to Jesus that “even *the devils* “were subject to them in his name”, and Christ remarked that he had “beheld *Satan* as lightning fall from heaven”. In Revelations xii. 12, a voice in heaven is represented crying out, “Woe to the inhabitants of the earth, for *the Devil* is come

“down unto you, having great wrath”. St. Paul, in Hebrews ii. 14, states that it is *the Devil* who has “the power of death”. Matthew, in iv. 1 to 11, and Luke, in iv. 2 to 13, state that “Jesus was tempted by *the Devil*” for “forty days”, commencing “in the wilderness”, after which he was “taken up” by *the Devil* into the holy city “and set on a pinnacle of the temple” and tempted again; thence to “an exceeding high mountain” and tempted again, Jesus calling him by name *Satan*, and the Evangelists speaking of him throughout as *the Devil*. In Luke viii. 11, 12, Jesus, in explaining a parable, speaks of “*the Devil* that taketh the Word of God out of men’s hearts, lest they should believe and be saved”; in Mark iv. 15, Jesus is represented explaining the same parable in the same way, but using the word *Satan* instead of *the Devil*. In John xiii. 2, the Evangelist informs us that it was “*the Devil*” who put it into the heart of Judas to betray Christ”, while Luke in xxii. 3, relating the same thing, says that “*Satan* had entered into him”, which John, in xiii. 26, 27, explains by observing that “*Satan* entered into Judas after a sop, which Jesus had given him”, and from Luke xxii. 31, we learn that Jesus told Simon that “*Satan* had desired to have him” (Simon), and “sift him like wheat”, but that he had “prayed for” him.

St. Paul, in Ephesians vi. 11, speaks of the “wiles of *the Devil*”, and in 1 Timothy iii. 7, of “the snare of *the Devil*”, in 1 Corinthians vii. 5, he speaks of *Satan* as a “tempter”, and in 2 Cor. ii. 11 of *Satan*’s “devices” to “get an advantage” of them; while in 1 Thess. ii. 18 he speaks of *Satan* as “hindering him” from doing that which he had wished to do. In Acts v. 3 Peter describes *Satan* as “filling the heart of Ananias to lie”, and in Revelations xvi. 14 we hear of “spirits of devils” working miracles and going forth into the whole world”; in 1 Peter v. 8 *the Devil* is described as man’s “adversary, walking about like a roaring lion, seeking whom he may devour”, and James, in iv. 7, directs man to “submit to God”, and “resist *the Devil*”. Acts xxvi. 15 to 18 reports a statement of St. Paul, that Jesus sent him “to turn the Gentiles from the power of *Satan* unto God”, in 1 John iii. 8 we read that “He that committeth sin is of *the Devil*, for *the Devil* sinneth from the beginning; for this purpose the Son of God was manifested that He might destroy the works of *the Devil*”, and in Jude i. 9 we are told that “the Archangel Michael contended with *the Devil* about the body of Moses”.

Jesus, in Luke xii. 5, warns against “him, who after he has killed hath power to cast into *hell*”, and in Matthew v. 29, 30,

he speaks of "the whole body" being "cast into *hell*", while, in Matthew x. 28, Jesus speaks further of "him which is able to "destroy both soul and body in *hell*". Mark in xvi. 15, 16, reports that Jesus sent forth his disciples to "preach the "Gospel", saying that "he who believeth not shall be *damned*"; in Matthew xviii. 8 Jesus further speaks of persons being "cast "into *everlasting fire*", and in Mark iii. 29 Jesus speaks of "*eternal damnation*" to those who do certain things; in Matthew xxiii. 33, Jesus alludes to "*the damnation of hell*", in John v. 29 we hear that, Jesus informed them that "they who "have done evil shall come forth from their graves unto the resurrection of *damnation*", and in Luke xvi. 19, 24, Jesus describes "a rich man", who had "died and been buried", as "in *hell*" where he was being "tormented *in the flames*". From Matthew xxv. 41 we hear that Jesus spoke of people being "*cursed*", and departing "into *everlasting fire* prepared "for *the Devil* and his angels"; St. Paul promises the brethren, in Romans xvi. 20, that "God shall bruise *Satan* under their "feet shortly", in Revelations xx. 10 we hear that *the Devil* shall be "cast into a lake of *fire* and *brimstone*, with the beast "and false prophet", and "shall be *tormented* day and night "for ever and ever", and in Rev. xxi. 5 to 8 that God, speaking from his throne, stated that "the fearful, the unbelieving", and various other sinners there enumerated, "shall have their "part in the lake which *burneth* with *fire* and *brimstone*".

It is therefore undeniable that, orthodox Christianity not only recognizes the existence of an Evil Power, but also that, whether that power is spoken of as the serpent of Eden, as Satan, or as the Devil, it is the same Power of Evil which is meant. Time-serving, half-and-half Christians, who have had sense enough to see the error, but have not had heart enough to take up the cause of truth and break with the whole doctrine, may say what they please, and thereby show their own inconsistency; but I can not allow them to assume the position of teaching Christianity to Jesus Christ, nor to the Evangelists and other writers, whose works, known as the New Testament, form not only the basis of that religion, but the only evidences of it; the Christian faith was formulated about 1,800 years ago, and therefore it can no more receive new foundations now than the pyramids of Egypt can, and the primary foundation of Christianity is the Devil, as I have already said, for it is only on the supposition that an evil power exists, and that man needs special protection from that power, that Christ has any function at all.

The teachings of Christianity, are that two principles exist,

the one good and consisting of three co-existent persons, the Father, the Son, and the Holy Ghost, who together are one God; the other bad, and variously known as the old serpent, the Devil, or Satan. Man according to such doctrine is the *corpus vile*, the debating ground, the point in dispute, and, so far as he is good for anything, he is the prize of the contest; man in fact plays the part of shuttlecock between the rival battledores, and according to the Gospels he must have had a lively time of it in Jerusalem about 1,850 years ago, for the Devil seems to have been exceptionally busy just then, and what with crooking one woman, entering into the daughter of another, and making a man deaf, what with seven devils getting into one woman and a whole legion of devils into one man, and afterwards causing a herd of 2,000 swine to run violently down into the sea, where they were choked, to say nothing of all the other devils mentioned, Satan appears to have been having it almost all his own way; for whereas one of the Trinity is represented as being actively engaged there also, he is only described as partially undoing the mischief caused by his opponent. This view of religion does not seem to me to be very reverent or respectful to the Creator and Sole Cause of all, but such as it is, it is the Christian view, not mine.

After the pigs had been choked, devils, as we have quoted from Luke iv. 41, came out of many, and according to the text they must have been living devils, for they recognised Christ immediately and called him by name. Further on we get, according to this mythology, a very different idea of heaven from the heaven I have spoken about, a place of war in fact where angels fight, and we may presume shed blood or otherwise hurt each other, for if not what can be the purpose of fighting; however, in this instance the Devil and his angels are driven out and cast unto the earth; the disciples are now enlisted on God's side, with power to turn the Devil's angels out of such new quarters as they may take up, and to keep them moving along generally; but neither at the hand of any believer, apostle, disciple or even of Christ himself do we ever hear of any one of the Devil's rank and file being killed, far less is any genuine victory related as having been gained over the ubiquitous, multiform and immortal Devil; the utmost pretended to, is power to cause him to move on, and, instead of hearing that having turned him out of heaven the angels followed up their victory, we are only told that somebody in heaven cried out to those on earth, that the Devil had come down to them in great wrath, and there would be woe. (Rev. xii. 7, &c.)

The Evil Power therefore is recognized, in a most unmistakable way, as one to be dreaded; what he can do (according to the doctrines of Christianity) when he sets his mind to it, may be gleaned by the way in which he took Christ about bodily; I do not now speak of him in his capacity of "God Almighty", profanely arrogated for him in the creed of St. Athanasius, nor of him in his position as a member of the Trinity, but simply in his rôle as Jesus the carpenter's son, aged thirty-three, and as No. IV. of the Thirty-nine Articles definitely states that he had flesh and bones he must have weighed something, say 130 lbs.; in spite of which impediment, the Devil, or aerial spirit which was cast out of heaven, is stated to have taken him about from the wilderness to the Holy City where they sat on one of the spires of the temple and talked, after which the Devil is stated to have taken him further off, to the top of an exceeding high mountain, where, according to the record, he tempted him to no purpose, whereupon "the Devil leaveth him";——it does not say that he flew away along the surface of the earth like the wind, whether he dissolved vocally like the sound of a flute, whether he evaporated under the semblance of a bad smell, whether he went upwards or downwards; but according to the narrative it is evident that Jesus was left on the top of an exceeding high mountain, and therefore the carpenter's son had to get home as well as he could. The Evil Power is consequently recognized (according to the orthodox Christian religion, which is founded upon all these sort of legends) in the most unmistakable way as a power to be dreaded, and one to which even Jesus is represented as speaking in a remarkably civil way as they sat together on the temple spire;——it is however in his early character of tempter that Satan is chiefly supposed to exercise his baneful influence, he is represented as having actuated Judas to betray Christ, which strange and illogical idea should certainly exonerate Judas, for a man cannot be supposed to be accountable for his acts when Satan has "entered into" him; as, if Satan could take Christ about, Judas could hardly be expected to be more than a match for him; but if "the offering of Christ is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both Original and Actual", as affirmed in the Thirty-First Article of the Christian Faith as declared by the Church of England, and if, as stated in the Second Article of that Faith, "Christ was crucified to reconcile his Father to us", the far-famed subtilty, wiles, craft, snares, devices and other supposed manœuvres of Satan are not much to be dreaded, as he was short-sighted enough to tempt Judas to do the very

thing which should bring about that reconciliation of man to God ; while all his other efforts are described as tending immediately the other way, by causing man to sin more and more. Passing over this matter of Judas, as one of the many absurdities and illogical positions of the doctrine, we see however that, according to the Christian Faith, the Devil is a more powerful adversary than the mere demon who made a man dumb, for we are told that he sent forth spirits working miracles, and contended with the Archangel Michael about the body of Moses, when even the Archangel “durst not bring against him a railing accusation, but said, The Lord rebuke thee”, which was very polite of Michael (*see* Jude i. 9).

Christianity is also inextricably committed to the doctrine of “hell”, and “damnation”, not the mere hell which signifies the grave, but a hell beyond the grave, where, after death, body “and soul” may be destroyed, a hell of “everlasting fire”, “eternal damnation”, “torment in flames”, and such like ; it is true we are told that this “lake of fire and brimstone” was prepared for the Devil and his angels, and that he shall eventually be cast into it, but then we hear that unbelievers, and various other sinners, shall have their part in that lake also, for all which see extracts from the New Testament quoted above ; the result of it all therefore is, that Christianity inculcates the doctrine that the Devil and “the fearful, the unbelievers, the abominable, the murderers, the whoremongers, the sorcerers, the idolators and liars” (Rev. xx. 10 and xxi. 8), shall all have their part together in the lake of fire and brimstone ; no difference being made between the tempter, who, it is pretended, is possessed of superhuman power and lives for thousands of years, and the poor creatures who spring up perpetually into this life, and having no more experience than the daisies on a lawn, are led away by him to commit the sins ; such are the doctrines of Christianity, let those believe in them who please, I prefer to place more faith in the justice of God and the beneficent nature of Him who lives and rules for ever. Such further remarks as I have to make on this branch of the subject, I shall put in the shape of other disjointed, but nevertheless relevant observations, as I did, when treating another branch of it, a few pages back.

Who made the Devil?—I have already shown that, so far as the Book of Genesis is an authority on the subject, God *neither* made the Devil *before* He pronounced all things “good” on the sixth day, *nor after* He had done so ; and therefore that

unless it could be shown that the Devil made himself, or was made by somebody else, he was never made at all.

Now, did the Devil make himself?

No, for such a proposition would involve the doctrine that there are two Creators, which would be contrary not only to what I have shown in Chapter I., but contrary also to the general spirit and teaching of every religion; therefore the Devil did not evolve himself out of nothing, but if made at all must have been made by somebody else.

Did man make the Devil?

In so far as man invented the doctrine that an evil spirit opposes the will of God, he certainly did so, for man can invent a lie, and the Devil is a lie; but a lie is not a fact, and it is of an actual evil spirit that we are speaking.

Did man make sin, and is sin the Devil?

No, for this proposition would also involve the doctrine that there are two Creators, *viz.*, God and man, a position so preposterous and absurd, when we all know that man could not create even the slightest possible thing, much less a being that could war with angels in heaven, that no man would pretend to argue from such a stand-point; man therefore did not make the Devil, and as for sin, I have already shown in Chapter I. that sin, sorrow and evil are merely the absence of perfection in a particular individual or atomic portion of God's entirety, the imperfection of each part being compensated for by the unalterable perfection of the whole; without which individual imperfection, which has been ordained by the Almighty from the beginning, man could not have existed as a distinct being to God who is perfect; such imperfection need be however but infinitesimal in its proportions, and in proportion as we reduce it in our individual selves so do we approach nearer to Him, and so do we increase our own happiness.

Did Christ make the Devil?

No, for judging from a non-Christian point of view, no power to create existed in him, and from a Christian point of view, he was too kind, too good, too loving towards man whom he came into the world to save, to have ever made a wicked Devil to tempt poor folks and get them into trouble; therefore, from either point of view, Christ did not make the Devil.

Did God make the Devil?

No, God neither made the Devil nor hell. Supposing for a moment that they were made by Him, they must either have been made before man or after man, neither of which positions can be taken up by any man who believes that God is good and argues accordingly; for, if He had made them *before* the

human race was made, He must have made mankind on purpose for the place, knowing they would go there, and intending them to go there (that is to say, into the everlasting burnings of eternal damnation), for He does nothing without intending it; and, as God was not obliged to make man, it would have been the most atrocious cruelty to make him purposely to be tormented in hell, day and night, for ever and ever, in a lake of fire and brimstone already prepared for the purpose; no such cruelty can be attributed to God, therefore He did not make hell *before* he made man; neither did God make hell *after* he had made man, for that would show that He had made a mistake in this portion of His work, that what He had intended to be good had turned out bad, that He could only get a certain proportion of good vessels out of all the human pottery He had made, and that all the rest must go to the waste. The doctrine of the Fall of Man attributes in fact two mistakes to God, first He is supposed to have made angels who turned out bad, and then man who did the same; but God makes no mistakes, His works are performed on eternal principles, fire burns wood, melts metal and hardens clay, but it never hardens wood by accident, nor melts clay, nor burns lead. No! God makes no mistakes, and His eternal principles always work according to His supreme will, man is as God intended him to be, and hell was not made *after* man, in order that he should be punished for being different to what God intended; nothing can thwart His Almighty will, and as hell was not made before man, nor after him, it never existed.

So with the Devil; moreover, as no Christian would admit that Christ made hell and the Devil, because he is too kind, too good, and loves man too well, how could he dare to say that God did? for if God did what Christ is too kind to do, Christ would be better than God, which no Christian, however much he might be blinded by the bad teaching of his religion, would venture to aver; God therefore did not make either hell or the Devil, and as neither Christ nor man made them, and as the Devil did not make himself, nobody made him, therefore he never existed, and consequently there can never have been any need for Christ or any other Saviour or Redeemer, to save and protect us from what has never had existence; for our own prayers, followed up by our own best exertions and grateful love of God, are all that are required to ensure His love and our happiness.

The ridicule levelled at the Devil proves the absurdity of the doctrine.—Priests of all creeds and those sanctimonious

people who think that religion consists in having a sad countenance, and speaking of Satan with bated breath, no doubt think it highly improper to speak lightly of the Devil; and many besides these will say that ridicule is an unfair weapon. My answer is, that no weapon can prevail against God or His works; let them try it on the rainbow, the cyclone, the earthquake, the thunder, the ocean, the light of day, the scent of flowers, or any other of God's works and they will see that my words are true; but the Devil has been the object of ridicule, the theme of ribald songs and jokes for ages. This could not be if the Devil were the work of God; he is not the object of derision because he is dreadful, as the lightning and the earthquake are dreadful and they are not ridiculed; neither is he ridiculed because he is powerless, he is ridiculed simply because he is ridiculous, or rather because the idea of his existence as an actual fact is essentially absurd, and the Devil, like every other scare-crow, naturally excites derision, ridicule, and contempt.

Damnation is inconsistent with God's supremacy and goodness.—To glorify God is one of the natural instincts of man, but the unnatural doctrine of hell and eternal punishment does not add to His glory, it casts a slur upon it in fact, for it is more glorious to cure than to punish, as well as more merciful. Would not a kind man avert the punishment of damnation from mankind if he could, even if he were sure of not going to hell himself? Certainly he would, and in proportion as the beneficent God, who, in His unceasing care and love for us, has provided so many things for our use, is infinitely kinder and better than any man, so is it infinitely more certain that God would avert the punishment of damnation from mankind if He could; and to state that he could not, would be to aver that the Devil was His master, or in other words that the Almighty is not Almighty, which would be both blasphemous and absurd. Therefore God, being Almighty, and having infinite power, could avert the punishment of damnation from mankind if there were any danger of such a thing, and being the very essence and sole source of all goodness and beneficent kindness, He would avert it, but that there is no necessity for Him to do so, such a useless, illogical and preposterous thing as eternal punishment never having been contemplated; for those who were punished eternally could never be benefited by it, like those who are chastised here that they may be chastened hereafter, as there is no hereafter to follow eternal punishment; there could in fact be no beneficial result, and as God

has made nothing to be useless, there can be no eternal punishment.

Again, supposing it to be true, as St. John states in Revelations xx. 10, that the Devil, the beast, and the false prophet, are all to be cast into the lake of fire and brimstone, and there tormented day and night for ever and ever; who is to superintend the burning of all those men who are damned, all those who are fearful, unbelieving, &c., &c., who according to xxi. 8, are to have their part in the lake which burneth with fire and brimstone? I suppose Christians would scarcely like to start the doctrine that Christ will look after the "everlasting fire", or that the Holy Ghost will do so; it cannot be Satan, as he is to be burned also, therefore for these things to be true it must be God himself; can anybody imagine, or for one moment believe, that God, who created man and supplies his daily wants with such loving prevision, will cause these everlasting fires to burn, and use His omnipotent might to torment poor damned humanity in the flaming brimstone of hell for ever and ever? The process of bespattering the beneficent Creator could go no further than this, and in proportion as God is good, so is the doctrine of eternal damnation both false and wicked.

Hell and Heaven are incompatible with each other.—No matter where heaven may be, or in what it consists, heaven must be a state of perfect and complete happiness; now real and permanent happiness can only result from goodness, and goodness necessitates an absence of selfishness, which in its turn induces consideration for others and commiseration with their sorrows; such beings therefore as may exist in heaven will consequently be not only happy, but also good, kind, unselfish, and considerate for others. Even the existence of a *momentary* pain in another excites the sorrow and pity of any ordinarily kind and sympathising heart; this being so, how much more sorry would the kinder and more unselfish beings who had attained to heaven be, to see *eternal* pain; heaven would be no heaven to them, the torture of a wayward son in hell would be damnation itself to his loving mother in heaven; or even supposing the ties of earth dissolved, the gentle unselfish beings who had attained to heaven could not enjoy perfect happiness while others suffered. Far better would it be, even for them, that nobody should be blessed, than that anybody should be damned; better would it be for all mankind to perish entirely than that any of them should be tortured for ever; we could all have done without existence, we should not have

grieved if we had never been created, and we could not grieve if we ceased to exist; but grieve we should, each time we looked on that lake of fire and brimstone where the fearful and unbelieving were being tormented for ever, unless our hearts were harder than many a poor creature doomed, by the fiat of St. John's Revelations xxi. 8, to have their part with Satan in the lake that burneth. But if an ordinary man feels sorrow for another's pain, and a human being who has attained to heaven could not be happy there while others burned, how much more would God feel it? He who is so much more kind and good than we are, would feel the sorrow more than we, He would be more unhappy than those who looked upon the damned with even angel's eyes; but heaven is everlasting bliss, God is eternal joy and never can be unhappy, He therefore could not look upon everlasting pain, and heaven could not be heaven if hell existed.

The Devil and Hell are not figurative expressions.—In the same way that some half-and-half Christians have pretended that the Devil which Jesus cast out was a fit of paralysis, others, when brought to book with any such arguments as I have used, will try and evade the main issue by saying that the Devil and Hell are only to be understood in a figurative sense; the orthodox Christian, though ever so bigoted, is entitled to that amount of respect which is any man's due who conscientiously sticks to his colours, whether he is fighting for a good cause or a bad one, but shifty folks are despicable; to preach damnation to weak-minded people with all the attendant horrors of fire and brimstone, and then to try and get out of it, when tackled by a man who has strength of brain enough to think things out, by saying that Hell is figurative, is to act like spiteful boys, who hurt others on purpose, and, when the master comes, pretend it was done in play. This pitiful subterfuge however is a colour that will not wash, the fact is that the Devil and Hell have been *literally* preached and *literally* believed in, and millions of poor folks have shaken with fear at these supernatural horrors, who would willingly have been crucified at once if that could save them from the Devil. Supposing for a moment that the Devil was only a figurative expression in the mind of those who preach, he was a living fact to those who were preached at; and what, in such case, could be the value of a religion which causes people to believe that which it does not mean?—Surely such religion would be self-convicted of incapacity to teach, and what could repay these poor wretches who have died in torments of fear, such as

no fear of anything else could produce?—The Devil was not used however as a figurative expression, the description of Hell was too circumstantial for that, and the Devil was doctrinally a real live demon, father, or ruler, of imps and such like, a thing to shudder at and believe in as a genuine fact. The whole tenor of the New Testament proves this, and to say nothing of the vast number of books written by Christian authorities on the subject, I will point to the Bibles published by authority of the Church and State; take for instance the one now before me, printed in London, A.D. 1738, “appointed to be read in “churches, . . . by the special command of His Majesty”, “. . . Defender of the Faith and Supreme Governor of the “Church within these Dominions” (See title-page and His Majesty’s Declaration). In this Bible then, opposite 1 Chron. xxi. where in *verse* 1 it is stated that Satan provoked David to number Israel, the Devil is portrayed with horns, wings, goat’s legs, cloven feet and a tail. Opposite Job ii. are two more illustrations representing the Devil in good orthodox Christian style, in one case standing on a cloud with wings extended, in the other with horns, goat’s legs and tail, apparently surrounded by attendant flames; while in all three cases he is represented quite black, whereas the other figures in the same engravings are evidently intended for white. Opposite Matthew i. we have him again, tempting Christ in the wilderness; here however he is attired more respectably, his dress being similar to that of the Apostles in the other plates, and there being nothing to distinguish him but the horns, and long serpent-like tail. Opposite Luke ii. we have Christ casting out the legion of devils; from the man’s mouth issues a large volume of smoke, in which are numerous little black devils with wings, this communicates with the pigs in the distance, some of whom are leaping over the cliff, and the rest scampering to do so.—This is no sixpenny picture-book for the nursery, but the highest priced, best edition of the National Bible and Testament, printed by command and authority of Church and State. These pictures and thousands like them, to say nothing of paintings in highly decorated churches, have impressed themselves on the minds of Christians from their earliest youth, and, as was intended, have confirmed a belief in an actual and literal Devil, as the words of the text unmistakably convey, therefore no pretence that the Devil is a figurative expression can be admitted. That the doctrine of damnation is wicked and untrue has now been conclusively shown, and if the Church of Christ can not stand without its foundation the Devil, then let it fall; he and his disciples built it, and chose

their own materials, and as fear of an imaginary Devil, instead of love for the real God, was the substratum of the edifice, it cannot fall too soon, for as whoever believes in Christ must necessarily believe also in Devils, and in so doing insults the Majesty of God, no benefit can arise to man from a religion so palpably wrong.

The Devil is not mentioned in The Old Testament.—I prefaced the disjointed observations which have occupied the last few pages, by saying that I should therein consider the whole subject on its merits, apart from the Jewish Scriptures, and hitherto I have done so. In this instance I shall depart from that plan, and for this reason, *viz.*: I stated in Chapter I. that neither the Devil nor his belongings have any connection with the Old Testament, and although I remarked at the same time that if Moses and every other individual mentioned in the Old Testament had testified to an intimate and personal acquaintance with the Devil, the statement would necessarily have been false, and their assurance that the Devil is a literal tangible fact would not make him so; but inasmuch as they have not so testified, and as in fact the very reverse is the case, it is fit and proper that I should here show this to be so, especially as it is in the Jewish Scriptures that the interpolation in Genesis has been made, and upon which so much has since been built. From beginning to end of The Old Testament, “the Devil” is not mentioned, that is to say, he is never once spoken of as a personage, and no such word appears there in the singular; but in the plural it appears *four* times in the English version, in each of these cases, however, the Hebrew words used should have been translated *idols*, and not *devils*. There are two words used in the Hebrew, namely *Sayrym* (שַׁעֲרִים) and *Sdym* or *Sadyim* (שָׁדִים), each of these appear twice, and the passages where the first occurs are translated as follows, “They shall no more offer their sacrifices unto *devils*” (Levit. xvii. 7), “He ordained him priests for the high places and “for *the devils* and the calves which he had made” (2 Chron. xi. 15). Now although this word is translated *devils* in these two passages, it is translated *kid* and *goat* in the following, “They “took Joseph’s coat and killed a *kid* of the goats and dipped “the coat in the blood” (Genesis xxxvii. 31), “Take ye a *kid* “of the goats” (Leviticus ix. 3), “The blood of the *goat*” (Leviticus xvi. 20). It is evident that the above passage could not be translated that Joseph’s brethren took a *devil* of the goats and dipped his coat in its blood; the apparent inconsistency in the meanings being caused by the fact that idols

representing rams, goats, kids, &c. were worshipped, and wherever the word *devils* has been used by over zealous translators, the strict Hebrew sense is, *an idol representing a goat or calf, &c.* The passages where the second of these Hebrew words occur are translated as follows, “They sacrificed unto *devils*” (Deut. xxxii. 17), “They sacrificed their sons and their daughters unto *devils*” (Psalms cvi. 37). The word here used, viz. *Sd* or *Sad*, plural *Sdym* or *Sadym* (שד plural שדים), also means idols, but of another kind, namely, those which were in human form, with many and large teats, said to have been worshipped as symbols of bountiful nature, שד, viz. *Sd* or *Sad*, meaning “a breast, teat, udder or field”; this word *Sdym* or *Sadym*, translated *devils*, properly means idols representing bounty and fertility, and is also the plural of *Sdy* (שדי), which means “the bountiful”, and is applied to God Himself in forty-seven parts of the Bible, such as Genesis xvii. 1; xxviii. 3; xxxv. 11; xliii. 14; xlviii. 3; xlix. 25, &c. &c., where it is not translated “the devil”, but “The Almighty”, as in Genesis xvii. 1, “I am *The Almighty* God” — the fact being that although there were false gods, that is to say idols, in wood, stone, gold, &c., there was no thought of the Devil, as now understood, throughout the whole of the Old Testament.

Neither the word *damn*, *damnation*, nor *torment* ever occur in the Jewish Scriptures, but confining ourselves more particularly to the strict subject of *Devil*, there is no such word as *demon* or *demons* to be found there either. Popular error has connected the words Lucifer, Baalzebub, and Satan with the Devil, but they properly have no such meaning. The word *Lucifer* occurs but once in the Old Testament, viz. in Isaiah xiv. 12; this is a Latin word which is used also by Ovid, and has no other meaning than that it is the Latin name of the morning star, from the words *lux*, *lucis*, “light”, and *fero*, “to bring”. The Hebrew word used in the original by Isaiah is הילל viz. Hyll or Hylal, which means *day star*, and the passage should stand “Oh day star, son of the morning”, or as it is in the French Bibles, “*étoile du matin, fille de l'aube du jour*”, viz. “morning star, daughter of the dawn of day”. *Baalzebub*, *Bealzebub*, or *Belzebub* (Hebrew בעל זבוב, viz. *Bal Zbob*), simply means “the lord of flies”, or “master of flies”, and is the name of one of the numerous idols of that day; it is only mentioned once, viz. in 2 Kings i. 2 & 16. The word *Satan* (Hebrew שטן, viz. *Stn*) is not a proper name, but an ordinary word signifying “an enemy”, or “an adversary”, and is so translated, as for instance “Lest in the battle he be an *adversary*” (1 Sam. xxix. 4). “He was an *adversary* to

“Israel” (1 Kings xi. 25). “Let my *adversaries* be clothed” (Psalms cix. 29). The word appears, however, four times in the English version as if it were a proper name; the first time it is applied to God Himself, as is evident from a comparison of the two following passages relating the same event, that in Samuel having been (as is supposed) written at the time, whereas that in Chronicles was avowedly written about 300 years after the event, *viz.* after the return of the Jews from Babylon. Thus, “And again the anger of The Lord was kindled against Israel, and He moved David against them to say, Go number Israel and Judah” (2 Sam. xxiv. 1),—“And *Satan* stood up against Israel, and provoked David to number Israel” (1 Chron. xxi. 1). Satan is spoken of again in Job, this book is an allegorical poem, where the sons of God are introduced thus, “Now there was a day when the sons of God came to present themselves before the Lord, and *Satan* came also among them” (Job. i. 6). As a poem the Book of Job is very beautiful and abounds with fine allegorical teaching. “This book is filled with those noble, bold and figurative expressions which constitute the very soul of poetry” (see *Ency. Brit.* Article *Job*). Whether there ever was any individual named Job, whose patience under misfortune suggested to the poet the idea of celebrating his praise, is a matter which has long been disputed by the Jewish Rabbis; at any rate in Hebrew it is spelled *אִיּוֹב* *viz.* *Ayob*, and no such name is mentioned in the Hebrew genealogies, nor in any other part of the Bible, until Ezekiel xiv. 14, *viz.* 857 years after Moses died; consequently, whether Job ever lived or not, there is no proof that the poem was written until that time, *viz.* while Daniel and all the twelve tribes of Israel were in captivity at Babylon, &c. The word Satan is also used in Psalms cix. 6, but simply in the sense of an enemy, and is translated “*adversaire*” in the French Bibles; lastly, this word occurs in Zechariah iii. 1, who wrote 930 years after Moses died, *viz.* 87 years after Daniel, &c. were carried into captivity, therefore after the period when I say that the interpolation about the Fall of Man was written, consequently Zechariah’s use of the word Satan does not affect the question.

What I stated was that “the Devil” is not mentioned in the Old Testament, and I have shown that in the Hebrew, *viz.* the oldest known version, this is strictly correct; I have shown that the word demon is not used either, that neither the words *Lucifer*, *Baalzebub* nor *Satan* really refer to him, that the latter word is applied to any adversary, and in those few cases where the Devil seems to be alluded to, the passages invariably

occur in such portions of the Jewish Scriptures as were written subsequent to the Captivity at Babylon, namely, *after* the interpolation in Genesis, concerning the Fall of Man, was surreptitiously inserted into the original text, and thus, whatever may have been the merit or demerit of the Mosaic doctrines, it is evident that "the Devil" formed no portion of them, nor of the Jewish Scriptures during many centuries after Moses.

The Devil imported from Assyria to Jerusalem.—The sixth edition of the *Ency. Brit.*, published in 1823, states under article "*Devil*", "There is no mention of the word *devil* "in the Old Testament, nor do we meet with it in any heathen "authors in the sense it is taken among Christians, that is, as "a creature revolted from God. Some of the American idolat- "tors have a notion of two collateral independent beings, one of "whom is good and the other evil, which last they imagine has "the direction and superintendence of this earth, for which "reason they chiefly worship him. The Chaldeans, in like "manner, believed both a good principle and an evil one, which "last they imagined was an enemy to mankind".

About twenty-five years after the publication of the edition of the *Ency. Brit.* from which the above is quoted, Mr. Layard, excavating near Nineveh, came upon certain monuments, at Nimroud, which belong to the period ranging between B.C. 880 and B.C. 630; these are now in the British Museum, and in the Nimroud Gallery (Nos. 28, 29) will be found a sculptured figure of a monster, or demon, representing the Evil Spirit and most horrible to look at, and this Evil Spirit or Devil is being chased by a four-winged figure, with a three-forked thunderbolt in each hand. Here are the spirits, powers, or gods of the Chaldeans, representing the two antagonistic principles of Good and Evil, and this tablet verifies the statement previously made in the *Ency. Brit.*, for here are the ancient sculptures brought from there. Chaldea, I must state, is the name given to that district, a little south of Nineveh, which includes Babylon close by, and "the lost ten tribes" of Israel were carried away captives by the Assyrians in and about 720 B.C., the remaining tribes of Judah, Levi, and the remnant of Benjamin being also carried away by them in 588 B.C. and placed in the various cities of Assyria and Chaldea including Nineveh, Babylon, &c. The sculptures above mentioned were executed between 880 B.C. and 630 B.C., as stated in the official guide to the Museum. I have shown that no mention of the Evil Spirit or Devil occurs in the Hebrew

Scriptures until after "the lost ten tribes" had been carried away, about 720 B.C., and it was about 536 B.C., *viz.* after the date of these sculptures, that the Jews returned to Jerusalem from Chaldea, under Ezra, all of them having been born in Chaldea and all speaking the Chaldean language; then it was that the Devil of Chaldea or Assyria was imported into Jerusalem, and here it is that he was imported from. I have already explained that the interpolation in Genesis, about the Fall of Man, took place about this time, and it had become so thoroughly a part of the Bible during the 600 years which followed, that the Jews of that period had no suspicion that the episode, concerning the Garden of Eden, was a forgery, which had been evolved in Chaldea, and surreptitiously inserted in the Books of Moses.

The Devil of the Chaldeans was not, however, the original Devil, and by the time that the Chaldeans had imported him, the traces of his actual origin were most probably lost, at any rate to them; and so it came about that when the Mosaic Jews returned from Babylon to Jerusalem, they had no idea that it was Moses himself who, by his life and acts, had furnished others with the idea, on which the first conception of a Devil was based, and from which the serpent of Eden and all other devils were in time elaborated; but of this in the next chapter.

Was Jesus Christ the Son of God?—In the early part of this chapter I have shown, that this term, "Son of God", is not to be considered in the light of merely meaning "a godly man"; but that according to the Gospels it was used to Jesus, and by him, in the sense of being actually and positively, without allegory, and in literal fact, the very son of God, Creator of heaven and earth, and all that in them is; it is therefore in this light that the question must be answered. The claims to divinity raised by Christians on behalf of Jesus, founder of the religion, are based on the *statements* of the Evangelists, that his mother was told by an angel that she should bear a child by the Holy Ghost, and that he should be called the Son of God; that Jesus performed a vast number of miracles which could only have been performed by divine power; that he promised his disciples that after his death they should be inspired, and their own statement that they were so; and, further, that by his death he atoned for the sins of man, which atonement could not have been made by any human being. I have shown that the Evangelists have not scrupled to tell things as facts, which without being inspired they could not

possibly know ; that they were not inspired because they contradict each other on the facts, and, as they state that they were, they did not hesitate to tell untruths, and consequently that their statements about what angels said to Mary and others are absolutely worthless. I have shown that if Jesus had been the son of God, he would not have performed any miracles, if he were loyal and dutiful to his Father, that the whole doctrine of miracles is self-condemnatory, that no effect contrary to the established constitution of things ordained by God in the beginning has ever occurred, and consequently that no miracle was ever performed by Jesus Christ or by anybody else ; and as for his dying on the cross as a sacrifice for Original Sin proving his divinity, it merely proves his ignorance that a forgery was inserted in the Book of Genesis 900 years after it was written ; and the whole conception of God, evinced by the doctrines of hell and damnation which he is stated to have preached, so far from showing anything divine in his knowledge of Him, proves that he had not risen beyond the degraded notions of the Deity prevalent at the time. The doctrine that a Devil exists could not be upheld by any person knowing with what supreme sway and perfect harmony God rules the world He has made, and therefore, even if for no other reason, Jesus Christ was not the Son of God.

Mahometanism.—This religion, as most people are aware, was established about 500 years after Christianity was founded. Among the collection of classical maps, published in a series by Robert Wilkinson, of London, during the period extending from A.D. 1796 to A.D. 1808, will be found a “ Map of Eslam (now “ usually written Islam), or the countries which have professed “ the Faith of Mahomet ” ; in a spare corner of this map we read as follows: “ Mahomet, descended from, and heir to “ Ishmael son of Abraham by Hagar, was born at Mecca A.D. “ 571, where he assumed the character of Prophet in 611 ; he “ was forced from thence and fled to Medina in 622, which was “ hence called the Hegira. All *Arabia* was conquered by “ Mahomet, who died in 631. Under his successors, the Caliphs, “ *Syria* was invaded and *Damascus* taken in 634, and finally “ subdued in 639, *Egypt* was conquered in 641, *Cyprus* in 647, “ *Persia*, &c. was subdued in 651, *Turkestan* in 680, the whole “ *north coast of Africa* was conquered in 698 ; from thence “ the Saracens possessed themselves of *Spain* in 712, and even “ invaded *France* ; in 823 *Candia* was taken, as was *Sicily* in “ 827, and *Naples* was invaded in 840, but not entirely sub-

“ dued. About the year 800 the Turks made extensive con-
 “ quests, and changed their residence from *Mount Imaus* in
 “ *Turkestan* to *Mount Taurus* in *Armenia*, in 1046 they were
 “ sovereigns of *Armenia*, *Persia*, &c., and their native country
 “ was possessed by the Mogul Tartars, whose seat of empire
 “ had been at *Holim*, to the north of *China*, but having em-
 “ braced Mahometanism and settled in the West, which they
 “ had invaded and subdued in 960, they conquered *Hindustan*
 “ in 1001, and *Armenia*, *Persia*, &c. in 1220; they penetrated
 “ a part of *Siberia*, and in 1226 subdued *Little Tartary* and
 “ founded the kingdoms of *Astrakan*, *Kazan*, &c. About
 “ 1326 the Ottoman Turks had completed the conquest of
 “ *Asia Minor*, and in 1453 that of *Romania* by taking *Con-*
 “ *stantinople*, and subduing the Venetians, who held the
 “ greatest part of *Greece*. The *eastern coast of Africa*, with
 “ the island of *Madagascar*, early embraced Mahometanism,
 “ but at what period is uncertain, which was also the case of
 “ various nations in *the interior of Africa*, and when the
 “ Portuguese first traded to *Malaya* and the isles of *Borneo*, &c.
 “ they found that many of the inhabitants professed Mahomet-
 “ anism, but when the Arabs first introduced it is unknown”.

Christianity, as is well known, did in its early days spread somewhat in Asia, but soon gave way before the fierce tide of Mahometanism; in Europe, however, the religion of Christ made its permanent home, and has practically expelled Mahometanism from its limits; Southern Asia, and a large portion of Africa, are still Mahometan, and, with the exception of worse religions, such as those of China, Thibet, and the yet more degraded idolatries of some parts of Africa, &c., these two hold the world between them; for the Jews muster much less than a hundredth part of the human race, and those, whose conceptions of One Supreme God, Creator and Ruler of the universe He has made, have not been perverted by one or other of the contending creeds, are fewer still.

Mahometanism, like Christianity, is a mixture of Paganism and Judaism, but the two are blended in different proportions, Christianity having the largest infusion of Paganism, and Mahometanism having the largest infusion of Judaism. Now, whereas Paganism and Christianity are both idolatrous, and founded on a plurality of gods, Judaism and Mahometanism are both violently opposed to idolatry, and worship but one God. The one god of Mahomet, like the one god of the Israelites, is, however, a mere partizan god, and although some remnants of a still earlier faith, in One Supreme Ruler of the universe, exists among Mahometans to a much greater extent

than among Christians, it is poisoned, and rendered nugatory and valueless, by the false doctrine of a Devil, which Mahomet (called the Prophet) inculcated, as his immediate predecessor Jesus (called Christ) is stated to have done before him. The doctrine of Original Sin forms part of the Mahometan faith, as it does that of the Christian, and a very slight glance at *The Koran* (or Alcoran, properly *Al Koran*) translated into English from the original Arabic by George Sale, and published in London A.D. 1734, will show that there is too much Devil in the doctrine to allow man to have a proper idea of God.

Mahometanism, like Judaism and Christianity, is made up of statements, without proof and without even logical sequence, embodying the ideas of one man and his adherents, given out with the utmost effrontery, as if, unlike other men, the author was an intimate acquaintance, special friend, actual companion, or even close relation to the Supreme Being, whom we can never thoroughly realize, and who must necessarily be incomprehensible to us, that is to say uncontainable by our limited minds, simply because the smaller cannot contain the greater; and Mahometanism, like its predecessors Judaism and Christianity, while pretending to know a great deal about God, gives a wretchedly meagre and totally inadequate notion of Him.

Returning however to the subject of the Devil; chapter ii. of the Koran professes to give an exhortation from God to man which recognizes Satan, and practically amounts to advising mankind to have nothing to do with the opposition establishment presided over by the Devil; winding up with threats of damnation and "hell fire for ever" to such as do. Chapter vii. pretends to give in detail the whole quarrel, between God and the Devil, because He, having created the Devil of fire, afterwards created man of clay, and expected the Devil to worship him; this narration is followed by the garden of Eden episode, which is related in a manner very similar indeed to the forgery or interpolation inserted a thousand years previously in the original Book of Genesis. Chapter xv. repeats the distinctions of fiery Devil and clay Man. Chapter xxxix. preaches eternal punishment, or the sentence to dwell in the fire of hell, otherwise called damnation, with the cogent remark, that when once the sentence of eternal punishment is pronounced, even Mahomet cannot deliver the culprit from his doom. Chapter lxxii. has a remarkably ingenious threat, *viz.* that all those who swerve from the faith of Islam shall be used for fuel in hell. We thus see that Mahometanism, like Christianity, is definitely committed to the doctrine of damnation based upon the forgery in Genesis, and therefore that its

founders were not inspired by God the Supreme, and I say that both these religions are not only valueless but detrimental and injurious.

Were it not for what has come down to us of the giant intellects of men like Thales, Pythagoras, Socrates, Euclid, &c., who lived long before Christ, one would think that the human mind had greatly gained in strength and logical power since the days when Christianity and Mahometanism were first promulgated, for they are both incongruous, unconservative, and illogical, showing continually that their founders had only seen that which was close to their noses, and had never grappled a grand and comprehensive notion of God and His universe ; but antecedent works, like those of Euclid, which still stands forth as the grandest and most perfect model of logical reasoning yet known, forbid the idea that the human intellect has grown clearer ; the fact being that the founders of Christianity and Mahometanism (which, in the first case, I shall show further on to have been a clique of men living in Alexandria, and not Jesus of Nazareth as pretended), having attempted to fathom the ocean of God's arrangement with the foot-rule of their comparatively tiny intellects as they stood by that sea-shore, have touched bottom, but it was the bottom of the beach water, not that of the vasty deep ; and the rest of mankind, less presumptuous, but more lazy, have accepted their estimate of Him, and have been led away by their unscrupulous pretensions ; and thus it has come about that between the contending fictions of the Crescent and the Cross, they have been blown about like leaves, whirled hither and thither by the gusts of Autumn, leaving, like these, their bodies on the plain of many a contested field, to rot, and stink, and breed contagion for the glory of the Crescent and the Cross, not knowing until too late that these things are the penalty for not winning each other unto mutual love and respect during the hours of peace, and for not both worshipping the God who made, and alone sustains, both.

When Christianity puts Christ aside, together with the Holy Ghost, the Virgin Mary, the Devil, and all else but God ; and Mahometanism, which has done good service by proclaiming, night and morn from the lofty minarets of lonely mosques reared amid the idolatrous nations of Asia and Africa, that "there is but one God, and Mahomet is His prophet", learns that there is but one God, in the sense that there is but one Creator and Sustainer of all that exists, whether Mussulman, Christian, or Pagan, that there never was a Devil and that there never was a Prophet,——then, and not until then,

will the nations know peace ; then, and not until then, will these peoples form those conceptions of God which alone can bring about unity among men, happiness on earth, and fitting preparation for the life to come.

We have now considered Christianity from the orthodox point of view, *viz.* that Jesus, called Christ, was the Son of God, that he was crucified and thereby became a sacrifice for Original Sin, thus reconciling fallen man to God, and we have demonstrated that there was no Original Sin, that man has not fallen, that no sacrifice or propitiation was needed and that Jesus was not the Son of God. We have now to consider the unorthodox, but very general view, that he was simply a very good man ; whose teachings however were so exceptionally excellent, that as the founder of what are called Christian principles, which, it is the fashion to assume, include and engross everything that is good, we owe him such a debt of gratitude as fully to justify the veneration paid to his memory.

Not being the Son of God, and being, at the most, nothing more than a man, passages crowd thick and fast upon one's memory where Jesus of Nazareth spoke in a manner which was highly improper, if what is told of him by the Evangelists is true, and if it is not, all evidence concerning his existence vanishes. I allude to passages like this, "The Father judgeth no man, but hath committed all judgment to the Son" (John v. 22),—"I am the living bread which came down from heaven, if any man eat of this bread he shall live for ever Whoso eateth my flesh and drinketh my blood has eternal life, and I will raise him up at the last day" (John vi. 51, 54),—"Heaven and earth shall pass away, but my words shall not pass away" (Matt. xxiv. 35),—"Before Abraham was, I am" (John viii. 58),—"All power is given me in heaven and in earth" (Matt. xxviii. 18),—"I am the way, the truth, and the life, no man cometh to the Father but by me" (John xiv. 6),—"Thy sins are forgiven thee" (Mark ii. 5, and Luke v. 20), &c. &c. &c. For any human being to talk in this way is certainly highly improper, and that Jesus was not gifted with any superhuman knowledge, consequently was not the Son of God, and therefore was only a man, is further evident from the fact that he believed, or at any rate is stated to have taught, that certain things would *shortly* happen which have not happened ; in Mark i. 15, he is stated to have commenced by preaching that, "The kingdom of God is at hand", which

expression is varied, in Matt. iv. 17, into "The kingdom of heaven is at hand"; of course the kingdom of God always was at hand, for He rules for ever, but that is not the sense in which the words were used; they were used to denote a great coming change, accompanied by the statement, in Mark i. 15, that "The time is fulfilled"; now, no advancement in the direct worship of the real Creator took place then, nor about that time, and Christianity has certainly stood in the way of it. In Matt. xvi. 28, he says "There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom", and, in Matt. xxiv. 29, 30, he states that, "The sun shall be darkened, the stars shall fall from heaven, &c., and all the tribes of the earth shall see the Son of Man coming in the clouds of heaven, with power and great glory"; adding, in *verse* 34, "Verily I say unto you, this generation shall not pass till all these things are fulfilled." Now these men certainly have died, that generation has certainly passed away *eighteen hundred years ago*, but nevertheless Jesus has not returned to earth, enveloped in the clouds, with great glory, and in view of all the tribes of man, nor has anything of the kind been fulfilled; plainly showing that he was not endowed with superhuman knowledge when he made such promises, and therefore that much of his other language, some of which I have quoted at the commencement of this paragraph, was highly improper, and even impious and blasphemous; out of teaching, founded on such unwarrantable assumptions, no good can come, no matter how excellent it otherwise might be.

But what will probably surprise many persons, is that a large proportion of his teaching was very far from good, in fact was positively bad, and the majority of what is good was not his own, in fact it was stolen from others; I shall not go into this matter exhaustively, although it is very important, but shall do so sufficiently to establish what I have asserted. Now concerning bad doctrines:

In Matthew v. 17, 18, he says, "Think not I am come to destroy the law, or the prophets, I am not come to destroy but to fulfil one jot or tittle shall in no wise pass from the law, &c."; he therefore endorses the barbarous rites of Leviticus with all the sacrificing, blood-smirching, and beastly details about fat, liver, caul, &c.—In Matt. viii. 11, 12, and Luke xiii. 28, we hear that, although many shall be cast out, Abraham and Jacob shall be seen sitting down in heaven; he therefore endorses and approves of the actions of these two dishonourable men, approves of Abraham's passing one wife off as his sister, and turning another out of doors, approves of

Jacob's deception upon Isaac in the matter of Esau, and in fact he evidently does not know right from wrong in such matters.—In Matt. v. 29, 30, he tells us to pluck out our right eye, and to cut off our right hand, if these members offend us, which if taken literally certainly inculcates a very improper mutilation, for if a man does such a thing, he, to a certainty, renders himself less useful to others, and more or less casts a burden upon them; it is moreover suicide in a minor degree, and, whether taken literally or figuratively, it engenders a culpable discontent with that which God has awarded us, and does not exhort mankind to make the best of their troubles, as it should do.—In Matt. v. 34, 35, he states that "heaven is God's throne, and earth is His footstool", an expression which fosters a preposterous notion of Him, and in no wise gives the idea that He is the all-pervading Spirit which caused and gives life to the universe.—In Matt. v. 39, he positively orders his disciples not to resist evil ("resist not evil"), and proceeds with the absurd injunction that if a man "smite thee on the right cheek, turn to him the other side also".—In Luke xvi. 8, 9, we have, "And the Lord commended the unjust steward because he had done wisely, for the children of this world are in their generation wiser than the children of light; and I say unto you, make unto yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Now this is either very wicked or else it is unintelligible, but that which is unintelligible can not be good doctrine, for it does not teach; so it is bad doctrine or no doctrine, and if a man does not mean what he says, who is to say what he means?—In Matt. viii. 21, 22, we hear that one of his disciples, having lost his father, asked for leave of absence to go and bury him, and that Jesus gave him the astounding answer, "Follow me, and let the dead bury their dead"; which, whatever it may mean, certainly does not inculcate that filial respect which is proper and right; in fact Jesus in his own person is represented as being remarkably disrespectful to his mother, witness what is narrated in Matthew xii. 46 to 50, and told also in Mark iii. 31 to 35, and Luke viii. 19 to 21; while on another occasion, recorded by John, in ii. 1 to 11, his conduct to her was gross in the extreme, "Woman, what have I to do with thee"? are words which none but an ungrateful, low-minded, and thoroughly bad man, or a maniac, would use to his mother, especially when the poor woman had done nothing to provoke the churlishness therein evinced. In fact one can scarcely read the Gospels without observing also the cross-grained, crabbed temper which goes

out of its way to say rude things, to find fault without occasion, and to be generally ill-tempered and contradictory; for instance, when a foreign woman asks for his assistance, in Mark vii. 26, he rudely replies that "it is not meet to take the children's bread and cast it unto the dogs".—In Matthew xix. 16 to 24, we hear of a young man who, enquiring what he must do to have eternal life, is told to keep the commandments, and on his replying that he had done so from his youth up, instead of being congratulated, praised or encouraged, is told to part with all he had and follow Jesus: while in Mark v. 18, 19, we hear of another man who *wished* to follow him, "howbeit Jesus suffered him not".—In Matthew vi. 25 to 34, men are told, "take no thought for your life, what ye shall eat, or what ye shall drink, nor what ye shall put on," that "fowls neither sow, reap, nor gather," that "the lilies neither toil nor spin, . . . therefore take no thought for the morrow, for the morrow shall take thought for the things of itself", this is nothing more nor less than a direct encouragement to laziness and slovenliness, leading first to starvation and thence to robbery.—The very fact that Jesus is described as not being the child of his mother's husband, and that although he lived to be thirty-three, did not marry, is not a good example, while the following words from Luke xiv. 26, are about as bad as bad can be, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple"; a large proportion therefore of his teaching was very far from good, and some of it was, as I have said, positively bad.

Other items of doctrine, again, are actually silly and inconsistent; in Matthew xviii. 21, 22, Peter enquires if he shall forgive his brother as often as seven times if he sin against him, and is told that he must forgive him seventy times seven times; the word brother in this case of course means everybody; no mention is made that regret must follow the sin before forgiveness is to be due, therefore, man by this rule would have a right to unconditional forgiveness from his fellow-man here, and by the same rule from God hereafter, for we, who can be injured by such acts, can scarcely be supposed to be kinder, better, and more forgiving than God who cannot be injured.—In Matthew v. 48 we are ordered, "Be ye therefore perfect, even as your Father which is in heaven is perfect"; this is sheer nonsense, how can man be as perfect as God? Man is not even an angel, and what is more, he is not expected to be; all things must be judged of according to their natures, a dog is judged by the standard of dogs, a rose by the standard of

roses, and assafoetida by the standard of assafoetida ; God would not judge man by the standard of angels, much less would He expect man to be as perfect as Himself.—In Matthew v. 17 Jesus states that he has not come to destroy the law, but to fulfil it ; yet in verses 31 and 32 of the same chapter he quite upsets the law on the matter of divorcement, and in 33 to 37 upon the matter of oaths ; while as regards the Sabbath, in John v. 16 to 18, we are definitely told that he had “ broken the Sabbath,” as also in Mark ii. 27, and Luke xiii. 15, that he justifies the so doing ; I am not now enquiring whether he was right or wrong, I am merely showing here that his utterances are inconsistent, as we may see again, for instance, in Matthew v. 16, and vi. 1, which are incompatible with each other, thus, “ Let your light so shine before men that they “ may see your good works ”, and “ Take heed that ye do not “ your alms before men, to be seen of them ”. It matters not that these and other passages I have quoted were taken from the writings of others, that does not alter the fact that many of his doctrines are bad, others silly, and others inconsistent, for in uttering them he has endorsed them as much as if he had originated them.

Now concerning his miracles ; supposing for one moment that they were true, there are many of them from which no good or moral lesson could be derived ; for instance, in Mark ii. 10, 11, the reason for healing a man with the palsy, is definitely stated to have been in order to show certain scribes that he could do so if he liked ; consequently, even the man who was cured had no cause for gratitude, although he profited by it, Jesus working at the time wholly and solely for himself, and not curing the man as a reward, or as a mode of inculcating any good lesson. In Mark xi. 12 to 14, and 20, we read that being hungry, and seeing a fig-tree afar off, he went up to it to look for figs ; but, as the season for figs was not yet, he found none, and therefore said unto it, “ Let no man eat fruit of thee here—“ after for ever ”, on which we hear that “ the fig-tree dried up “ from the roots ”. Now a fig-tree is a valuable property, requiring care in its cultivation, supposing the story true, it would, therefore, be a wanton act of sheer mischief to destroy another man’s fig-tree, simply because it did not bear fruit *out of its season*. So with the herd of swine mentioned in Matthew viii. 30, Luke viii. 32, and Mark v. 11, which the latter puts at about two thousand, and which consequently must have been worth a great deal of money ; what possible moral lesson can there be in destroying 2,000 pigs belonging to one man or men, who have given no offence and done no wrong, merely to gratify the

request of a legion of devils who had been cast out of another man? Were this thing true it would be a monstrous abuse of power, but being false, it is a fable without a moral.

Right is right, no matter who does it, and wrong is wrong by the same rule; it is not the person who sanctifies the act, but the act that sanctifies the person; this, however, is a principle lost sight of in both Old and New Testament, the wrong done by Abraham in casting Hagar adrift, by Jacob in deceiving his father, by Moses in slaying the Egyptian, and all such acts, were not rendered justifiable and good by being performed by these people, who are clerically supposed to have been privileged, nor would these acts of Jesus have been justifiable, even if he had had the power to perform them.

Take the matter of Peter as another instance; what possible moral lesson can be learned from that? Matthew, in xvi. 13 to 20, relates that Jesus first asked his disciples, Whom men said that he was; and then, Whom they said that he was; on which Simon Peter answered, "Thou art Christ, the Son of the living God", and quite unmindful of the fact that John informs us in i. 40 to 42, that Andrew, brother to Simon Peter, son of Jona, had previously gone to him and said, "We have found the Messias, which is, being interpreted, the Christ", Matthew states that Jesus exclaimed, "Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven, and I say unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven". Now over and above the fact that a reason is here assigned which is such a blunder that it proves Jesus had no superhuman knowledge, and therefore could have no superhuman power, it shows also that Peter was grossly dishonourable, for had he been otherwise he would have said, "Nay, Lord, flesh and blood did reveal it to me, for it was my brother Andrew who told me, and Andrew heard it from your cousin John (the Baptist)". But again, supposing this to have been otherwise and that Peter really had spoken by inspiration, that would be no reason for such a preposterous promotion; just because he said that which his master was fishing for him to say, is no reason why he should forthwith be invested with the keys of Heaven, and that what he binds on earth is to be bound in Heaven, and what he looses on earth is to be loosed in Heaven. Pray what would God be if this were so? He certainly would

not be master in His own universe ; and yet men read these things, and represent Peter the Apostle in pictures, carrying two large keys, without observing that all this is high treason to the Majesty of God.

But lest there should be any misunderstanding about it, we hear further on, in Matthew xix. 27, 28, that when Peter, who, with his brother, had left his fishing-nets under the promise that they should catch men (Matthew iv. 18 to 20), represented to Jesus that they had forsaken all and followed him, and asked what their reward should be, we find that they are immediately popped over the heads of Solomon and David, through whom descent is claimed for Christ himself, and also over Judah, who begot the whole tribe, and over Joseph, who was sold into Egypt ; for twelve thrones are given them in Heaven, and they are appointed judges of the twelve tribes of Israel, who living and dead must then have amounted to at least a hundred million souls. If such random talk as this were true, if such impieties could alter facts, what, I say, would be God's position ? Are we to suppose the Creator receiving these twelve men and requesting Michael and Gabriel to escort them to their heavenly thrones ; or, having "committed all judgment to the Son," as John assures us in v. 22, on the authority of Jesus, who in his turn hands over so large a portion to Peter and the other boatmen, are we to suppose that God retires from his position altogether ?—Peter too, of all people,—Peter, heigh ho !—This thing is sickening.

A.D. 31.

MARK XIV.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest :

67 And when she saw Peter warming himself, she looked upon him and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch ; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them : for thou art a Galilæan, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

And yet Peter carries the keys of Heaven, and what he binds

on earth is bound in Heaven, what he looses on earth is loosed in Heaven. Blind, blind, torpid-minded Christians, how will you ever face The God, the Only God, Creator of Heaven and earth, after accepting as religion such treason against His supremacy; even the despised Jew, the red Indian who worships the Great Spirit, the savage who stands gaping at the moon beating his breast and saying "Oh"! to Him whose name he pretends not to know, has more sense than to imagine that a man shall judge other men in heaven, while you accept as doctrine that Peter sits there on a throne judging the dead, while you represent him carrying the keys of heaven, and dedicate churches by hundreds, and even the principal cathedral in Christendom, to Peter who lied, Peter who cursed and swore, Peter who had not even a cur's virtue of fidelity to his master, but who sits on a throne in heaven judging men, forsooth, as if our God were dead.

A great deal has been said about the parables of Jesus, but he did not invent parables; a parable is nothing more nor less than a fable, and Æsop, who lived nearly six hundred years *before* him, was a more original, and a better, fable writer. The parable of the widow's mite, in Mark xii. 41 to 44, is based on the precept of Tobit iv. 8, 9; the expression of Jesus recorded by Matthew in vi. 21, "Where your treasure is, there will your heart be also," is founded on Æsop's fable of "A miser who buried his gold" (No. 146 in L'Estrange's edition, London, 1694), which begins, "A certain covetous rich churl sold his whole estate and put it into money, which he melted into one mass and buried in the ground, with his very heart and soul in the pot for company". The denunciation of the scribes and Pharisees, in Matt. xxiii. 13, 14, 15, "Ye shut up the kingdom of Heaven against men; for ye neither go in yourselves, nor suffer ye them that are entering to go in," was better expressed 600 years previously by Æsop's celebrated fable of "A Dog in a Manger".

Many of Æsop's other fables appear also to have suggested parts of the New Testament, such as (No. 1.) the cock who prefers a barleycorn to a diamond, which finds its paraphrase in the advice in Matthew vii. 6 not to cast pearls before swine, and "Jupiter's Wedding" (No. 185), where "all the tag-rag and bob-tail" are stated "to have been invited", certainly furnished the idea of the parable in Luke xiv. 21 to 24, where a certain lord sent out into the streets and lanes of the city, into the highways and hedges, that they might bring in unto the marriage supper the poor, the maimed, the halt, and the blind.

It must not however be imagined that because Æsop wrote of Jupiter's Wedding, he had not a proper knowledge and veneration for the true God; his letter to Ennus forbids such an estimate of him, thus: "My son, worship God with care and reverence, and with a sincerity of heart void of all hypocrisy or ostentation; not as if that Divine Name and Power were only an invention to frighten women and children, but know that God is Omnipresent, True, and Almighty; have a care even of your most private actions and thoughts, for God sees through you, and your conscience will bear witness against you", &c., &c. Contrasting these words of Æsop, the pagan hunchback fable writer, with the so-called Redeemer's words in Luke xvi. 8, 9, "And I say unto you, make unto yourselves friends of the mammon of unrighteousness", and many other passages, I say, give me the pagan's precepts, and I will back them and his fables to outlive all that Christ is stated to have uttered; fables like Æsop's Dog and his Shadow; Countryman and half-frozen Snake; Town Mouse and Country Mouse; The Lion and Mouse; King Log and King Stork; The Belly and Members; The Boy and false Alarms; Death and the Old Man with a Burden; The Fox and Grapes; The Hare and Tortoise; and plenty more, though 2,400 years old, have vitality enough to hold their own with anything that ever was written, while his precept, "Keep faith with all men, and take heed of thinking that there is any good in evil, for it is a mistake to talk of profitable knavery or starving honesty, for virtue and justice carry all that is good and profitable along with them; speak ill of nobody, and listen not to calumnies; let no man despair in adversity, nor presume in prosperity, for all things are changeable; propose honest things, follow wholesome counsels, and leave the event to God", is equal in moral tone to anything that ever was written. No man can say that Æsop stole his fables, they are too original for that; his dying words, of the Old Man who was kicked to death by Asses, addressed to the Delphians who murdered him, and many others were too *apropos* to be borrowed, therefore we have no right to assume that his precepts were not original.

Let us see now if those of Jesus were original; to go through the whole of the New Testament with this view would be both tedious and absurd, I shall therefore confine myself to two or three pages, selecting the celebrated "Sermon on the Mount", and without following it up to the writings of pagan authors, in such parts as may have been taken from them, I shall simply give the passages from the Old Testament and Apocrypha, from which a sufficiently large portion of it was taken, to show

that the sermon of the so-called Son of God was, like Moses's ark of the Covenant, made up of stolen materials ; for although, in some cases, the words are not so exactly alike as to strike most people immediately, it needs but moderate powers of perception to observe that the ideas are the same, though sometimes presented in a different and disguised shape.

Sayings of Jesus.

Original Author.

Blessed are the poor in spirit,
for theirs is the kingdom of
heaven (Matt. v. 3).

Better it is to be of an humble
spirit, than to divide the
spoil with the proud (Pro-
verbs xvi. 19).

Blessed are they that mourn,
for they shall be comforted
(Matt. v. 4).

The spirit of the Lord is upon
me . . . to comfort all that
mourn (Isaiah lxi. 1, 2).
Oh Lord, thou hast turned
for me my mourning into
dancing (Psalms xxx. 10,
11).

Blessed are the meek, for
they shall inherit the earth
(Matt. v. 5).

The meek shall inherit the
earth (Psalms xxxvii. 11).

Blessed are they which do
hunger and thirst after
righteousness, for they shall
be filled (Matt. v. 6).

This is the heritage of the ser-
vants of the Lord, and their
righteousness is of me, saith
the Lord. Ho, every one
that thirsteth, come ye to
the waters, and he that hath
no money ; come ye, buy and
eat without money and with-
out price (Isaiah liv. 17 and
lv. 1).

Blessed are the merciful, for
they shall obtain mercy
(Matt. v. 7).

With the merciful thou wilt
show thyself merciful (2
Sam. xxii. 26).

Blessed are the pure in heart,
for they shall see God (Matt.
v. 8).

He that hath a pure heart
shall receive the blessing
from the Lord (Psalms xxiv.
4, 5).

*Sayings of Jesus (cont.).**Original Author (cont.).*

Blessed are the peacemakers,
for they shall be called the
children of God (Matt. v. 9).

To the counsellors of peace is
joy (Proverbs xii. 20).

Blessed are they which are
persecuted for righteousness'
sake, for theirs is the king-
dom of heaven. Blessed are
ye when men shall revile you
and shall say all manner of
evil of you falsely for my
sake (Matt. v. 10, 11).

False witnesses are risen up
against me ; I had fainted
unless I had believed in the
goodness of the Lord in the
land of the living (Psalms
xxvii. 12, 13).

If the salt have lost its savour
wherewith shall it be salted,
it is thenceforth good for
nothing but to be cast out
and trodden under foot of
men (Matt. v. 13).

Can that which is unsavoury
be eaten without salt ? the
things which my soul re-
fuseth to touch are as my
sorrowful meat. Oh that it
would please God to destroy
me and cut me off (Job vi.
6 to 9).

If thou bringest thy gift to the
altar and there rememberest
that thy brother hath aught
against thee, leave there thy
gift before the altar and go
thy way, first be reconciled
to thy brother and then
come and offer thy gift
(Matt. v. 23, 24).

And the Lord said, My wrath
is kindled against thee, for
ye have not spoken of me
the thing that is right as
my servant Job hath ; there-
fore take seven bullocks and
seven rams and go to my
servant Job and offer up a
burnt-offering, and my ser-
vant Job shall pray for you,
for him will I accept (Job
xlii. 7, 8).

Memo: When it is remembered that Eliphaz and his two friends to whom these words were addressed were the celebrated "Job's comforters" who had tormented him in his affliction, it will be seen that the doctrine had been inculcated many centuries, some say 1,500 years before Christ, that forgiveness could only be obtained after an apology to, and in conjunction with the wish of, the party injured.

Sayings of Jesus (cont.).*Original Author* (cont.).

Ye are the light of the world
(Matt. v. 14).

The path of the just is as the
shining light that shineth
unto the perfect day (Pro-
verbs iv. 18).

A city that is set upon a hill
cannot be hid (Matt. v. 14).

They shall behold the land
that is very far off
Look upon Zion, the city
of our solemnities (Isaiah
xxxiii. 17, 20).

Agree with thine adversary
quickly whilst thou art in
the way with him, lest the
adversary deliver thee to the
judge, and the judge deliver
thee to the officer and thou be
cast into prison (Matt. v. 25).

Go not forth hastily to strife;
lest thou know not what to
do when thy neighbour has
put thee to shame, debate
thy cause with thy neigh-
bour himself (Proverbs xxv.
8, 9).

I say unto you that whosoever
looketh on a woman to lust
after her, hath committed
adultery with her already in
his heart (Matt. v. 28).

He that deviseth to do evil
shall be called a mischievous
person, the thought of foolish-
ness is sin (Proverbs xxiv.
8, 9).

I say unto you swear not at
all, neither by heaven, for it
is God's throne, nor by the
earth, for it is His footstool
(Matt. v. 34, 35).

Accustom not thy mouth to
swearing, neither use thyself
to the naming of the Holy
One (Ecclesiasticus xxiii. 9).

Ye have heard it said, an eye
for an eye and a tooth for a
tooth, but I say unto you
that ye resist not evil,* but
whosoever shall smite thee
on the right cheek turn to
him the other side also
(Matt. v. 38, 39).

Say not, I will render to the
man according to his work,
I will do so to him as he
hath done to me (Proverbs
xxiv. 29).

* The impracticable addition made to the original from this point is no improvement to it.

Thy kingdom come, Thy will
be done on earth as it is in
heaven (Matt. vi. 10).

Our God is in the heavens, He
has done whatever He hath
pleased (Psalms cxv. 3).

Sayings of Jesus (cont.).*Original Author* (cont.).

Give to him that asketh thee,
and from him that would
borrow of thee turn not
thou away (Matt. v. 42).

Help the poor and turn him
not away for his poverty.
Lose thy money for thy
brother and thy friend, thine
alms shall fight for thee
against thine enemies . . .
lend to thy neighbour in
time of his need, and pay
thou him in due season
(Ecclesiasticus xxix. 9 to 13
and 2).

When ye pray use not vain re-
petitions as the heathen do,
for they think that they shall
be heard for their much
speaking (Matt. vi. 7).

Use not many words in a com-
pany of elders, and make
not much babbling when
thou prayest (Ecclesiasticus
vii. 14).

Forgive us our debts as we for-
give our debtors . . . if ye
forgive men their trespasses
your heavenly father will
also forgive you (Matt. vi.
12 and 14).

Forgive thy neighbour the hurt
he hath done unto thee, so
shall thy sins also be for-
given when thou prayest
(Ecclesiasticus xxviii. 2).

Lay up for yourselves treasures
in heaven, where neither
moth nor rust doth corrupt,
and where thieves do not
break through nor steal
(Matt. vi. 20).

Lay up thy treasure according
to the commandment of the
most High, and it shall bring
thee more profit than gold
(Ecclesiasticus xxix. 11).

Take no thought what ye shall
eat, nor what ye shall drink,
nor wherewithal shall ye be
clothed . . . but seek ye
first the kingdom of God and
His righteousness, and all
these things shall be added
unto you (Matt. vi. 31, 33).

I have been young and now
am old, yet have I not seen
the righteous forsaken nor
his seed begging bread
(Psalms xxxvii. 25).

*Sayings of Jesus (cont.).**Original Author (cont.).*

Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns, yet your heavenly Father feedeth them (Matt. vi. 26).

Who provideth the raven his food (Job xxxviii. 41).

He giveth to the beast his food and to the young ravens which cry (Psalms cxlvii. 9).

The sea wherein are creeping things both small and great . . . these wait upon thee, that thou mayest give them their meat in due season (Psalms civ. 25, 27).

Take ye, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient for the day is the evil thereof (Matt. vi. 34).

Our time is a shadow that passeth away, and after our end there is no returning; come on therefore and let us enjoy the good things that are present (Wisdom ii. 5, 6). And behold killing of sheep and drinking of wine, saying "Let us eat and drink, for "to-morrow we shall die" (Isaiah xxii. 13).

Memo: At first sight it might appear that this extremely subversive doctrine of Jesus Christ (which would commend the butterfly before the bee, and if practised among men would result in the rapid annihilation of the race that practised it, as North American Indians, who neither reap, sow, nor gather into barns, are disappearing before those who do) was in consonance with the previous utterances quoted from the Books of Wisdom and Isaiah; but, upon looking further, we see that it is a mere parrot-like repetition of words, without observing the sense, for on reference to *verse* 1 of the first quotation, *viz.* from Wisdom, we find that the writer states that these are the words of "the ungodly", and on reading the verse in Isaiah, which follows the one above quoted, we observe that the prophet adds parenthetically, "and it was revealed in mine ears by the Lord of Hosts, surely this iniquity shall not be purged out of you till "ye die, saith the Lord God of Hosts", therefore here again, Jesus, in using other men's thoughts and words, has spoiled the moral of their meaning.

*Sayings of Jesus (cont.).**Original Author (cont.).*

Give us this day our daily bread (Matt. vi. 11).

Give me neither poverty nor riches, feed me with food convenient for me (Proverbs xxx. 8).

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you (Matt. vii. 6).

Reprove not a scorner, lest he hate thee (Proverbs ix. 8).
Speak not in the ears of a fool, for he will despise the wisdom of thy words (Proverbs xxiii. 9).

Ask, and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened (Matt. vii. 7, 8).

Those that seek me early shall find me (Proverbs viii. 17).
Ye shall seek me, and find me, when ye search for me with all your heart (Jeremiah xxix. 13).

All things whatsoever ye would that men should do to you, do ye even so to them (Matt. vii. 12).

Do that to no man which thou hatest (Tobit iv. 15).

Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves (Matthew vii. 15).

Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry Peace (Micah iii. 5).

Not every one that saith unto me Lord Lord, shall enter the kingdom of heaven. Many will say unto me in that day, have we not prophesied in thy name, and then I will profess unto them, I never knew you, depart from me ye that work iniquity (Matt. vii. 21, 22, 23).

Israel shall cry unto me, My God, we know thee! Israel hath cast off the thing that is good: the enemy shall pursue him (Hosea viii. 2, 3).
Depart from me all ye workers of iniquity (Psalms vi. 8).

*Sayings of Jesus (cont.).**Original Author (cont.).*

Do men gather grapes of thorns or figs from thistles? (Matthew vii. 16).

And God saith, Let the earth bring forth the fruit tree yielding fruit after his kind, whose seed is in itself (Genesis i. 11).

By their fruits ye shall know them (Matthew vii. 20).

The fruit declareth if the tree have been dressed (Ecclesiasticus xxvii. 6).

Whosoever heareth these sayings of mine and doth them, I will liken him unto a wise man which built his house upon a rock . . . and everyone that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man which built his house upon the sand . . . the winds blew and beat upon that house, and it fell (Matt. vii. 24, 26, 27).

His foundation is in the holy mountains (Psalms lxxxvii. 1).

As the whirlwind passes so is the wicked no more, but the righteous is an everlasting foundation (Proverbs x. 25).

The multiplying brood of the ungodly shall not thrive, nor lay any fast foundation (Wisdom iv. 3).

Such then is the celebrated "Sermon on the Mount", a mere picking and stealing from other men's brains; the divine wisdom, which, as the Son of God and the Saviour of man, Jesus of Nazareth, called Christ, is supposed to have possessed, being no more than a chance medley of plagiarisms from the writings of Moses, Samuel, David, Solomon, Isaiah, Job, Jeremiah, Tobit, Micah, and Jesus son of Sirach, known as Ecclesiasticus; a sermon, if we may so call it, which among the ignorant crowds of Galilee may have sounded well enough, but to the educated scribes of Jerusalem would be much as if a man, pretending to be a poet, put forth nowadays quotations from Chaucer, Shakespeare, Byron and Burns as something new.—Surely the Son of God who pretended (according to John viii. 12) to be "the light of the world" might have written his own sermons, and not taken them bit by bit from the writings of those whom he had called "thieves and robbers" (John x. 8). It is not however as the Son of God that we are now considering him, but simply as "a very good man, whose teachings" were so exceptionally excellent, that we owe him such a debt "of gratitude as fully to justify the veneration paid to his

“memory”; and as I have shown that many of his reputed sayings were impious and even blasphemous, and his teaching borrowed from others, I say that he is not entitled to any veneration, far less to the disgraceful adoration of him paid by Christians, who bow to his name in church, though they do not bow to the name of God.

It must not be supposed that because I have confined myself, in the above, to the “Sermon on the Mount”, that the rest of the utterances of Jesus are not equally borrowed, or rather stolen from others; take for instance Matthew xxiv. 28, “whosoever the carcase is, there will the eagles be gathered together”, and compare it with Job xxxix. 28 to 30, “The eagle dwelleth on the rock, from thence she seeketh the prey, her eyes behold afar off, and where the slain are, there is she”;—or compare, “and he said, there will I bestow all my fruit and my goods, and I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry; but God said unto him, Thou fool, this night thy soul shall be required of thee, then whose shall those things be, which thou hast provided?” (Luke xii. 18 to 20), with the following extract from Ecclesiasticus xi. 18, 19, “There is that waxeth rich by his wariness and pinching, and this is the portion of his reward; whereas he says, I have found rest, and now will eat continually of my goods, and yet he knoweth not what time shall come upon him, that he must leave those things to others and die”.—Take again Matthew xxiii. 37 to 39, “How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not; behold, your house is left unto you desolate, for I say unto you, ye shall not see me henceforth”, and it is equally evident that the idea and mode of expressing it, are alike borrowed from 2 Esdras i. 30 and 33, “I gathered you together as a hen gathereth her chickens under her wings, but now, what shall I do unto you? I will cast you out from my face; thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble”.—So with the threat in Mark xiii. 24 and Matthew xxiv. 29, “The sun shall be darkened and the moon shall not give her light”, which is a mere repetition of Joel iii. 15, written 800 years previously, “the sun and the moon shall be darkened, and the stars shall withdraw their shining”.

In fact, throughout his utterances, it will not only be found that the ideas, figures and expressions are borrowed indiscriminately from either the Old Testament and Apocrypha, or else from the pagan writers who preceded him, but it will also

be observable that they are often uttered *apropos* of nothing at all, which brings us back to the celebrated "Sermon on the Mount"; now when it is remembered that his disciples are stated to have been present when this sermon was preached, and in Luke's version both Matthew and Simon are mentioned by name, one version having been written by Matthew, the other by Luke (at the dictation of Simon, who could not write), one can not but reflect that, if these men had ever heard Jesus preach this sermon, they would have remembered whether he was sitting down on a mountain, or standing up on a plain, and the fact that they thus differ leads one to doubt whether these words were ever spoken by him. On looking closer at them we find that this much vaunted sermon is entirely composed of unconnected, unsecutive matter, rattled off like a gipsy's patter; and, as we have seen, that the bulk of it is taken from Solomon, Isaiah, Job, Tobit, Micah, and other Jewish writers, and as we further know that a large proportion of the Jewish literature has been lost, it is highly questionable whether any saying of Jesus, which is worth repeating, is really original, so that, had we not already dismissed the idea of his superhuman nature, we should either have been forced to admit that the "Son of God" drew his wisdom from his Hebrew predecessors and certain pagan writers, or to plead that he never said these things which have been the chief basis of the praise which has been bestowed upon him, and the fact that we are now only considering him in the light of a man, on whose teachings Christianity is founded, merely lessens the height he falls from but makes no difference in the depth to which he now falls, a mere pretender of bygone times, threatening hell and damnation, stripped of all the imaginary miraculous power his biographers have falsely attributed to him, and of his borrowed plumage made up of other men's sayings, whom he included in his famous words, "all that ever came before me are thieves and robbers" (John x. 8).

Turning now to another branch of the subject; the Collect for the second Sunday in Advent speaks of "the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ"; this and kindred expressions have, whether designedly or not, led to the wide-spread notion that we owe to Jesus, called Christ, the doctrine of the immortality of the soul, but nothing could be more erroneous. That doctrine, as I shall presently show, is far older than Christianity, and moreover at whatever time, and in whatever form, it may have been

first promulgated, the thoughts which gave rise to it are nothing more than must always have sprung up spontaneously in any thoughtful and logical mind, when dwelling on the subject of life and death ; no superhuman revelation or ability was necessary for such a mind to observe, even in the earliest days any more than it would be to-day, that all things were made for man, that all things lead up to him, that his wee tiny flickering mind or soul daily expands from the hour he is born, that all things minister to the nourishment of his body and are consumed, that in due course that body comes to its perfection, but not so the soul or mind, which grows stronger long after the body attains its prime, and that, so to speak, the mind consumes even the vigour of the body at last and then leaves it ; no reflective mind could ever have thought that all this was to end in nothing, and therefore would most certainly enquire of himself what had the earth yielded her increase for ? Certainly not for the vegetables and meat which man had consumed, nor for the body left behind to rot, consequently that increase could only have been yielded in order to support the body for the sake of the mind while it was being developed therein, from its little flickering spark of sense and reason at infancy, to the master mind of mature manhood. Any man, thus thinking out the problem for himself, could scarcely fail to observe also, that by the time we have learned how to live, we have to die whether we like it or not, just as we were born without having a voice in the matter, and would naturally infer from all these things that this death is not the end of our life, whether our birth were the beginning of it or not, for the result accomplished, if our life here were all, would be far too inadequate for the means adopted, and he would consequently conclude that there is another life besides this, and that the reason why we die just about the time, or soon after, when we have learned to live, is because we have accomplished that for which we were privileged to live here, namely as a preparation for another state of existence, and he would depict that other life to himself in various ways according to whether he was happy minded, hopeful, gloomy, vindictive, superstitious or philosophical.

The "happy hunting ground" of the North American Indians, the Walhalla of the Goths, the other side of Styx of the Roman mythology, the paradise of the Easterns, and the fairy land of the Aryans, all prove the universal belief in another life ; but confining ourselves to what we know to be antecedent to Christ, and therefore to that which can not possibly have been derived from him, I will point to a few positive cases.—

Take for instance the Gymnosophists, who were a set of Indian philosophers, famous in antiquity; they believed in the immortality and transmigration of the soul, and threw themselves into a pile of burning wood, when they became old or infirm, to prevent the miseries of advanced age; one of them named Calamus, thus burned himself in the presence of Alexander the Great about 327 B.C.; for which see *Ency. Brit.*, articles *Gymnosophists* and *Chronology*.—But, going further back, the doctrine of the transmigration of souls, which in fact is only another version of a second life, was preached long before Buddha was born, and the endless changes of perpetually differing forms of painful life, which the doctrine maintained, caused life to be looked upon as a burden that could not be got rid of, until about 350 B.C. Buddha taught that by being good in this world, future life could be avoided and the soul would be re-absorbed in the divinity.—Nor is it only among the northern and extreme eastern nations that immortality of the soul was an accepted doctrine long before the time of Christ, for although the Jewish Scriptures have very little to say on the subject, we read in Psalms cxxxiii. 3, “the Lord “commanded the blessing, even life for evermore”, and whether David wrote the Psalms, as is supposed by many (in which case they were written about 1050 B.C.), or whether he did not, matters little for our present purpose, for they are no doubt as ancient as David or thereabouts.—It is, however, to the Egyptian mythology of about 1500 B.C., viz. at least 3,300 years ago, that we must look for the most palpable evidence that the doctrine of the immortality of the soul did not take its rise from the Jesus Christ who is stated to have been crucified 1,846 years ago, for the whole religion, or more properly speaking mythology, of the ancient Egyptians, is based upon the most positive doctrines of a future life, and all their papyri, mummy cases, and temple ruins, away and away back to the pyramid period, prove it incontestibly. As stated by Cooper, in his *Archaic Dictionary*, “the most common of all the Egyptian “symbols” was the *Ankh*, which, in his article on the subject, he describes as being “in the form of a handled cross, resembling the St. Anthony’s cross”. Champollion, in 1. Article *Amon*,—3. Article *Nef*,—6b. Article *Neith*,—9. Article *Ptha*, &c. speaks of it as “*emblème de la vie divine*”, namely, “*emblem “of divine life*”, and, as we learn from Cooper, in the article already quoted, “it is always borne in the hands of the gods, “and symbolically laid on the lips of the mummy *to revive it*”; —reviving a mummy can mean nothing else but resurrection from the dead, and the whole of the Funereal Ritual of the

Ancient Egyptians, from which we shall hereafter have to quote, is a mass of blasphemous pretension to give details, as to what happens to the deceased in his passage to the judgment hall of Osiris in the other world.

But this brings us to a very important portion of this Chapter, namely, the connection of Jesus, called Christ, with the god Horus of the ancient Egyptians; a nation which may fairly be considered the head and front of idolatry, a nation to whom it has never been pretended that any revelation has ever been made by the true God, and from whom no religious truths can come, for that which is born of idolatry perpetually harks back to its source, and Christianity is bred therefrom; Christ of 1,879 years ago, and Horus of 3,300 years ago or more, being one and the same. In the next Chapter I shall have to trace who Horus was, and who his parents were; for the present I shall confine myself to the connection between Horus and Christ, the shadowy reflex of a still more ancient myth, for he whom Christians worship was not only no Son of God, he was not even a man, but a mere phantom, got up to act for political purposes, or rather fabled to have so spoken and acted, but with no more real existence than the genii of a fairy tale. The doctrine of the immortality of the soul, as preached by him, or rather by those who spoke by his imaginary mouth, having been borrowed, together with many other matters which pass for religion, from the idolatrous priests of Egypt, who, in their turn, appear to have inherited from the days of Joseph, son of Jacob, certain ideas upon the subject from the Hamite philosophers, and other thinking men of the Misrai, who, having worked out for themselves that such immortality of the human soul must be true, or this world would be a farce without a purpose, a sorry joke without a point, had imparted that faith, as men might now do in matters concerning the sciences, in humility, but with full belief; and from them the Hebrews, never having mastered the philosophy and its logical proofs, though they mastered the Misrai, took up the doctrine and made up in assertion and profane pretensions what they lacked in capacity to maintain it by logical sequence and demonstration.

Without pretending to exhaust the subject, or to bring forth anything like all that might, and sooner or later most probably will be, adduced, to prove that Christianity is a *réchauffé* or hash-up of other and more ancient idolatries, I will point to a few unmistakable points of resemblance, as evinced by a comparison of the New Testament with such of the far more ancient Egyptian tenets, as are now extant, more

especially the Funereal Ritual, of which portions are still found in the mummy cases, or coffins, of those who died after Joseph was sold in Egypt, and centuries before Jesus Christ was born.

The Trinity.

“There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one” (1 John v. 7).

“Go ye therefore and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost” (Matt. xxviii. 19).

“The Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods but one God” (The Creed of St. Athanasius).

“The genealogy of the Gods represents the divinities of the three orders as one indivisible whole” (Bunsen’s *Egypt*, i. 440).

It is therefore palpably evident, and clear, that the bewildering and absurd doctrine that three are one, and that one is three, is common to the Christian religion and to Egyptian idolatry, which being double as old as Christianity is no doubt the source of it, as the Egyptian superstitions, and mysterious dogmas, being well established at the time Christianity arose, might readily influence the rising creed, but the converse is impossible; that is to say, an idolatry which is 3,300 years old could not have had its origin in a revelation from heaven which is only 1,850 years old; and as the two are inseparably connected (for it is not a question of four are one and one is four, nor seven are one and one is seven, nor five are two and two are five, or any other preposterous contradiction, but the identical three are one and one is three, in question), it is therefore evident, that the Trinity dogma or tenet, which forms so important a feature of Christianity, that “he who will be saved must thus think of the Trinity” (*See Athanasian Creed*), is derived from the far more ancient and idolatrous worship of the Pagan Egyptians.

Father and Son.

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| <p>“If I do not the works of my
“Father, believe me not”
(John x. 37).</p> <p>“And lo, a voice from heaven
“saying, This is My beloved
“Son” (Matt. iii. 17).</p> | <p>“I do the things of my Father.
“Osiris”.</p> <p>“I am His Beloved Son”.
(See <i>The Funereal Ritual</i>,
chapter lxxiii. in Bunsen's
<i>Egypt</i>, vol. v. pages 215.
and 216.)</p> |
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The Word.

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|--|---|
| <p>“In the beginning was the
“Word, and the Word was
“with God, and the Word
“was God, the same was
“in the beginning with
“God . . . and the Word
“was made flesh and dwelt
“among us” (John i. 2, 14).</p> | <p>“Horus himself, as we shall
“hereafter see, being created
“by the actual speech of
“his father Osiris, and
“hence he was termed the
“speech or literally the
“Word of God” (Cooper's
<i>Myth of Horus</i>, page 6, on
the authority of Dr. Birch).</p> |
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Titles and Functions.

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|---|---|
| <p>“In the name of the only be-
“gotten Son of God” (John
iii. 18).</p> <p>“The only begotten of the
“Father” (John i. 14).</p> | <p>“Sole begotten Son of the
“Father” (See Epithets of
Horus, taken from the
<i>Ritual</i>, and given in Cooper's
<i>Myth of Horus</i>, page 20).</p> |
| <p>“Jesus said unto her, I am the
“life” (John xi. 25).</p> <p>“Ye denied the Holy One and
“killed the Prince of Life”
(Acts iii. 14, 15).</p> <p>“I believe in the Holy Ghost,
“the lord and giver of life,
“Who proceedeth from the
“Father and the Son” (The
Communion Creed).</p> | <p>“Lord 'of Life, giver of Life”
(See ditto).</p> |
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- “Thou shalt call his name
 “Jesus . . . he shall be
 “called the Son of the
 “Highest . . . and of his
 “kingdom there shall be no
 “end” (Luke i. 31 to 33).
 “In his eternal and glorious
 “kingdom” (Collect for sixth
 Sunday after the Epiphany).
-
- “That holy thing, which shall
 “be born of thee, shall be
 “called the Son of God”
 (Luke i. 35).
 “By the name of thy holy
 “child Jesus” (Acts iv. 27
 and 30).
-
- “Jesus saith unto him, I am
 “the way” (John xiv. 6).
 “Hail, says Horus . . . I have
 “made a path . . . I have
 “made a way” (See *The
 Funereal Ritual*, chapter
 cxlvi., in Bunsen’s *Egypt*,
 vol. v. pages 283 and 284).
-
- “All power is given unto me
 “in heaven and in earth”
 (Matthew xxviii. 18).
 “My father Osiris has allowed
 “me to overthrow all his
 “enemies” (See *The Fu-
 nereal Ritual*, chapter cxlvi.,
 in Bunsen’s *Egypt*, vol. v.
 page 291).
 “Horus, preserver of the
 “Horizon” (See ditto, cxxxvi.
 page 271).
-

Peculiarity of Birth.

- “Now the birth of Jesus Christ
 “was on this wise; when
 “as his mother Mary was
 “espoused to Joseph, before
 “they came together, she
 “was found with child of the
 “Holy Ghost” (Matt. i. 18).
 “Horus was accused of bas-
 “tardy because he was not
 “all-pure essence, like his
 “Father, but partook of
 “some material admixture”
 (*Ency. Metrop.*, vol. xxi.
 page 130, Article *Isis*).
-

The Redeemer, or Vicarious deliverer of Man.

“God and Man is one Christ,
“who suffered for our
“salvation” (Athanasian
Creed).

“We are accounted righteous
“before God, only for the
“merit of our Lord and
“Saviour Jesus Christ”
(Article IX. of the English
Church.

“When thou tookest upon
“thee to deliver man . . .
“when thou hadst overcome
“the sharpness of death,
“thou didst open the king-
“dom of heaven to all be-
“lievers” (Morning Prayer,
Te Deum).

“It is only in the Egyptian
“and Christian faiths that
“the ideas of deliverance *by*
“a deity, and of acquired
“or imputed righteousness
“underlie all the minor
“points of belief” (Cooper’s
Myth of Horus, page 18).

“The third character of
“Horus was that of Horus
“Nets, the deliverer, in
“which he was the vicarious
“deliverer from evil of the
“Egyptian deceased” (Ditto,
page 4).

God the Father represented as living in a house.

(Memo: Osiris is the father of Horus.)

“In my Father’s house are
“many mansions” (John
xiv. 2).

There are fourteen abodes in
the house of Osiris (*see*
chapter cl. of *Ritual*). Chap-
ters cxliv. to clxi. are all
relating to the house of
Osiris, and indeed various
houses are spoken of, as for
instance in Chapter cxlii.

“Osiris in his house in the
“Rusta.

“Osiris in his house in the
“land of the South.

“Osiris in his house in the
“land of the North.

“Osiris in the roofed house.

“Osiris in the great house.”
(*See* Bunsen, v. 276 and
277).

Introduces the dead in next world.

“Whosoever shall confess me
 “before men, him will I
 “confess before my Father
 “which is in heaven, and
 “whomsoever shall deny
 “me before men, him will
 “I also deny before my
 “Father which is in heaven”
 (Matt. x. 32, 33).

“One of the principal duties
 “of Horus was that of in-
 “troducing the souls of the
 “dead into the presence of
 “his (father) Osiris” (Wil-
 kinson’s *Ancient Egyptians*,
 iv. 401).

Lazarus.

“Lazarus is dead” (John xi.
 14).

“He called Lazarus out of his
 “grave and raised him from
 “the dead” (John xii. 17).

Memo.: This word Lazarus,
 is evidently a corruption of the
 Arabic *Al Aazar*, with a Greek
 or Latin terminal of *os* or *us*,
 for on referring to the Arabic
 Dictionary, page 831, it will
 be seen that *Aazar* means

Lazarus, and has no other
 meaning—the anecdote about Christ raising Lazarus is in
 fact merely a *réchauffé* of the ancient Egyptian superstition
 that Horus conducts “the Osiris” (for *al* means the), which
 superstition has been passed round from the Egyptian to
 the Greek *viâ* the Arabic, for in the Egyptian “the
 “Osiris” was a mummied corpse which, as everybody knows,
 was a dead body, swathed hand and foot, as well as head, in
 linen, and we read (in John xi. 43, 44), “and when he had
 “thus spoken he cried with a loud voice, Lazarus come forth,
 “and he that was dead came forth, bound hand and foot with
 “graveclothes, and his face was bound about with a napkin”.
 As, moreover, the Arabic word *Azr* means “the encircling
 “or girding of a thing” (see page 67 of Dict.), it would
 appear that *Aazar*, or pre-eminently *Al Aazar*, really refers to
 a mummy in general or, as Egyptologists render it, an Osiris;
 and as we have seen, it was the principal duty of Horus to
 introduce the mummied dead to his father, the god Osiris.

“The dead after having passed
 “their final ordeal, and been
 “absolved from sin, obtained
 “in his (Osiris’) name, which
 “they then took, the bles-
 “sings of eternity” (Ditto,
 iv. 320).

The chapters of the Ritual
 of the Dead are all preceded by
 “said by the Osiris, or de-
 “ceased” (see Bunsen’s *Egypt’s*
Place in History, v. 164, note).

Resurrection, the dead born again.

- “Jesus said unto her, I am
“the resurrection and the
“life: he who believeth in
“me, though he were dead,
“yet shall he live” (John
xi. 25).
- “Jesus answered, Except a
“man be born again, he can-
“not see the kingdom of
“God” (John iii. 3).
- “They preached through Je-
“sus the resurrection from
“the dead” (Acts iv. 2).
- “The Osiris lives after he dies,
“like the Sun daily, for as
“the Sun died and was born
“yesterday, so the Osiris is
“born” (*Funereal Ritual*,
chapter iii. Bunsen, vol. v.
164).
- “I live again after I die like
“the Sun daily” (The
Chapter of Life and Breath
in Hades; *Funereal Ritual*,
chapter xxxviii., Bunsen,
v. 193).

Life came through him.

- “All things were made by
“him; and without him was
“not anything made that
“was made. In him was
“life; and the life was the
“light of men” (John i.
3, 4).
- “Thy son Horus is crowned
“on thy throne; all life is
“through him, he has made
“millions, he has formed
“the gods” (*Funereal
Ritual*, chapter lxxviii.,
Bunsen, v. 221).

Seated on a throne. Wrapped by the clouds of heaven.

- “In the regeneration when
“the Son of man shall sit
“in the throne of his glory”
(Matt. xix. 28).
- “As I overcame and am set
“down with my Father in
“his throne” (Rev. iii. 21).
- “Hereafter shall ye see the
“Son of man, sitting on
“the right hand of power,
“and coming in the clouds
“of heaven” (Matt. xxvi.
64).
- “It is I who am Horus in the
“light prevailing by the
“fillet . . . Horus is upon
“the throne of his father,
“Horus is on his throne . . .
“my wrap is the heaven”
(*Funereal Ritual*, chapter
lxxviii., Bunsen, v. 220).

Wearing a Crown.

- “ When they had platted a
“ crown of thorns, they put
“ it upon his head ” (Matt.
xxvii. 29).
“ We see Jesus, crowned with
“ glory and honour ” (He-
brews ii. 9).
- “ I have taken my crown, when
“ crowned I place myself on
“ the throne of my father ”
(*Funereal Ritual*, chapter
cxlvi., Bunsen, v. 292).
“ Horus, Lord of the Crown ! ”
(*Funereal Ritual*, chapter
cxli., Bunsen, v. 275).
-

Walking on the Water.

- “ In the fourth watch of the
“ night, Jesus went unto
“ them walking on the sea ”
(Matt. xiv. 25).
- “ I navigate the water, ford-
“ ing it ” (*Funereal Ritual*,
chapter cxlvi., Bunsen, v.
292).
-

The Sun.

- “ He was transfigured before
“ them and his face did shine
“ as the sun ” (Matt. xvii.
2).
- Memo.*: Christ, as is well
known, is usually represented
with a halo round his head
like that of the sun ; when this
and the following passage are
considered in connection with
this fact, there can be little
doubt that Christ is merely
a Greek form of the Egyptian
Sun-god Horus ; and that
which in Christianity are mere
empty words, namely about
being “ the resurrection and
the life ”, had in the Egyptian
a real meaning when applied
to the sun. This connection
between Christ and the Sun
will however be treated more
fully in Chapter VII. in the
first group of words under No.
155, *Gera*, or *Geras*.
- “ One of the chief characters of
“ Horus was that of Horus
“ the Sun, as the vivific soul
“ of the world, and of all
“ things wherein there is
“ life ” (Cooper’s *Myth of
Horus*, page 4).
“ The contest between Typhon
“ and Horus assumed the
“ character of a mystical
“ contest between good and
“ evil, and also between the
“ temporary death of the
“ sun-god Ra by the eclipse
“ of night, and the certain
“ resurrection of the same
“ deity in his form of Horus.
“ as the rising sun ” (Ditto.
page 9).
-

The Light.

“Jesus said, I am the light of
 “the world, he that fol-
 “loweth me shall have the
 “light of life (John viii.
 12).

“I am the Yesterday, the
 “Morning, the Light at its
 “birth the second time, the
 “mystery of the soul made
 “by the gods” (*Funereal
 Ritual*, chapter lxiv., Bun-
 sen, v. 206).

Revenge and Victory.

“I came not to send peace on
 “earth, but a sword” (Matt.
 x. 34).

“Those mine enemies who
 “would not that I should
 “reign over them, bring
 “hither and slay them be-
 “fore me” (Luke xix. 27).

“Jesus said . . . I have over-
 “come the world” (John
 xvi. 31, 33).

“Then cometh the end when
 “he shall have delivered up
 “the kingdom to God, even
 “the Father, when he shall
 “have put down all rule and
 “all authority and power,
 “for he must reign until
 “he hath put all enemies
 “under his feet” (1 Cor.
 xv. 24, 25).

“The second character of
 “Horus was that of Horus
 “Teti, or Horus the Aven-
 “ger” (Cooper’s *Myth of
 Horus*, page 4).

“Horus, Son of Osiris and
 “Isis, was the god of vic-
 “tory” ——— (Rawlinson’s
Herodotus, vol. ii. p. 290,
 chap. iii. of App. on book ii.).

“Hail Osiris, I am thy Son
 “Horus, I have given thee
 “thy victory” (*Funereal
 Ritual*, Bunsen, v. 326).

No Corruption in Heaven.

“In Heaven, where neither
 “moth nor rust doth cor-
 “rupt” (Matt. vi. 20).

“He, whom God raised again,
 “saw no corruption” (Acts
 xiii. 37).

“Hail, my father Osiris, thy
 “limbs are with thee, thou
 “dost not corrupt, thou
 “dost not turn to worms”
 (*Funereal Ritual*, chap.
 clv., Bunsen, v. 314).

Eating after Death.

“And as he sat at meat with
 “them, he took bread and
 “blessed it, and brake and
 “gave to them, and their
 “eyes were opened and they
 “knew him, and he van-
 “ished out of their sight”
 (Luke xxiv. 30, 31).

“And they gave him a piece
 “of a broiled fish, and of
 “an honey-comb, and he
 “took it, and did eat before
 “them” (Luke xxiv. 42,
 43).

“Jesus saith unto them, Chil-
 “dren, have ye any meat?
 “ . . . Jesus saith unto
 “them, Bring of the fish
 “which ye have now caught
 “ . . . Jesus saith unto
 “them, Come and dine . . .
 “Jesus then cometh and
 “taketh bread, and giveth
 “them and fish likewise,
 “this is the third time that
 “Jesus shewed himself to
 “his disciples after that he
 “was risen from the dead”
 (John xxi. 5, 10, 13, 14).

“I am Maker of the Heaven
 “. . . I am pure, I am
 “divine, I am spiritualized
 “. . . I become a soul . . .
 “I rise as a God from men
 “. . . I have come to ye, I
 “have risen from your place,
 “I have sat in my place in
 “the horizon, I have re-
 “ceived food off the table,
 “and drunk libations at the
 “eventide” (*Funereal Ri-
 tual*, chap. lxxix. Bunsen
 v. 222).

The Lord's Prayer.

“Our Father which art in
 “Heaven . . . give us this
 “day our daily bread”
 (Matt. vi. 9, 11).

“Oh great One, Lord of Food!
 “Oh great One, dwelling in
 “the houses above, givers of
 “bread to Ptah! give ye
 “bread to me, give ye drink
 “to me poured out of *lapis*
 “*lazuli* from its pure water
 “daily” (*Funereal Ritual*,
 chap. cvi., Bunsen v. 240).

Overthrows the disrespectful.

“And Jesus went into the
 “temple of God, and cast
 “out all them that sold and
 “bought in the temple, and
 “overthrew the temples of
 “the money-changers, and
 “the seats of them that
 “sold doves, and said unto
 “them, It is written, My
 “house shall be called the
 “house of prayer, but ye
 “have made it a den of
 “thieves” (Matt. xxi. 12, 13).

“Hail Osiris! I am thy Son
 “Horus, I have come, I
 “have overthrown I
 “have put forth my arm
 “against the shamers of
 “thy face” (*Funereal
 Ritual*, Bunsen, v. 324).

The Fire after Death.

“Depart from me ye cursed
 “into everlasting fire”
 (Matt. xxv. 41).
 “To go into hell, into the
 “fire that never shall be
 “quenched” (Mark ix. 43).

“The eighth gate is of the
 “Fire, which burns inex-
 “tinguishably, the burning
 “which prepares dissolu-
 “tion” (*Funereal Ritual*,
 chap. cxlvii., Bunsen v.
 294).

“Oh, the place of Waters!
 “None of the dead can
 “stand in it. Its water is
 “of fire; its flow is of fire;
 “it glows with smoking
 “fire” (*Funereal Ritual*,
 chap. cxlix., Bunsen v. 309).

Instances showing other similarities, and even identities in letter and spirit, between the personal attributes, characteristics, acts, and words of Horus and Christ, may readily be brought forward now, by any person having a good knowledge of the Egyptian mythology, *Funereal Ritual*, Litany, &c., on one hand, as well of the New Testament and Christian tenets on the other; but, without wearisomely prolonging the enquiry, enough has been here adduced to prove the intimate connection between the two. The Sign of the Cross is, as everybody knows, the emblem of Christianity, and, as we have seen, it was the symbol of divine life in the Egyptian religion; both

Horus and Christ are represented as boy babies in their mother's arms, and what with their mutual Trinity, mutual term Son of God, mutual titles of the Word, the Holy Child, Eternal King, Giver of Life, Beloved Son, &c., their mutual offices of vicarious deliverer, mutual peculiarity of birth, mutual references to a way, and to their father's house, mutual throne and crown, mutual power of walking on the water, mutual pretensions to creative power, their connection with the sun, the notion of eating after death, their attributes of victory and revenge, with their mutual doctrines of resurrection from the dead, and of eternal fire, there can be no doubt, in the mind of any candid enquirer, that Christianity is but a relatively modern version of the by-gone idolatrous worship of Osiris, Isis, and Horus.

Those who call themselves the followers of Christ may drop a tear, as they see the well-known figure of him they have looked up to, vanishing away into the misty regions of far more ancient myths; and as they look upon the emblems, shrines, and sacred precincts where they have bowed to his name, and to those household images which have helped to confer an imaginary reality upon it, they may sigh as if they had lost a friend; all honour to their love and all respect to their grief, for the feelings betoken the kindly instincts of their own good hearts, though they prove nothing as regards him; be patient therefore to them, for their own sake, as they divest their minds of the hallucinations which have enthralled them, and sadly but surely they will do so, for they have lost no friend; he whom they call their Saviour had no existence, and quietly but sternly the truth must be learned that man must "save" himself, that is to say, he must earn for himself his own happiness in the next world, as he must earn it for himself in this; for bread unearned is bread without savour, and the weariest of all weariness is that which comes of rest obtained without work, for the joys of heaven are the result of labour on earth. Slowly but surely it will be learned that if there lived some 1,800 years ago a person named Jesus and called Christ, although it is my position that no such person ever lived, he *must*, if he had so lived, have been an impostor, because, though representing himself to be the Son of God, he neither had the wisdom to originate his own sayings, nor the honesty to say where he borrowed them, as we have seen in the matter of the "Sermon on the Mount". If we accept the Evangelists as his biographers, he personated Horus, the mythical god of the Egyptians, as is evident by the words, and special powers, claimed by, or attributed to him, borrowed from the Funereal Ritual; and these words, special powers or characteristics, constituting as they do,

the most vital parts of the Christian doctrine, can neither be separated from it, nor from the long antecedent Egyptian idolatry, of which they form an equally integral part.

The impersonation of a character does not however constitute the real person, no matter how well the part is played; Jesus, called Christ and living 1,800 years ago, supposing he did so live, can not be the original of him whose part he played, in the words and attributes of a character, which was at least 1,500 years old when he is supposed to have spoken them; in other words, the tragedian, playing Hamlet on the stage to-day, may act on our senses and imprint himself on our minds, but he is neither the real Prince of Denmark, nor the genius who gave that peculiar life to the character that makes an ideal person appear to live, aye, and to live in the minds of men more vividly than those who really have existed. Falstaff, Haroun-al-Raschid, Uncle Toby, Pecksniff, Mrs. Caudle, and a host of other emanations from the brains of clever men, prove how the human mind can invent, and sustain, imaginary characters until at last they seem to have had a real existence, and until they become, as it were, familiar friends or historic personages, according to the part the genius of their author assigned to them;———so it is with Jesus Christ, accepting him as described by the Evangelists, he played the part of Horus, and if what he so spoke and taught is worth learning, that is to say, if Christians wish to be Christians still, they must take the character as it stands in the original, namely, in the ancient Egyptian, and with it must accept the whole Egyptian Pantheon. A speech may be garnished with quotations from Henry IV., taken from the words of the Prince, but to understand them, his surroundings of Bardolph, Pistol, Poins, Justice Shallow, Hostess Quickly, &c., are all necessary. The new religion of the Evangelists has in like manner been garnished with quotations from the Egyptian mythological books taken from the part of Horus, but to understand them, his surroundings of Osiris, Isis, Ammon, Ptah, Noum, Ahi, Mnevis, Phre, &c. are all necessary; with these, there may be some plan and consistency—though there can be no truth—without them, we have that confusion which has naturally resulted in endless strife.

To accept the Evangelists and imagine that such a person as Jesus, called Christ, ever lived, we must recognise, as I have said, that he played the part of Horus, and if the Evangelists were trustworthy in other respects, we might be tempted to believe that he really did so live, and played a part which resulted in his death; but we have found them untrustworthy in

many things, we have proved that they bore false witness in others, that they said things they could not know without being inspired, and that they were not inspired as they contradict each other, consequently we are not bound to believe them in anything; we therefore are not bound to believe, on their unsupported statement, that anybody ever lived who played the part assigned to Jesus Christ, and I say that no such person ever lived, that no such part was ever played at Jerusalem, and that no man profaned the holy name of God and claimed equality with Him, as it is pretended that Jesus Christ did 1,850 years ago; for what is told of him never occurred, no such man was crucified, no such man was pretended at the time to have risen from the dead; and were it otherwise such man could have only played a part, for not only were his pretended sayings and doings old at the time, but they were so old, that, as I shall hereafter show, languages which were old when this part is supposed to have been acted, contained well-rooted words, expressing by his name the actions and special powers now attributed to the imaginary Christ of 1,850 years ago.

Those who please may seek in the part of Horus, as set forth in the Egyptian Rituals, some recondite truths and sublime mysteries; for my part, I hold that from idolatry no sterling truth can emanate; begotten by superstition and born of vanity, there is nothing in its composition worth a thought, it is therefore useless to hunt for what cannot be there; enough for the present that I have shown where Christianity derives its source, and although in the next chapter I shall have to go into the whole subject of Egyptian idolatry, it will not be with the view of finding true religion that I do so, but of tracing false religion to its root and source, thus proving its fallacy and presumptuous wickedness, in order that our minds, divested from what is false, may more readily recognise and unreservedly accept what is true; meanwhile my business will be to show how all this matter of a new religion which we call Christianity came about some 1,800 years ago, and why.

Before doing so, I must however remark that my enquiry into the merits of the Christian religion is practically at an end; for, among other things, I have shown that the so-called "Son of God" was not the son of God, that even if he were it would not concern man, and that all attempts to lift the veil which God in His wisdom has placed between those things in which we have a legitimate interest and those in which we have not, as they are especially His affair, are not only useless but impertinent, and must be offensive to Him—that the doctrine of Original Sin, on which the necessity for a Redeemer was

founded, is a forgery—that the crucifixion as an atonement or sacrifice was but a farce if it were true—that the Evangelists were neither truthful nor inspired—that the chief points of the religion are borrowed from the Egyptian idolatry of more ancient times—that the language attributed to Christ was borrowed from the Hebrew Scriptures and pagan writers of an earlier period, and while much of the teaching is nonsensical and contradictory, a great deal more is mischievous, presumptuous and wicked, while, as we know, more bloodshed has arisen in consequence of this so-called religion than would float the navies of the world—it is therefore a pernicious belief, to be discarded at once and for ever by all good and enlightened minds, and although I shall now point out what appears to me to have been the reason why this gigantic fraud has been perpetrated on humanity and how it became possible, all the above facts will remain, whether I do so or not, and consequently, although for the satisfaction of studious men I shall show the motives and opportunities which then existed for such fraud, I hold nevertheless that, whether I am right or wrong in the following historical matters, or rather in the conclusions I draw from them, the Christian religion is proved to be all I have above stated, and that it is utterly false and bad, whether any person ever lived about 1,850 years ago named Jesus and called Christ, or not.

Although most scholars are aware that the Gospels of Matthew, Mark, Luke, and John were not written during the period when it is stated that Christ lived, and preached, and died, namely during the reign of Tiberius Cæsar (Luke iii. 1), nor even soon after the crucifixion, the great mass of Christians, probably 99 out of every 100, imagine no doubt that these Evangelists wrote their Gospels as contemporaneous records of the facts, bit by bit, item by item, as the circumstances occurred; for how else could they, with any reasonable pretension to accuracy, repeat a long sermon like that delivered on the Mount, or the conversations held between Jesus and other persons in the actual words used, or, what is more important, how could they correctly repeat the various statements and teachings of Christ; where identical phraseology is of the utmost importance, the difference of a word being enough to alter the whole complexion of the context, if they did not write their Gospels at the time? For this reason, coupled with the style of writing, the vast majority of Christians have, in the simplicity and integrity of their hearts, no doubt imagined that the Gospels were written when the events are supposed to

have occurred ; but the learned know better, and this is one of the reasons why the clergy have contended so positively that these writings were inspired, for otherwise they would stand self-convicted of endeavouring to palm off to the world, as the faithfully reported utterances of Christ, words which the Evangelists could not possibly have remembered ; and as I have proved that they were not inspired, and as they did not write their Gospels when they could possibly have remembered the words used, even if they had heard them, they are most certainly guilty of testifying to things, in some cases, which they could not possibly have remembered, and, in others, to things which they could never have known, therefore, not being inspired, they must have invented a certain proportion of them, which makes it all the more probable that they invented the whole.

The dates when these Gospels (on which all Christianity rests) were written, is stated by orthodox writers, and accepted by the clergy generally, to be as follows. That of Matthew, *viz.* the earliest of all, is pronounced to have been written between A.D. 60 and A.D. 65, which is no less than thirty years after Jesus, whose *words* it records, is said to have been crucified. That of Mark is stated to have been written afterwards, but although it is only supposed to have been two years after, it is acknowledged that the precise date cannot be determined with certainty. That of Luke is placed at a later date still, with the admission, that beyond the fact that it was written after the Gospels of Matthew and Mark, there is hardly anything but conjecture to decide the time when it was written. And lastly the Gospel of John is stated to have been written in A.D. 97, at which time Jesus Christ, if such a person ever lived, had been dead no less than sixty-four years. For the above statements see Ency. Brit., *Article* Scripture, Nos. 144 to 165. The date when the "Acts of the Apostles" was written is of course less important, but in the same Article, No. 168, we learn that it was between A.D. 63 and A.D. 65. The period at which the Epistles were written is of still less consequence, as, to use the words of the Encyclopedia, in same Article, No. 171, "the Epistles may be considered as commentaries on the doctrines of the Gospel", and finally the Book of Revelation is set down, in same Article, No. 239, at A.D. 96 or A.D. 97, namely about the same time as the Gospel of John.

Now if these dates err, we may be sure that it is by placing them at a period *earlier* than they really were written, for they are based on the statements of Irenæus and the other earliest

known bishops of the Church, who would certainly represent the written testimony to have been as nearly contemporary with the alleged facts as they possibly could do without fear of contradiction; we may therefore be morally sure that the earliest of these writings, namely the Gospel of Matthew, was not written until at least 30 years after the events it pretends to record, and the rest from 32 to 64 years after the alleged crucifixion; a lapse of time which, as will readily be seen, would be just that which persons, desirous of promulgating false history, would naturally select, as giving them the advantage of being able to pretend that they wrote from personal knowledge, while reducing to a practical nullity the chances of contradiction from those who could, by their own positive testimony, have disproved the assertions there made. It must also be borne in mind, that these writings must of necessity have been known to very few for a long time after they were composed, for not only was printing unknown, but it is certain that very few written copies were made until long afterwards; moreover, as we learn from the Ency. Brit., under *Articles* Matthew, Mark, Luke, John, and Scripture, the Gospels of Mark, Luke, and John, as well as the Acts of the Apostles, were all written in Greek, Mark writing at Rome, Luke in Achaia (Greece), and John at Ephesus on the eastern side of the Grecian Archipelago; and although it is asserted that Matthew wrote in Syro-Chaldaic, *viz.*, the language of the Jews of that period, it is nevertheless admitted that the Greek translation of his gospel superseded the original in the very earliest times. This very significant admission certainly makes it more than probable that the supposed translation is in reality the original itself, and, if so, the whole of the New Testament was written in a foreign language as far as the people of Jerusalem, Samaria, Galilee, &c., were concerned, and they alone could have contradicted it.

But if anything more were necessary to show, with what perfect impunity false statements could have been put forward to any extent in the Gospels, at the time they were composed, we have only to remember that before the first of them was written, thirty-two years had already elapsed since the period when it was alleged that the crucifixion took place, that the rest of the New Testament was written later still (John's Gospel, in fact, not having been written until sixty-four years after the crucifixion), that they were written *far away* from Jerusalem, in fact, in foreign countries, as well as in a *foreign language*, that there is no evidence of their ever having been made public in Judea until long afterwards; and, what is more

important than all, a terrible war broke out between the Romans and the Jews in A.D. 67 (*see* Ency. Brit., *Article* Jews)——namely, within four years after the first of the Gospels is stated to have been written, about the very time when the defenders of Christianity pretend that the Gospels of Mark and Luke were written, though they acknowledge that they may have been written later, and certainly thirty years before the Gospel of John was written—and this war, after deluging all Judea with blood, culminated in the destruction of Jerusalem, during the siege of which city alone, there perished over a million of the Jews (*see* Josephus' *Jewish War*, vi. ix. 3), and, as stated in Ency. Brit., *Article* Chronology, "Jerusalem was rased to the "ground in A.D. 70, and the plough made to pass over it."

The earliest of the Gospels being *at this time* but seven years old at the utmost, and there being no evidence, beyond the assertion of Bishop Irenæus, that this, or any other part of the New Testament was even then in existence, and John's Gospel we know was not written until 27 years after, it requires but very little worldly sagacity to observe, that after such demolition of all possible witnesses, which might have survived the thirty-seven years which had intervened from the time when it is stated that Jesus Christ was crucified, anything that might suit the purposes of those who had such a scheme in view might be promulgated with the utmost impunity, especially a long way off and in another language, which is precisely the way in which these writings really did appear. It now only remains to show why, and for what possible purpose, such a thing could or is likely to have been invented, and this I shall proceed to show; but before doing so it will be proper that I should consider such testimony as the orthodox have, with much labour, adduced in support of their very erroneous claim that Christianity was founded before the destruction of Jerusalem.

As Jerusalem fell in A.D. 70, and as my contention simply is that no part of the New Testament can be proved to have been written previous to that event, namely, thirty-seven years after the date assigned for the crucifixion, and as A.D. 60 to A.D. 65 is the earliest date claimed by the Christian fathers for any part of it, it only remains to ascertain whether they could, of their own knowledge, have been quite sure that any of the Gospels were written prior to A.D. 70, and we have merely to observe the period at which they lived, to see at once that they could not. The earliest are Papias, Polycarp and Justin, who were put to death, the first in A.D. 163 (*see* Chambers's Ency., *Article* Papias)—and the two last in A.D. 167 (*see* Ency. Brit., *Articles* Polycarp and Justin)—it is not known when they were

born, but it is evident that they could not have attained to an intelligent age in A.D. 60, and therefore could not have spoken from personal knowledge as to when Matthew wrote his Gospel. Irenæus was not born until A.D. 120, while Tertullian, Origen, and the rest were later still (*see* Ency. Brit., *Articles* Irenæus, &c.) Now on referring to the same authority, under Article Scripture No. 101, we observe, concerning even the earliest of all these, that, "Papias himself declares that he received his "accounts of Christianity, from those who were acquainted with "the Apostles, and committed them to memory"; it is therefore evident that he did not receive written accounts, and that what he did receive was at any rate second-hand, roundabout, and *ex-parte* evidence, if not actual gossip, or mere rumour; vague and unsatisfactory, however, as such declaration on the part of Papias would be, even if we were quite sure that he ever declared anything of the kind, the uncertainty of the whole affair is capped by the fact that, it is only on the assertion of Eusebius, who was made bishop in A.D. 313, that we have any knowledge that Papias ever asserted that he had known anybody who ever knew any of the Apostles, much less that he ever wrote a line to say so (*see* Ency. Brit., *Articles*, Eusebius, and Scripture No. 101, with marginal note thereto).

Irenæus, as we have seen, was not born until A.D. 120, he was put to death in A.D. 202, consequently could have had no personal knowledge as to when any part of the New Testament was written; it is, however, on his sole authority that any date prior to A.D. 70 is quoted, and on referring to Chambers's Encyclopædia, 1874 edition, *Article* Gospels, we further discover that "the fragment of Papias and the statement of "Irenæus are the earliest sources in which we have any distinct *mention* of the Gospels". If I had, therefore, any reason to suspect that Irenæus and friends wrote the entire New Testament themselves, Gospels and all, about A.D. 140, there would be absolutely no evidence to disprove that such was the case; I merely contend, however, that they were not written previous to A.D. 70, and protest only against receiving as evidence in a matter of dates, statements made by people which they could not possibly know, as they were not born.

Having considered such testimony from within the pale of the Church, as the defenders of the Christian myth have put forward as proof, but which turns out to be no proof at all, we have next to consider such outside evidence as these said defenders have adduced, to prove by the *incidental* allusions to the subject made by the Jewish and pagan authors of the period, that such a person as Christ did live as stated, and this

completes all the evidence they have to offer, as no Jewish or heathen author, within a century or two of that time, made either Christ or Christianity a special subject, even to attack it.

These incidental allusions are confined to Tacitus and Josephus ; the former, who was a very voluminous writer, merely alludes to the subject once, namely as follows ; writing during the reign of Adrian (*see* Gibbon's *Decline and Fall of the Roman Empire*, chap. xvi.), namely, after A.D. 117, when this emperor ascended the throne (*see* *Ency. Brit.*, *Article* *Adrian*), he says in his *Annals* xv. 44, as quoted by Gibbon, "He (Nero) inflicted the most exquisite tortures on those men, who under the vulgar appellation of Christians were already branded with deserved infamy ; they derived their name and origin from Christ, who in the reign of Tiberius had suffered death by the sentence of the procurator Pontius Pilate. For awhile, this dire superstition was checked ; but it again burst forth ; and not only spread itself over Judea, the first seat of this mischievous sect, but was even introduced into Rome, the common asylum which receives and protects, whatever is impure, whatever is atrocious. The confessions of those who were seized discovered a great multitude of their accomplices, and they were all convicted, not so much for the crime of setting fire to the city, as for their hatred of human kind."

Now, those who adduce this incidental remark of Tacitus to prove that there were Christians at Rome during Nero's reign, and at the time when that city was burned, *viz.* in A.D. 64 (*see* *Ency. Brit.*, *Article* *Chronology*), and who would, therefore, argue that Jesus Christ must have lived and been crucified at Jerusalem in the time of Pontius Pilate, *viz.* in A.D. 33, must in common fairness be bound also by the description given of the sect in the same breath ; and, if so, all that this passage of Tacitus proves is that Christians were then "branded with deserved infamy", that Christianity was a "dire superstition" in the days of Nero, and that its followers were "a mischievous sect" who "hated human kind." Are they prepared to receive this, as the character of early Christians, from the pen of an author so deservedly esteemed for his impartiality as Tacitus, concerning whom the *Ency. Brit.* states, under *Article* *Tacitus*, "No author has obtained a more splendid reputation . . . civil liberty and the rights of mankind never met with a bolder or more able asserter" ; are they prepared to admit that such was the result of the teaching of the Christ they worship, that such was the result of the Apostles' labours, and of Matthew's Gospel within a year of the time when they say it was written, but *not yet translated into Latin*, the language of Rome ; or

will they not rather think there must be some mistake, that if there were Christians at Rome, who were branded with deserved infamy as mischievous haters of the human race, Tacitus (whose reputation for moderate and just opinions precludes the possibility of his having described them otherwise than as they were described to him, about A.D. 117, by general and public accord) must have been speaking of some other and pernicious society of similar name, but could not have meant the followers of Jesus; and we here observe, that although Tacitus says they derived their name from one "Christus", he does not in any way allude to him as the so-called Son of God, or as the pretended Saviour of the world, neither does he identify him by his real name of Jesus; in fact, for all that Tacitus says, this Christus may have been a rebel highwayman, or any other malefactor, totally unconnected with Christ of the Gospels; the only part of this description of him, which in any way tallies with the Gospels, being the statement that he "suffered death by the sentence of the procurator Pontius Pilate"; now, as Tacitus did not write until *after* A.D. 117, he could not have spoken from his own personal knowledge as to how people, who were executed in A.D. 64, *viz.* over fifty-three years before, derived their appellation; and as the Gospels may have been written, and Christianity publicly preached in Rome, at any time *after* the fall of Jerusalem in A.D. 70, there was plenty of time for public rumour to have reached him in A.D. 117 that the sect of Christians, which possibly enough may *then* have existed in Rome, did claim to derive their origin from one who had "suffered under Pontius Pilate"; but Tacitus himself is not personally witnessing to what was said in A.D. 64, and the whole contents of the Gospels may therefore have been invented after the fall of Jerusalem, without any basis in actual fact, for all that this passage in Tacitus, written 84 years after the date of the alleged crucifixion, proves to the contrary.

Josephus is the other author of the period, upon whose incidental mention of the subject, the defenders of the genuineness of Christian history mainly rely, to prove that such a person ever existed; and if Josephus had witnessed for them, his testimony would have been very conclusive, as he not only lived on the spot, but also lived so near the time that he was actually engaged in the Jewish war, which took place in A.D. 70; but Josephus does not witness to the Gospels, neither does he witness to the existence of Jesus.—The passages referred to stand as follows:—

"Now there was about this time, Jesus, a wise man; if it be lawful to call him a man. For he was a doer of wonderful

“works; a teacher of such men as receive the truth with
 “pleasure. He drew over to him both many of the Jews, and
 “many of the Gentiles. He was (the) Christ. And when
 “Pilate, at the suggestion of the principal men among us, had
 “condemned him to the cross; those that loved him at the
 “first did not forsake him. For he appeared to them alive
 “again, the third day: as the divine prophets had foretold
 “these and ten thousand other wonderful things concerning
 “him. And the tribe of Christians, so named from him, are
 “not extinct at this day”. (Josephus, *Antiq.*, book xviii.,
 chapter iii. 3.)

“This younger Ananus, who took the high priesthood, was
 “a bold man in his temper, and very insolent, he was also of
 “the sect of the Sadducees: who are very rigid in judging
 “offenders, above all the rest of the Jews. When therefore
 “Ananus was of this disposition, he thought he had now a
 “proper opportunity to exercise his authority. Festus was
 “now dead, and Albinus was but upon the road. So he as-
 “sembled the Sanhedrim of Judges, and brought before them
 “the brother of Jesus who was called Christ, whose name was
 “James, and some others. And when he had formed an
 “accusation against them as breakers of the law, he delivered
 “them to be stoned. But as for those who seemed the most
 “equitable of the citizens, and such as were the most uneasy
 “at the breach of the laws, they disliked what was done”.
 (Ditto, book xx., chapter ix. 1.)

Many eminent men have pronounced these passages to be spurious, among them the erudite Gibbon, who, in his
 “Decline and Fall of the Roman Empire”, in a note to chapter
 xvi., calls one of them “a forgery”, and says, “the passage
 “concerning Jesus Christ was inserted into the text of Josephus,
 “between the time of Origen and that of Eusebius”, but the
 celebrated and learned Dr. Lardner has written so clearly and
 fairly that I need do no more than quote his words:—

“This passage (*namely the first one, concerning Jesus*)
 “is received by many learned men as genuine; by others it is
 “rejected as an interpolation. It is allowed on all hands that
 “it is in all the copies of Josephus’s works now extant; . . .
 “nevertheless it may be for several reasons called in question.
 “They are such as these:—

“*Firstly.* This paragraph is not quoted nor referred to by
 “any Christian writers before Eusebius, who flourished at the
 “beginning of the fourth century and afterwards. If it had
 “been originally in the works of Josephus, it would have been
 “highly proper to produce it in their disputes with Jews and

“Gentiles; but it is never quoted by Justin Martyr, Clement
 “of Alexandria, Tertullian or Origen, men of great learning,
 “and well acquainted with the works of Josephus . . . A
 “testimony so favourable to Jesus in the works of Josephus,
 “who lived so soon after . . . could not be overlooked or
 “neglected by any Christian apologist . . . This passage is
 “not only not quoted by Origen, but we can perceive that he
 “had it not”. (See Jewish and Heathen Testimonies to the
 truth of the Christian Religion, by N. Lardner, D.D., in vol.
 vi., pages 487 and 488 of his collected works, published in
 London A.D. 1838.)

“*Secondly.* This paragraph was wanting in the copies of
 “Josephus which were seen by Photius in the ninth century
 “. . . he read and revised the works of Josephus as a critic.
 “He has in his Bibliothèque no less than three articles con-
 “cerning Josephus, but takes no notice of this passage”.
 (See ditto, page 490.)

“*Thirdly.* This paragraph concerning Jesus interrupts the
 “course of the narrative, and therefore is not genuine, but is
 “an interpolation . . . Who was the first author of this inter-
 “polation cannot be said; Tanaquil Faber suspected Eusebius;
 “I do not charge it upon him, but I think it was first made
 “about his time . . . I add the judgment of Dr. Warburton,—
 “now Bishop of Gloucester,—who has expressed himself upon
 “the subject in very clear and strong terms, thus, ‘We there-
 “fore certainly conclude that the passage where Josephus,
 “‘who was as much a Jew as the religion of Moses could
 “‘make him, is made to acknowledge that Jesus is the Christ,
 “‘in as strong terms as words could do it, is a rank forgery,
 “‘and a very stupid one too’”. (See ditto, pages 491, 495
 and 496.)

Now with regard to the second passage, Dr. Lardner says:
 “There are learned men of good judgment who think that
 “the words we now have in Josephus concerning James are an
 “interpolation. They were in Josephus in the time of Eusebius
 “and afterwards, but it does not follow they were always there;
 “indeed there is a good deal of reason to believe that they
 “were not originally in Josephus. . . . According to the his-
 “tory of the death of James given by Hegesippus, a learned
 “Jewish believer and writer, in the second century, the death
 “of James was effected in a tumultuous manner, the disturb-
 “ance began at the temple and he died there or near it; some
 “flung him down and threw stones at him, but his death was
 “completed by a blow on the head with a long pole, such as
 “fullers use in beating wet clothes. This is said by Clement

“ of Alexandria in his Institutions, as cited by Eusebius, and
 “ by Hegesippus, as cited also by him. That therefore is the
 “ true and ancient account of the death of James the Lord’s
 “ brother, and the Christians of the second century knew nothing
 “ of that account of his death which we now have in Josephus,
 “ therefore probably there was then nothing in him about it,
 “ for if there had they would not have been ignorant of it . . .
 “ and that James suffered martyrdom, not by order of the
 “ council, as now in Josephus, but in a tumultuous manner at
 “ the temple, or near it, and by a blow on the head with a
 “ fuller’s pole, appears to have been the general and prevailing
 “ opinion of Christians in the fourth century as well as before
 “ it, for it is mentioned by Jerome and Epiphanius, very
 “ agreeably to Hegesippus”. (See Do., pages 497 and 498.)

“ Origen says that, ‘ this James, the same that is men-
 “ ‘ tioned by Paul in his Epistle to the Galatians i. 19, was so
 “ ‘ respected by the people for his righteousness, that Flavius
 “ ‘ Josephus, who wrote the Jewish Antiquities in twenty Books,
 “ ‘ being desirous to assign the cause why that people suffered
 “ ‘ such things so that even their temple was demolished to
 “ ‘ the foundation, says that those things had happened because
 “ ‘ of the anger of God against them, for what they had done to
 “ ‘ James the brother of Jesus, called the Christ’. . . . After
 “ Origen, the same saying of Josephus concerning James is also
 “ alleged by Eusebius and Jerome, but without saying, any
 “ more than Origen, what work of Josephus or what book of
 “ his works it was in. There is not now anything of that kind
 “ in any of his works, nor is it easily conceivable that there
 “ ever was”. (See Do., pages 488 and 489.)

The reader is of course aware that this matter of James is not brought forward here to show how he met his death, as now that honest minded but still orthodox defenders of the Christian faith, like Dr. Lardner and Bishop Warburton, have pronounced the supposed testimony of Josephus, concerning Jesus, called Christ, to be a forgery, there is no evidence left, outside the New Testament, from any person who could have stated from his own knowledge that Jesus, or James either, ever lived, and one part of the New Testament was as easily invented as another after the fall of Jerusalem ; moreover it is not James as an individual that we are concerned with, as the only value of the passage would have been, that Josephus had therein spoken of “ Jesus who was called Christ”, if he had so written ; but as he did not, that ends the subject as regards James also.

Those who have any knowledge of Josephus and of his exhaustive style of writing, will see at once that if he had

mentioned Jesus Christ at all, it would have been in a far more full and elaborate manner; for if Jesus had ever existed as the Gospels pretend, he would have been too important, both to those who believed in his pretensions and to those who did not, as well as to the subject Josephus was writing upon, for that author to have devoted only a few lines to him, wedged into the middle of a chapter upon another subject with which it had no connection, nor would these few lines have been written in a spirit and style totally opposed to, and incongruous with, the whole tenour of his extremely partisan views, as a strict, and thoroughly consistent Jew.

We may now therefore say that Josephus, though writing of the exact time, place, and subject, does not actually mention Jesus or the Christians, and in fact he leaves them out in such a way as almost amounts to a proof that there was no such schism among the Jews in those days; for Antiq. book xviii. chapter i. is entirely devoted to the state of religious feeling in Jerusalem about that period; he there tells us that "the Jews had, for a great while, had three sects of philosophy peculiar to themselves, the Essens, the Sadducees, and the Pharisees", each of whose doctrines he very fully describes, as also those of a new sect of which "Judas the Galilean" was the author, and he winds up his chapter with "these are the sects of Jewish philosophy", which last word, as will be seen by the context, really stands for religion. If Jesus, called Christ, had lived as represented in the Gospels, and had attracted to him the multitudes which are represented therein as following him in Galilee, &c., Josephus would evidently have also mentioned him and the new sect of Christians here; and there can have been no mistake between Judas of Galilee and Jesus, for not only does the description of the teaching of Judas as given by Josephus preclude this, but he is evidently a different person, for he is pointedly so spoken of in Acts v. 37. I say that Josephus would certainly have mentioned the Christians here if the Gospel account of their origin were true, not only because it would have been the proper place for it, but also because when Josephus wrote, namely, some years after the fall of Jerusalem, Christianity would, according to the New Testament writers, have been in active existence, whereas this schism of Judas the Galilean had long since died out, if Acts v. 37 may be taken as an authority.

But what say the other writers of the period, concerning the so-called Son of God, whose birth was heralded by angels who were seen and heard by men (Luke ii.), whose miracles transcend all that the world has ever seen or even heard of, for

these things, if done at all, were not done privately; what do they say about the many poor creatures who were cured of their blindness, deafness, lameness, palsy, devils, &c., and the *thousands of people* who were fed upon five loaves and two fishes?—Absolutely nothing:

Philo, the renowned Jewish writer of the actual period, who in A.D. 42 (*see* *Ency. Brit. Article Philo*), was sent by the Jews of Alexandria to Rome as their principal ambassador, in opposition to Apion, says nothing about Christ or Christianity, though his copious works are still before us—neither does Justus, of Tiberias in Galilee, who, like Philo, was a contemporary of Josephus, and a celebrated Jewish author; true it is that the History of Justus is no longer extant, but the words of Photius are most explicit on the subject. Photius was not only a most learned compiler, but was at the head of the Christian Church of the Eastern empire; in his “*Bibliotheca*” he says (Cod. xxxiii.), “I have read the Chronology of Justus of Tiberias, . . . he makes not the least mention of the appearance of Christ, or of what things happened to him, or of the wonderful works that he did”; and although Photius endeavours to qualify this admission, by stating that Justus was a Jew and under Jewish prejudices, the fact remains the same that Justus did not mention Christ or anything connected with him, though he lived on the spot, and his “*Chronology of the Kings of Judah*” extended from the time of Moses to the death of Agrippa, seventh of the family of Herod, and the last king of the Jews, as we hear from Photius (*See* Whiston’s *Josephus*, London, 1737, pages 686 and 687, for an English translation of the exact words of Photius; or “*Patrologiæ Cursus Completus*”, vol. ciii. page 66, J. P. Migne, Paris, 1860, for the original Greek and a Latin translation thereof).

Turning now to the Roman historians, we find that Lucius Florus, Justin, and Arrian, who respectively flourished in A.D. 116, A.D. 150, and A.D. 161, do not mention him either;—the Greek Stoic philosopher Epictetus, who is stated in the *Ency. Brit.* in their article concerning him, to have had “the most just ideas of God and Providence of all the ancient philosophers”, though he flourished in A.D. 93, neither refers to him or his teachings;—the poets Statius, Martial, and Juvenal, who respectively died about A.D. 96, A.D. 104, and A.D. 128, never allude to either him or his followers, if only to ridicule him and his miracles, in the way that Juvenal, at any rate, seems to have satirised everything that came within his reach or knowledge;—and what is more important perhaps than the absolute silence of any of the above, who certainly would not

have been silent if they had had anything to say, Plutarch, the great philosopher and historian, who lived from about A.D. 50 to A.D. 122, whose works entitled "*Lives*",—" *Morals*",—" *Isis and Osiris*", &c. are so well known, appears to have heard no more about Jesus, called Christ, and reputed to be the "Son of God", than of Mahomet who was yet unborn; in fact it not only appears so, but the Langhorne, who translated his works, definitely state that "nothing of Plutarch's is now extant from which we can infer that he was acquainted with the Christian religion" (*See Note on page xxv. of the Life of Plutarch, in Vol. I. of Plutarch's "Lives", as translated by John Langhorne, D.D., and William Langhorne, M.A., London, 1770*). Concerning this justly celebrated man, we find him described (among other encomiums), in the *Ency. Brit.*, article *Plutarch*, as "having an insatiable thirst for knowledge", and after recounting his travels in Egypt, which resulted in his masterly treatise of Isis and Osiris, it states that "he returned to Greece, and visiting in his way all the academies and schools of the philosophers, gathered from them many of those observations with which he has abundantly enriched posterity. He does not seem to have been attached to any particular sect, but culled from each of them whatever he thought excellent and worthy to be regarded. . . . He applied himself with extreme diligence to collect not only all books that were excellent in their kind, but also all the sayings and observations of wise men which he had heard in conversation, or had received from others by tradition . . . he thus was enabled to leave us in his works such a rich cabinet of observations upon men and manners, as have rendered him the most valuable author of antiquity. . . . He is supposed to have resided in Rome near forty years at different times. . . . He has been justly praised for the copiousness of his fine sense and learning, for his integrity, and for a certain air of goodness which appears in all he wrote. His business was not to please the ear, but to instruct and charm the mind; and in this none ever went beyond him".

Is it conceivable that such a man (whose life extended from A.D. 50 to A.D. 122), travelling as he did from nation to nation in search of all that had been said and written upon this very class of subject, could have failed to hear and place on record some doctrine or saying now imputed to Jesus, or to have in some shape met with and alluded to the Gospels, if they were written and promulgated as early as it is pretended? I think that not only the learned, but also all men of judgment will agree with me that such is not conceivable. This very strong

negative evidence, that no such works were in existence when Plutarch wrote, may hereafter help enquirers to decide exactly when the Gospels were written ; I need not, however, pursue this matter further, for enough has been shown to render it evident that they were not written before the fall of Jerusalem in A.D. 70, but as to how soon, or how long, after that event they were elaborated, is a branch of the subject which does not in any way affect my position.

I will not dwell upon the fact that no testimony has ever been adduced from Joseph the nominal Father of Jesus, from Mary his mother, Elizabeth his aunt, Zacharias the priest (her husband), Mary Magdalene, Joseph of Arimathea, the Roman centurion who is said to have besought him to cure a valued servant, the "certain ruler" whose daughter he is stated to have recalled to life, or from many others who might (according to the Gospel story) have proved a great deal if they had chosen ; it may be urged that some of these and the bulk of those who are recorded to have been miraculously cured, and the thousands who were equally miraculously fed in the wilderness, could not write ; but that would not have prevented them from making such statements before people of repute as would have ensured the preservation of their evidence, if they had any to offer. Neither will I dwell on the total absence of official reports and state papers among the national archives of Rome concerning the alleged crucifixion, for that would only raise a useless speculation that such reports may have been made and lost ; indeed Justin Martyr in A.D. 145, and Tertullian in A.D. 200, with the cool assurance peculiar to these early Christian Fathers, refer their readers to something of the kind, which the former calls the "Acts of Pontius Pilate", and the latter speaks of as "the Account" which that officer sent to Tiberius, documents which, it is almost needless to add, have never yet been otherwise seen or heard of.

But of all the testimony that *might have been* forthcoming, and certainly would have been, if there were a grain of truth in the subject, the testimony of Lazarus is most conspicuous by its absence, for it is definitely stated in John xi. and xii., that after this man had been dead four days, and was actually putrid, according to the words of his sister Martha, he had arisen, in presence of many, at the command of Jesus, coming forth in his graveclothes, and further that the circumstance attained such notoriety at the time, that the chief priests and Pharisees gathered together in council to deliberate upon the subject, and that during the ensuing passover much people of the Jews came to see Lazarus as he sat at supper, many of

those who were with Jesus, when he called Lazarus out of his grave and raised him from the dead, bearing record; consequently this astounding miracle is represented as having been performed in no hole and corner fashion, and if it can be for one moment imagined, that such a thing really happened without a line having been written on the subject by Lazarus or the Jews, until John chose to record it sixty-four years afterwards, it is utterly inconceivable that such a thing, known so publicly at the time in and around Jerusalem, as the Evangelist pretends, did not get wind elsewhere. Once known abroad, Egypt, Persia, Greece and Rome would have been instinct with excitement, and a swarm of philosophers would have poured in, to question Lazarus as to what death is like, and to set at rest for ever, by his actual experience, the interminable speculations upon the subject, which had occupied the mind of man for centuries, and had been so much and so well debated by Pythagoras, Socrates, Plato, Aristotle, and a host of others; and the multitude of testimony that would thus have incidentally come down from the pens of classical authors, would have necessarily established the fact that Jesus did live, if there had been any fact of the kind.

It is now time that I should proceed to show how all this sham record concerning an imaginary being, half god and half man, but nevertheless wholly both, came about; how, when, and where it was knocked up into a new religion, and why.

In a matter of this kind, as in the tracing of crimes, the first thing to be considered is the question of motive. Now a remarkably strong animosity had existed between the Jews and the Egyptians dating from the time of Moses, *viz.* 1491 B.C.; these Egyptians must not be confused with the Misrai, or original inhabitants of the country, who had left it, in, or soon after, the days of Joseph; for as I have stated, and shall show in the next Chapter, those whom Moses left behind in Egypt were Israelites like himself; this strong animosity dating from the Exodus, is evinced by the Bible, and is confirmed by Egyptian evidence in various ways, and it culminated about 971 B.C. in the taking of Jerusalem by Shishak, king of Egypt, who carried off the treasures of the temple as related in 1 Kings xiv. 26, and 2 Chron. xii. 9, which narrative we are informed on page 40 of "The Book and its Story" (London, 1851), is "surprisingly confirmed" by the hieroglyphic inscriptions discovered by Champollion in A.D. 1828, on the ruins of the celebrated Egyptian temple at Karnak. Three hundred

and sixty years later still, *viz.* about 610 B.C., as we are informed in 2 Kings xxiii. 29 to 35, one king of Judah was killed, and another deposed by the Egyptian Pharaoh Necho, who put Jerusalem and the land under tribute.

This antagonistic feeling against the Jews, though originating with the Egyptians, was however by no means confined to them. Whether this animosity, on the part of other nations, was solely due to personal antipathy, whether they resented the exclusive religion of the Jews, and their pretensions to a monopoly of the deity, or whether it had been systematically stirred up by the Egyptians, who had then spread far and wide, matters little; but, whatever the cause, it is certain that there was a constant grating between all those who followed the Mosaic worship and the various nationalities with which they were brought in contact in all those parts where they were scattered after the downfall of their nation in 588 B.C.; when, as related in 2 Kings xxv., Jerusalem was taken, the temple and all the city burned with fire, the king's sons killed, and the Jews, including their king, carried away captives to Babylon.

Now Josephus mentions in his "Antiquities", book xi., chapter i. 3, that when the Jews returned to Jerusalem from their captivity in Babylon, about 536 B.C., many being possessed of property remained behind; in fact there is nothing which tends to the formation of more erroneous conclusions concerning the Jews, than the habit of considering them as a small and unimportant body of people at Jerusalem and its environs only, for the Jews must have been widely spread even as early as 453 B.C., as we learn from Josephus, Antiq., book xi., chapter 1 and 6, that a proclamation was issued in the name of Cyrus, called Artaxerxes by the Greeks, to destroy the Jews from India to Ethiopia, describing them as "an ill-natured nation intermixed with all mankind" (or as we have it in Esther xiii. 4, "a malicious people scattered throughout the world"); and they must have been in good numbers also, for in paragraphs 12 and 13 of the same chapter we further learn from Josephus that, through the intercession of Queen Esther, the order was annulled, and the Jews apprised of what had been intended, with the date fixed for the massacre, and permission was at the same time sent to them to defend themselves against such as might attempt to carry out the original decree, the result of which was that the Jews on that day killed 75,000 of their enemies in such places as they were attacked.

Later on, *viz.* in 332 B.C., we read in Josephus, Antiq., book xi. viii. 5, that the Jews of Jerusalem treated with Alexander

the Great, for the benefit of the Jews of Babylon and Media, and obtained their request; on which many of the Jewish multitude joined his army, with the understanding that those who did so should "continue under the laws of their forefathers" (which expression must mean that they should be privileged to worship after their own fashion); but in this, as in every other instance we read of, where the Jews made alliances with other people, the friendship seems to have been very short-lived, and in fact to have never extended beyond the favour of a particular king or ruler.

The next event of great importance to the Jews, but more especially in its subsequent bearing on them, by the medium of Christianity, is that, on the death of Alexander, about nine years afterwards, *viz.* in 323 B.C., his dominions were parted among his commanders, and one of them, namely, Ptolemy (surnamed Soter), the son of Lagus, obtaining Egypt, seized Jerusalem in 320 B.C., and, as narrated in Josephus, *Antiq.* book xii. chap. i. 1, took many captives therefrom, as also from Samaria and the mountainous parts; these he carried away into Egypt, distributing many into garrisons and placing others in Alexandria, where, although it is stated that he ruled in a cruel manner over the Jews at Jerusalem, he gave these captives equal privileges with the Macedonians, in consequence of which many of the Jews went there of their own accord.

This Alexandria was an entirely new city, having been laid out and built by Alexander about 333 B.C. "Ptolemy Soter," as stated in the *Ency. Brit. Article Alexandria*, "took up his residence there, and the thirtieth year of his reign, when he took his son Ptolemy Philadelphus partner with him in the empire, was remarkable also for the bringing of the image of *Serapis* from Pontus to Alexandria; it was set up in one of the suburbs of the city called Rhacotis, where a temple was erected to his honour, and called, from the god worshipped there, *Serapeum*. This structure, according to Ammianus Marcellinus, surpassed in beauty and magnificence all others in the world, except the Capitol at Rome. Within the verge of this temple was the famous Alexandrian library, it was founded by Ptolemy Soter, for the use of an academy he instituted in the city, and by continual additions made by his successors, became at last the finest library in the world, containing no fewer than 700,000 volumes".

On this subject, we further read as follows in *Ency. Metrop.* vol. x. 339 and 340: "There is one proceeding in the reign of this sagacious prince (*viz.* Ptolemy Soter) for which we find it somewhat difficult to account, particularly when

“invested with the importance which he chose to attach to it.
 “We allude to the removal of the image of Serapis from
 “Pontus to Alexandria, a measure which was preceded by
 “more negotiation, and accomplished with greater solemnity,
 “than the transference of all the States, which arms or treaties
 “had added to the Egyptian dominions. Tacitus in his history
 “deigns to take notice of this event, and to ascribe the con-
 “duct of Ptolemy to a supernatural cause. The god appeared
 “to him in a dream, and exhorted him to obtain, from the
 “King of Sinope, the sacred emblem under which he was
 “worshipped in Pontus, persuading the Egyptian monarch that
 “he would thereby ensure for his country a high degree of
 “felicity and honour. Ptolemy forthwith obeyed the celestial
 “admonition and sent ambassadors to Sinope, but so greatly
 “were the people of that district attached to the divine effigy
 “of Serapis, that they refused for more than two years to listen
 “to the proposal of their powerful neighbour. Famine at
 “length accomplished that which the entreaties and bribes of
 “the King of Egypt had failed to effect, and the inhabitants of
 “Sinope consented to barter the image of their god for a cer-
 “tain quantity of corn. A temple was built for it at Alexandria,
 “called the Serapeion, a structure on which so much cost and
 “skill was lavished that, as Ammianus Marcellinus maintains,
 “it surpassed in beauty and magnificence all the temples in the
 “world, except the Capitol at Rome. To the Serapeion, more-
 “over, was attached that library we have already noticed, and
 “which has been celebrated in all succeeding ages for the value
 “and number of the books which it contained”.

Concerning this temple, Tacitus informs us, in book iv.
 chap. 84, “A temple, such as suited a great and opulent city,
 “was built at a place called Rhacotis, where in ancient times a
 “chapel had been dedicated to Serapis and Isis”. In Calmet’s
 Dictionary of the Bible, London 1823, we read under article
Alexandria, that “the Egyptians generally called Alexandria
 “Rachot, this being the name of the old village in the room
 “whereof it was built”, and in Cooper’s Archaic Dict., under
 Rhacotis, we learn that this was “the ancient name of the
 “Egyptian town which is now called Alexandria”.

I must here observe that, as stated in the last mentioned
 work, under *Serapis*, this was “an Egypto-Grecian deity, who
 “was made out of the deified dead Apis, when assimilated to
 “Osiris, as Osir-api”. The name Serapis being, in fact, an
 abbreviated compound of those two words, with the usual Greek
 termination of *s*, thus Osir-api, Ser-api, Serapis. Wilkinson,
 in his *Ancient Egyptians*, iv. 365, says “Serapis, who was only

“introduced into temples built by the Ptolemies and Cæsars, “was a modified form of the husband of Isis”, *viz.* Osiris, and Plutarch, in chap. xxviii., as quoted by Bunsen in i. 432, says that “Osiris received the name of Serapis when he changed his “nature”. By putting together, therefore, the information supplied by Plutarch and Tacitus, namely, that Serapis was really Osiris, and that the temple was built for him at Rhacotis or Rachot (called Alexandria by the Greeks), where a chapel to Serapis and Isis had formerly stood, we see definitely that the worship of Osiris and Isis was *de facto* carried on at Alexandria, in which worship, as we know, their son Horus formed the third person of the Trinity, and this Horus is, as I have said, the original myth, from which the still more imaginary being, called Christ, has been evolved. We are told, moreover, in Cooper’s Archaic Dict. (under letters A and S), that “Alexandria is the “modern name of the city that took the place of the Egyptian “city and nome of Sai-Mehit”, and that “Sai-Mehit was sacred “to the worship of the goddess Neith”; now Neith was a form of Isis, and virgin mother of the sun-god, as we shall have to show with proper quotations in the next chapter, which is devoted to Egypt; and here it is well to remind the reader not to lose sight of what has already been said concerning the connection between Christ and the sun; and he will not, of course, overlook the mutual trinity of the Egyptian and Christian mythologies, or the mutual virginity of Christ’s mother and of the goddess who gave birth to the sun.

It is now proper that I should explain that Christianity was planned and elaborated in this city of Alexandria, in fact in the school and library of the Serapeion; having said so much the reader will follow the thread better, as he will now know to what point these facts are tending. Ptolemy Lagus, surnamed Soter, dying about 284 B.C., Ptolemy Philadelphus reigned alone, and as stated in *Ency. Brit.*, article *Septuagint*, he obtained from the Jews of Jerusalem a copy of the Books of Moses with seventy-two Hebrew scholars, who made, at Alexandria, the celebrated translation of the Bible into Greek, which is known as the Septuagint, from the number of the translators, and which was the first version of the Jewish Bible in a foreign tongue. (*See Ency. Brit.*, article *Bible*.)

Greece had in former days been largely colonised from Egypt, and the mythologies of both countries were closely allied, as is evident from the writings of Herodotus and many others. The subjection of Egypt by the Greeks, who, as stated in *Ency. Brit.* article *Egypt*, No. 65, held the country during 294 years, *viz.* from 324 B.C. to 30 B.C., only tended to

Egyptianise the Greeks in matters of theology, of which Egypt was the recognised exponent, and many Egyptian monuments and temples still bear Greek inscriptions concerning Isis, Neith, Phre, &c. ; in fact one of the difficulties of enquirers in these days is to discover the Egyptian name of Egyptian gods, kings, and places, which, having come to us through the Greek historians, have long been well known to us by their Greek names, such as Osiris, Isis, Horus, Typhon, Cheops, Heliopolis, &c., the Egyptian forms of which are respectively Asra, As, Har, Tebha, Kufu, Han, &c.

Speaking of Alexandria, the capital of the Grecian empire in Egypt, Bunsen, in vol. i. 113, says, "In Alexandria, the heiress of Heliopolis, of Memphis, and of Thebes, Egyptian and Hellenic wisdom now sat side by side. The Ptolemies were Pharaohs, and like the rulers of old, built temples with hieroglyphical dedications in honour of Phre, of Ptah, and of Ammon", and on pages 88 and 89 of same volume he observes, "The Alexandrian Critics were the fathers of the Old Chronology, the Ptolemies were their patrons, the Egyptian archives were open to them . . . Alexandria itself must have been full of learned Egyptian Pundits or Sacred Scribes". We thus see that while the language of Alexandria was Greek, from the Macedonians who had conquered the country, the religion of the rulers, as well as the natives, was Egyptian, in which religion the worship of Osiris, Isis, and Horus, constituted the chief feature, Typhon, the devil of the Egyptians, having however a prominent place. A large number of Jews were here also, who like the rest of the inhabitants of Alexandria spoke Greek, and the translation of their Scriptures, known as the Septuagint, was not only used by them, but was also well known in the Academy of the Serapeum, usually spoken of as the school of Alexandria; and as a natural result of this blending of the Jewish Bible, Egyptian priestcraft, Macedonian settlers, and the Greek language, we have firstly a large portion of that section of the Bible which is now termed the Apocrypha, and secondly that which is known as the New Testament.

Concerning the former, we read in the twentieth edition of *The Book and its Story*, page 61, "The Bible of the Jews was complete, it is called the Canon of the Old Testament, and as you may have heard of some books not in this canon, which are generally termed the Apocrypha and may still be found in some Bibles, bound up between the Old and New Testaments, we must give a short history of them. They were not inspired books; some were written by learned Jews at Alexandria, after the prophetic spirit had ceased with Malachi.

“Not even their writers say they were inspired, they were
 “written in Greek and not in Hebrew . . . they were not added
 “to the Hebrew copies of the Scriptures, but only to the
 “‘Septuagint,’ or Greek version made at Alexandria, B.C. 277,
 “by a council of 70 learned men, for the use of the Jews in
 “Egypt who were accustomed to speak Greek; it is said that
 “100,000 of them resided at Alexandria, which was at that
 “time one of the greatest cities of the world. Learned men
 “consider this translation, called the Septuagint, very valuable;
 “the Evangelists and the Apostles quoted from it as much as
 “from the Hebrew”.——Gibbon mentions in his *Decline and
 Fall of the Roman Empire*, chapter xxi. page 572, that, “In
 “100 B.C. a philosophical treatise, which manifestly betrays the
 “style and sentiments of the school of Plato, was produced by
 “the Alexandrian Jews, and unanimously received as a genuine
 “and valuable relic of the inspired Wisdom of Solomon”; and
 in a note he adds that this well-known book entitled “The
 “Wisdom of Solomon” was received by many of the Christian
 Fathers as the work of that monarch, but that it is rejected by
 Protestants for want of a Hebrew original. In the old Bibles
 where the Apocrypha is printed, such as the King James Bible,
 London, 1738, it is definitely stated that chapters xi. to xvi. and
 part of x. of the Book of Esther, the Song of the Three
 Children, the History of Susanna, and the narration of Bel and
 the Dragon, which has been set apart from the Book of Daniel,
 are not to be found in either Hebrew or Chaldaic, but only in
 the Greek; and in the prologue to Ecclesiasticus, otherwise
 called the Wisdom of Jesus, the son of Sirach, the writer tells
 us that “in the 38th year, coming into Egypt, when Euergetes
 “was king, and continuing there some time, I found a book of
 “no small learning”, which he interpreted, but he does not say
 from what language, nor whether it formed part of his own
 Book of Wisdom. This statement, however, gives us an
 approximate idea of the date of his work, for Ptolemy Euergetes
 (as stated in Ency. Brit. *article* Egypt, No. 27) came to the
 throne about 246 B.C. and reigned 27 years, therefore Eccle-
 siasticus may have appeared about 219 B.C. or even as late as
 200 B.C., as estimated by those who have placed dates in the
 margins of the Bible.

We see therefore that the custom of adding to the Scriptures
 by Apocryphal books, set in, at any rate, within 77 years after
 the Septuagint version was made at Alexandria, that the writing
 of sham sacred works and making believe that they were

inspired, continued to be carried on there, as at least a hundred years elapsed between the manufacture of the Wisdom of Jesus son of Sirach and the Wisdom of Solomon, that these books, like those of the New Testament, were written in Greek, and that some of them at any rate emanated from Alexandria, that is to say from "the school" there, whence I say the New Testament also emanated; and in this connection it will be well to remember that I have already shown that the unconnected effusion put into the mouth of Jesus, called Christ and reputed to be the Son of God, and known to Christians by the Book of Matthew as "The Sermon on the Mount", contains five unacknowledged and therefore stolen extracts from the Wisdom of Jesus son of Sirach, namely this very book of Ecclesiasticus, besides (equally unacknowledged) quotations or reiterations of other portions of the Apocrypha, which in itself already gives the New Testament a very Alexandrian smell.

It is also worthy of remark that Eve, (who is never mentioned, or in any way alluded to in the Old Testament excepting in the part which I have shown to be a forgery, interpolated at a late date in the original Book of Genesis), is not only mentioned twice by name in the New Testament, written over 1,500 years after the Book of Genesis, but is also mentioned by name in the Apocrypha, *viz.* in Tobit viii. 6. So with Adam, who though never mentioned in the Old Testament (excepting in the forged portion of Genesis), with any reference to the transgression in Eden, is nevertheless mentioned four times in this connection in the New Testament, and in the Apocrypha thirteen times, and at least seven of these with direct reference to it. Paradise again, which is never mentioned in the Old Testament, occurs in 2 Esdras iii. 6, though omitted in Cruden's Concordance of the Apocrypha, and is spoken of three times in the New Testament, for instance in Luke xxiii. 43, where Jesus Christ is represented as saying, "this day shalt thou be "with me in *Paradise*";—this reminds us that although no such person as Jesus Christ is prophetically spoken of by name in the Old Testament, nor feigned to have been mentioned by the Lord as His son, in any of His many interviews and communications with Abraham, Isaac, Jacob, Moses, David, Solomon, or the Prophets, he is nevertheless mentioned in the Apocrypha as being spoken of by God himself as, "My son Jesus", and "My son Christ" (*see* 2 Esdras vii. 28, 29). So with the Holy Ghost, who, though mentioned scores of times in the New Testament, is never mentioned in the Old, but is nevertheless spoken of in the Apocrypha, namely in 2 Esdras xiv. 22, and in his identical capacity of inspirer of writing, where Esdras asks the Lord to

send the Holy Ghost into him, so that he may write all that has been done in the world since the beginning.

Passing on, we notice that the Devil, who, though never mentioned in the Old Testament in the present or New Testament sense, as I have already shown in this Chapter, is nevertheless so celebrated in the New Testament that the word figures there over fifty times, while in the Apocrypha he is also a prominent character, *see* Wisdom ii. 24, Tobit vi. 7, 17, and viii. 1 to 3, where, on the statement of an angel, we are informed that "if a devil or an evil spirit trouble any man or "woman", we must "make a smoke with the heart and the "liver of a fish", and that the writer having married his cousin, a maid to whom seven men had been married (vi. 13), burned the heart and the liver of a fish on the embers in the marriage chamber, and when the evil spirit had smelled it, he fled to the utmost parts of Egypt and the angel bound him; so the grave which the writer's father-in-law had dug for him on the night of his marriage (viii. 9) was not required. Therefore, as Eve, Adam, Paradise and the Devil form part of the forgery in Genesis, the Apocrypha and the New Testament, though not part of the Old Testament, it is evident that although the Gospels have assigned to the myth Jesus Christ a genealogy which (on the side of Joseph the carpenter, who was not his father) descends from Abraham *viâ* David, and although a great deal of the Jewish historical promises and prophecies are supposed, *most incongruously*, to be referred to and accomplished, the real spirit of the New Testament is Egyptian;—as hell and paradise, resurrection and the Devil are all prominent features in the Egyptian theology, although they had no place in the Mosaic writings, or in the writings of those who followed Moses, and which, taken together, constitute the Old Testament.

The merits or demerits of the doctrine of hell and the Devil are matters which it would be out of place to descant on here, as they have their due attention in other parts of this book, but the facts above alluded to have their weight in showing that Alexandria—as the capital of Egypt at that period, and heiress of Heliopolis, Memphis, Thebes, &c., the original headquarters of Egyptian idolatry—was the real parent of the Christian myth, and consequently that there never was an actual Jesus Christ at all, but simply a pretence that the old Egyptian god known as Horus, junior member of the chief Egyptian Trinity, and whose special business it was to overcome Typhon the Devil of the Egyptians, was visibly playing his part and

showing off his immortality at Jerusalem, which as we shall see hereafter, was Typhon's city.

Let us now resume the thread of our enquiry from a more historical point of view; "the worship of Isis was introduced into Rome about 86 B.C.", as mentioned in Chambers's Encyclopedia of 1874, *article* Isis, and "the worship of Osiris" was extended over Asia Minor, Greece, and Rome . . . he became introduced along with the Isiac worship into Rome and had votaries under the Roman empire" (*see* Ditto, *article* Osiris), and this worship of Osiris and Isis of course included that of their son Horus. The Jews were still widely scattered, and as the period at which the scene of the New Testament is laid, is, in the sequence of our enquiry, now approaching, I will quote a few extracts from Josephus on the subject, so as to disabuse the reader's mind of the erroneous impression which unconsciously has come over most people, namely that the Mosaic Jews were merely a body of about two millions of souls living in and about Jerusalem, for they were really a great, though very scattered nation, at that time.—We read in Josephus, *Antiq.*, xiii. chapter x. 4, that the Jews of Cyprus, as well as those of Jerusalem and Judea, Alexandria and Egypt, were in great prosperity at the time he is speaking of, *viz.* 110 B.C.—In *Antiq.*, xiv. chapter vii. 2, writing of circumstances occurring in 54 B.C. he says, "and let no one wonder that there is so much wealth in our temple, since all the Jews throughout the habitable earth, even those of Asia and Europe, send their contributions to it", and he here cites Strabo, thus: "Now these Jews are already gotten into all cities, and 'tis hard to find a place in the habitable earth that hath not admitted this tribe of men".—Speaking of occurrences in 44 B.C. he says, *Antiq.* xiv. chapter x. 8, quoting words used by Julius Cæsar, "Caius Cæsar the Emperor, in that decree wherein he forbade the Bacchanal rioters to meet in the city of Rome, did yet permit these Jews to bring in their contributions and to make their common suppers. Accordingly I permit these Jews to gather themselves together, according to the customs and laws of their forefathers, and to persist therein".

We thus see that Jerusalem, at the time when the mythical adventures of Jesus Christ are pretended to have taken place, was by no means the only land of the Jews; and although Cæsar, as above quoted, gave them his individual protection, they were a nation as hated as they were scattered;

—for the truth of this it is only necessary to refer, for instance, to Cicero, who, born 106 B.C., calls their custom of sending gold to the temple of Jerusalem “a barbarous superstition” (*see* Yonge’s *Literal Translation of Cicero’s Orations*, vol. ii. page 454)—Apollonius Molon, his contemporary; was most unsparing in his strictures of the race, calling Moses “a sorcerer and a cheat”, and the Jews “godless and misanthropic” (*see* Josephus against Apion, ii. 15, in Dindorfius’s *Greek and Latin edition*, Paris, 1847)—Horace, born 65 B.C., satirises the Jews, their circumcision, and their Sabbath (*see* Horace, book i. satire ix., or the translation by C. Smart, page 177, London, 1850)—Diodorus Siculus, in book xxxiv. of his *History*, repeats statements made to their discredit—Seneca, born 3 B.C., calls them “a most wicked nation” (*see* Augustine’s “*De Civitate Dei*”, book v. chapter xi., in vol. i. page 253 of J. Strange’s edition, *Coloniæ*, 1850)—Martial, born A.D. 43, refers to their offensive breath (*see* book iv. epigram iv.)—Quintilian, born A.D. 42 (in book iii. chapter vii. of his *Institutes of Oratory*), speaks of the original author of the Jewish superstition drawing together a race of people noxious to those around them,—and Tacitus, born A.D. 54, in book v. chapters ii. to v. of his *History*, quotes reports to their discredit, which I shall hereafter have to show were more true than has been thought.

These eminent, or rather, world-renowned authors, with many more, merely expressed the general feelings of antipathy and animosity which existed, among their countrymen in general, towards the Jews; it is not my business now to give any opinion as to whether they were justified or not,—for what I have had to say about Abraham, Moses, &c., concerning matters of religion, and about those who, descended from one, followed the laws of the other, I have chiefly said in Chapters III. and IV., and the remainder will be said in Chapters VI. and VII.—I have therefore only to remark here that the Egyptians, who never forgave the circumstances of the Exodus, and who invented Christianity to revenge themselves on the Jews, had in a priestly capacity permeated all countries, and influenced the popular feeling against them, which feeling often found vent in the writings of authors such as I have quoted; but I must here add that if anything, in these matters, is worse than a Mosaic Jew, it certainly is an Egyptian idolator, with all that intricate web of mystery and deception, woven by his crafty brain for villainous purposes and called Christianity; concerning both which superstitions it is my privilege to speak without leaning to either——my business laying with the race of Ham and such knowledge of God the Creator as it may please

Him to allow mankind to arrive at in this world, by scientific research and patient observation of actual facts.

Osirism having spread into Rome, and in fact into most parts of the world, the Jews being scattered far and wide also, and disliked in a general way by their neighbours in all places where they were scattered, partly from an antipathy against them individually, but chiefly from an animosity fomented by their enemies, the all-pervading priests of Egypt, "Pompey, the Roman general, took Jerusalem about 63 B.C., slaughtering 12,000 of the inhabitants, . . . (after which) the war between Cæsar and Pompey afforded the Jews some respite, and likewise an opportunity of ingratiating themselves with the former, which the artful Antipater readily embraced. . . . During the lifetime of Cæsar the Jews were so favoured that they could scarcely be said to feel the Roman yoke; after his death however the (Jewish) nation fell into great disorders, which were not finally quelled till Herod, who was created King of Judea by Mark Antony in 40 B.C., was fully established on the throne by the taking of Jerusalem by his allies the Romans in 37 B.C.; the immediate consequence of which was another pillage and massacre" (*see* Ency. Brit. *article* Jews, Nos. 17, 21, 22).—Under Augustus Cæsar, *viz.* in about 19 B.C., Rome, which had become master of Egypt in 30 B.C., was at the height of its power; in fact, as stated in Ency. Brit. *article* Rome, No. 257, "It comprehended the greatest, and by far the best part of Europe, Asia, and Africa, being near 4,000 miles in length and about 2,000 miles in breadth"; Greece, Egypt, Judea, and many other nations forming at that time part of the Roman empire (concerning Greece, *see* No. 304 of same article, and concerning Egypt, *see* Ency. Brit. *article* Cleopatra). It will therefore be seen that Egypt, like Judea, was a Roman province at the time when the mythical Jesus Christ is represented as telling those who enquired about the legality of the tribute money, to render unto Cæsar the things that are Cæsar's.

Referring now to the religion of Rome; Wilkinson, in his *Ancient Egyptians*, iv. 42, remarks, "So numerous did their deities become that Petronius observes, 'Italy is now so holy that it is easier to find a god than a man'". In fact, throughout their vast empire, wherever there were priests those priests were polytheists, with the exception of the Jews; the worship of all kinds of gods went on amicably side by side, and as Gibbon says (vol. i. 333), "they respected each other's superstitions"; but as the Egyptian theology had influenced

the whole Grecian system, so it gradually permeated the Roman (and indeed “numberless monuments of the Egyptian worship are still extant in Persia, India, Japan, Tartary, &c., such worship having also originated the Greek and Roman idolatries” *see* Ency. Brit. *article* Mysteries, No. 43), and by its greater antiquity, better organisation, and deeper mystery, bore down the frivolous mythologies which deified every faculty, place, or occupation, for the Egyptian priests were essentially propagandists, as further stated in Ency. Brit. *article* Mysteries, No. 43, just quoted; and so were the Jews of that period, as we learn from Horace, who was born 65 B.C., and threatens in his joking way, to assemble a company of poets to convert his opponent, adding “and, like the Jews, we will force you to come over to our numerous party” (*see* Horace, book i. satire iv. as translated by C. Smart, London, 1850).

The two powers, *viz.* monotheistic Jews and polytheistic Egyptians, were therefore not only deeply antagonistic, but they were both widely scattered also, and actively endeavouring to make converts to their widely opposed views, at or about the time when Jesus, called Christ, is fabled to have been born. Concerning this period, we read in J. L. Mosheim’s “Ecclesiastical History”, as translated by A. Maclaine, London, 1768, vol. i. 41 and 42, “The Jews multiplied so prodigiously that the narrow bounds of Palestine were no longer sufficient to contain them. They poured therefore their increasing numbers into the neighbouring countries, and that with such rapidity that at the time of Christ’s birth there was scarcely a province in the empire where they were not found carrying on commerce and exercising other lucrative arts. . . . In most places the remarkable difference of their religion and manners from those of the other nations exposed them to the hatred and indignation of the ignorant and bigoted multitude”. I have now shown upon undoubted authority that the Jews were scattered far and wide, both before and at the period assigned as the time of Christ’s birth, *viz.* A.D. 0; and also that the Egyptian religion, with its Trinity of Osiris, Isis, and Horus, was in a similar way spread abroad throughout the nations, both parties being at that time engaged in making converts.

All who have ever read the Books of Moses will remember the antagonism between the Egyptians and Israelites at the time of the Exodus, *viz.* 1491 B.C., and I have called attention to the animosity which the Egyptian Pharaohs evinced, when, in 971 B.C., Shishak took Jerusalem and carried off the treasures of the temple, and when, in 610 B.C., Necho killed one king of Jerusalem, deposed another, and put the Jews under tribute:

many more instances might be adduced to show, in various ways, that the enmity engendered in the days of Moses had not passed away; but the two following extracts from Josephus will be quite sufficient to prove that the Jews themselves dated the animosity of the Egyptians from the days of Moses, and also that it still existed when Josephus was writing, *viz.* about A.D. 80. "Now the Egyptians were the first that cast reproaches upon us, in order to please which nation some others undertook to pervert the truth . . . indeed, the Egyptians took many occasions to hate us and envy us, in the first place because our ancestors had had the dominion over their country, and when they were delivered from them and gone to their own country again, they lived there in prosperity. In the next place, the difference of our religion from theirs hath occasioned great enmity between us" (Josephus against Apion, i. 25). . . "I will bring the Egyptians as my principal witnesses to the antiquity of our nation, because nobody can complain of their testimony as false; on account that they are known to have borne the greatest ill-will towards us; I mean this as to the Egyptians in general, all of them" (Josephus against Apion, i. 13).

Having now settled the question of motive, there is no need to say anything further as to *why* Christianity was invented; for, bearing this motive in mind, it is self-evident from the New Testament, and from the whole course of history from that day to this, that it was not only antagonistic to the Jews, but that it was invented as a priestly and political weapon for the purpose of giving effect to that antagonism in as deadly and crushing a way as possible; and as its tenets are essentially Egyptian, it is evident also that it had an Egyptian origin; we have, therefore, only to connect Christianity with Alexandria, and to bring forward a few more facts, showing how the course of events tended at that time.

"At the time of Christ's appearance upon earth, the religion of the Romans, as well as their arms, extended itself throughout a great part of the world. This religion must be known to those who are acquainted with the Grecian superstitions. In some things, indeed, it differed from them, for the Romans, besides the institutions which Numa and others had invented with political views, added several Italic and Hetrurian fictions to the Grecian fables, and gave also to the Egyptian deities a place among their own. In the provinces subjected to the Roman government, there arose a new kind of religion, formed by a mixture of the ancient rites of the conquered nations with those of the Romans. These nations, who, before their

“subjection, had their own gods and their own particular religious institutions, were persuaded by degrees to admit into their worship a great number of the sacred rites and customs of their conquerors” (see Mosheim’s *Ecclesiastical History*, London, 1768, vol. i. 24 and 25).

This fusion of theologies, or rather this blending and amalgamation of idolatries, was a distinctive feature of the period, and one which the Egyptian priestcraft set on foot, with the full knowledge that by the greater mystery of its own tenets, and its own better organization, the rest, being first absorbed, would in due course be dissolved and disappear, as in fact they have done; Christianity or Horus worship having taken to itself an endless variety of forms and ceremonies, fête-days, terms, superstitions and dogmas, borrowed from the old pagan worship of deities, now scarcely remembered even by name, as we shall see in Chapter VII., and in carrying out this amalgamation process, Alexandria was the principal workshop.

Describing Alexandria between the years 32 B.C. and A.D. 13, *viz.* in the time of Augustus Cæsar, the *Ency. Metrop.* says (vol. x. 275), “Of all its buildings and institutions, the Museum deserves most particular notice . . . it comprised within it the great library of Alexandria . . . and a large building, which served as a refectory or college hall to the literary men who belonged to the institution . . . there was a head or master of the museum, who was also a priest, appointed by the government . . . a similar assemblage of literary and scientific men had formerly existed at Heliopolis . . . but this institution was gone to decay in the time of Augustus”.—Heliopolis, which is the Greek name for the city, means “the city of the sun”, it being so called from the fact that the sun was worshipped there in connection with Osiris, Isis, and Horus, both Osiris and Horus being sun-gods; the above, therefore, not only confirms Bunsen’s remark that Alexandria was heiress to Heliopolis, Memphis and Thebes, but shows that an assemblage of literary men under the superintendence of a priest existed at Alexandria, similar to that which had formerly existed at Heliopolis, and the following demonstrates that Alexandria was a theological centre right up to the time of Jesus Christ’s alleged ministration. “As then in these different sects (*viz.* the Epicureans, Academics, Platonists, Aristotelians, Stoics, and others previously spoken of) there were many things maintained that were highly unreasonable and absurd, and as a contentious spirit of opposition and dispute prevailed among them all, certain men of true discernment and moderate characters were of opinion that none of

“these sects were to be adhered to in all matters, but that it
 “was rather wise to choose, and extract out of each of them,
 “such tenets and doctrines as were good and reasonable, and
 “reject the rest. This gave rise to a new form of philosophy
 “in Egypt, and particularly at Alexandria, which was called the
 “Eclectic . . . from the testimony of Philo the Jew . . . this
 “philosophy was in a flourishing state at Alexandria when our
 “Saviour was on earth” (see Mosheim’s Ecclesiastical History,
 vol. i. 30). In Kitto’s Cyclopaedia of Biblical Literature, Edin-
 burgh, 1862, *Article* Alexandria, we read, after the description
 of the Academy and Library, “Undoubtedly the Jews at
 “Alexandria shared in the benefit of these institutions as the
 “Christians did afterwards, for the city was not only a seat of
 “heathen, but of Jewish and Christian learning; the Jews
 “never had a more profoundly learned man than Philo, nor
 “the Christians men more erudite than Origen and Clement,
 “and if we may judge from these celebrated natives of
 “Alexandria, who were remarkably intimate with the heathen
 “mythology and literature, the learning acquired in the
 “Jewish and Christian schools of that city must have been of a
 “broad and comprehensive character”.

I shall return presently to the subject of Alexandria, when
 I shall have occasion to draw attention to some portions of the
 above; it will meanwhile be desirable that I should recount,
 as briefly as possible, the leading incidents of Jewish history
 between A.D. 28 and A.D. 75, so that the reader may observe
 for himself that the disasters which befell that nation about
 the time of Christianity, began before Jesus, called Christ, is
 supposed to have commenced his ministration (*viz.* in A.D. 30);
 that they extended far beyond the radius which it is pretended
 was affected by his personal teachings; and also that they con-
 tinued after the destruction of Jerusalem; plainly showing
 that a deeply-rooted and widespread influence was at work,
 antagonistic to the Jews in general, and not merely to the
 Jerusalem Jews of that period; no less an influence in fact
 than that exercised by the Egyptian priesthood, scattered every-
 where, but working with one common object; and also plainly
 showing that the orthodox Christian view that Jerusalem was
 destroyed by special intervention of the Almighty, to prove
 His displeasure at the wickedness of the inhabitants of that
 city, a few of whom, in answer to Pilate’s question, “What then
 “shall I do with Jesus, who is called Christ?” had said, “Let
 “him be crucified”, and “His blood be upon us and upon our
 “children” (Matt. xxvii. 22, 25), is firstly, quite opposed to the
 facts, and is secondly a mere narrow-minded superstition;—

such pretended elucidations of God's private views have often served the turn of priestcraft to blind men's eyes while they pulled their secret wires; but to understand history, such as it has been written during the last three thousand years with the blood of millions by the opposing forces of monotheistic Jews and polytheistic Egyptians with their outgrowth of Christianity, requires a more extensive grasp of the actual facts. Let us however recount the incidents alluded to at the commencement of this paragraph, and for the reasons there given.

A.D. 28. The Jews of Jerusalem quarrel with the Romans about their standards, and again about an aqueduct which the Romans had built with temple money; the result being that many Jews were slain (*see* Josephus, *Antiq.* xviii. chap. iii. 1, 2).

A.D. 33. At this time, (*viz.* the year when it is pretended that Christ was crucified at Jerusalem), the ruling powers at Rome were antagonistic to the Jews living in Rome, for they were then banished the city; the reasons assigned were purely local, having been occasioned by the act of four men, and entirely unconnected with Christianity; the Jews thus banished must have been in large numbers, for 4,000 enlisted into the army, and supposing that one half of all the able-bodied men enlisted, which is scarcely likely, the number of Jews of all ages and both sexes who were banished for the act of four persons, must have amounted to about 40,000, showing that the reason assigned was an excuse and not the real cause (*see* Josephus, *Antiq.* xviii. chap. iii. 5).

A.D. 41. "There was now a tumult at Alexandria between the Jewish inhabitants and the Greeks, and three ambassadors were chosen out of each party that were at variance, who came to Caius; now one of these ambassadors from the people of Alexandria was Apion" (*see* Josephus, *Antiq.* xviii. chap. viii. 1). Concerning Apion, Bunsen says, vol. i. 91 and 92, "His patrons the Alexandrians were full of jealousy and hatred towards the rich and powerful Jews". And concerning this period we read in Kitto's *Ency.*, *Article Egypt*, "The dreadful persecution which the Jews of Alexandria underwent in A.D. 39 shows that notwithstanding their long establishment there, no friendly relations had arisen between them and the other inhabitants, by whom in fact they were intensely hated".

A.D. 55. "Moreover, there came out of Egypt about this time, to Jerusalem, one that said he was a prophet, and advised the multitude of the common people to go along with him to the Mount of Olives, as it was called, which lay over against the city at the distance of five furlongs (a little over

“half-a-mile). He said further that he would show them from
 “hence how, at his command, the walls of Jerusalem would
 “fall down, and he promised them that he would procure them
 “an entrance into the city through those walls, when they were
 “fallen down. Now when Felix (the Roman procurator) was
 “informed of these things, he ordered his soldiers to take their
 “weapons, and came against them with a great number of
 “horsemen and footmen from Jerusalem, and attacked the
 “Egyptian, and the people that were with him, he also slew
 “400 of them and took 200 alive, but the Egyptian himself
 “escaped out of the fight, and did not appear any more” (*see*
 Josephus, *Antiq.* xx. chap. viii. 6). This circumstance is men-
 tioned also as follows:—“Nero made Felix procurator over the
 “rest of Judæa; this Felix took Eleazar, the arch-robber, and
 “many that were with him, alive, when they had ravaged the
 “country for 20 years together, and sent them to Rome, but
 “as to the number of the robbers whom he caused to be cruci-
 “fied, and of those who were caught among them, and whom
 “he brought to punishment, they were a multitude not to be
 “enumerated. When the country was purged of these, there
 “sprang up another sort of robbers in Jerusalem, who slew men
 “in the day time and in the midst of the city, this they did
 “chiefly at the festivals, when they mingled among the multi-
 “tude and stabbed men with concealed daggers; the first man
 “who was slain by them was Jonathan the high priest. . . .
 “There was also another body of wicked men gotten together
 “. . . who deceived and deluded the people under pretence of
 “divine inspiration. . . . But there was an Egyptian false
 “prophet that did the Jews more mischief than the former, for
 “he was a cheat and pretended to be a *prophet* also, and got
 “together 30,000 men that were deluded by him. These he
 “led round about the *wilderness* to the mount which was
 “called the *Mount of Olives*, and was ready to break into
 “Jerusalem by force from that place, and, if he could but once
 “conquer the Roman garrison and the people, he intended to
 “domineer over them by the assistance of those guards of his
 “that were to break into the city with him; but Felix pre-
 “vented his attempt, and met him with his Roman soldiers,
 “while all the people assisted him in his attack upon them:
 “insomuch that when it came to a battle the Egyptian ran
 “away, with a few others, while the greatest part of those that
 “were with him were either destroyed or taken alive; but the
 “rest of the multitude dispersed every one to their own homes,
 “and there concealed themselves. Now when these were
 “quieted, it happened, as it does in a diseased body, that

“another part was subject to an inflammation, for a company
“of deceivers and robbers got together and persuaded the Jews
“to revolt . . . and thus the flame was every day more and
“more blown up, till it came to a direct war” (Josephus, War,
ii. chap. xiii. 2 to 6).

Before continuing this epitome of the leading incidents of Jewish History between A.D. 28 and A.D. 75, I must apologise for interrupting the sequence thereof, by calling attention, in connection with the above, to the fact that I have already said that Jesus, called Christ, had not even so much real existence as to have been an actual man, at the time when he is pretended to have walked this earth, in his double capacity of “perfect God and perfect man”, and have by degrees explained that he, whom the Gospels represent as the Son of God, is a mere shadowy reflex of the still more ancient myth of Horus; and that the Egyptian priests, who elaborated the scheme of Christianity, in order to revenge themselves on the Jews, pretended, or rather designed it to be understood by the initiated, that he, —namely, the God Horus—their champion (and vicarious deliverer and Saviour from Typhon, the devil of the Egyptians who was fabled to have built Jerusalem), had been actually crucified, as man, by the Jews or Typhonians, and though he had risen again, as god, such treatment was an indignity they were bound to revenge.

I have also endeavoured to make it plain, that no such part was ever actually played at Jerusalem, that no sham Horus, being but a man, ever dared personally to pretend that he was the Son of God, but that when Jerusalem was destroyed in A.D. 70, and all the survivors of those who had lived there in A.D. 33 had been massacred, and consequently when no native of the place could contradict their statements, this sham record of how their god had been served was put abroad, so that the Jews, far and near, should feel the vengeance of those who, during 1,500 years, had not forgotten the Mosaic Exodus, or their own legendary version of the circumstances which preceded it, as those who succeeded them have not, during the ensuing 1,800 years, forgotten the Crucifixion alleged to have then taken place.

I have endeavoured to make this understood, because it is practically the correct statement of the facts; but as wherever there is smoke, some fire is close by, and as most fictions are threaded upon some fact, so, no doubt, there was some living man, who, about the time Jesus is supposed to have performed his part of Christ, did actually enact some things, which served as the small fibre of fact whereon to thread the priestly beads; and this

living man appears to have been, as our researches concerning Alexandria might lead us to expect, an Egyptian emissary who, well educated for the purpose, and "skilled in all the knowledge "of the Egyptians", stirred up the multitude, with the assistance of a few, partly by tall talk and partly by ingenious arrangements, making a Primrose Hill of the Mount of Olives, and, when he had brought Jew and Roman into actual conflict, judiciously retiring from the country with his confederates; at any rate, the two were sufficiently connected for Luke to mention the circumstance in that judicious way which invariably leads most persons from the track they are scenting, *viz.* (in Acts xxi. 38) that Paul was taken for that Egyptian (thereby inferring that of course he was not the Egyptian) by the chief captain about A.D. 60, and duly arrested; getting off, without denying that he was, by stating that he was a Jew and a Roman citizen, neither of which facts, if true, would have prevented his having been the individual in question, especially as Luke acknowledges that Paul, whom the chief captain believed to be "*that Egyptian*", was a foreigner although a Jew (*viz.* from Tarsus), and that, although he had previously been to Jerusalem, he had been absent some time (*see* same chapter in Acts). And if we consider how large a portion of the New Testament is avowedly written by St. Paul, it is somewhat more than probable that he really was "*that Egyptian*," and that this exploit of his, when endeavouring to stir up mischief in Jerusalem, is the one small thread of fact on which the priestly beads have been strung, and that Paul, the slippery casuist who went to and fro, armed with a lawyer's power of special pleading, and the cosmopolitan pass which the knowledge of a few languages gives in the Levant, enacted all that ever was performed of the part attributed to Jesus Christ, for the benefit of his wily and wealthy clients at Alexandria; for the more we look at the New Testament the more striking the fact becomes that whereas Matthew, Mark, Luke, John, Andrew, James, Philip, Bartholomew, Thomas, Jude, Joseph the carpenter, and almost every other person named in the New Testament, excepting the mythical Jesus Christ, and Paul *alias* Saul, are but mere lay figures without character or individuality, these two engross all the attention, and considering that Paul only comes on the scene after Jesus is supposed to have been crucified, the authoritative way in which he speaks renders it the more probable that he was the prime mover throughout.

Whether this suspicion be correct or not is however of very minor importance, the main facts being that no Son of God ever really upset his Father's arrangements by playing at miracles;

that the teaching for which this imaginary being has been famed was stolen from the writings of other men ; that the Evangelists were not inspired and that they told untruths ; therefore whether Paul was that “ Egyptian false prophet ”, who led a *multitude* “ about the wilderness ”, and who with them went up “ the Mount of Olives ”, &c. &c., is of comparatively no moment ; for, whether he was or not, there can be but little doubt that the Egyptian, whoever he may have been, and his exploits as a prophet in the neighbourhood of Jerusalem, form the small amount of fact on which so much fiction has been based, and of which the mythical Jesus, called Christ, has been made the hero. Let us however continue our epitome of the leading incidents of Jewish history, between A.D. 28 and A.D. 75, so that the deeply rooted and widespread antagonism to the Jews in general, at that period, may be duly noted for the purposes named above.

A.D. 66. The Jews of Babylonia go to Seleucia near the River Tigris, on account of the hatred shown to them by the Babylonians. Seleucia was inhabited by Greeks and Syrians, who had a chronic quarrel with each other, but which they soon made up in order to join against the Jews, of whom they slew over 50,000, in fact they destroyed all who were there with the exception of a few who escaped (*see* Josephus, *Antiq.* xviii. chap. ix. 9).

A.D. 66. “ Now at this time it happened that the Greeks at Cesarea had been too hard for the Jews, and had obtained of Nero the government of the city ” (*see* Josephus, *War*, ii. xiv. 4).

A.D. 66. At Jerusalem 3,600 Jews were destroyed in one day, by order of Florus, and even men of the equestrian order were whipped and nailed to the cross (*see* Josephus, *War*, ii. xiv. 9).

A.D. 67. At this time 20,000 Jews were massacred at Cesarea, 2,000 at Ptolemais, and shortly afterwards about 13,000 shared the same fate in one night at Scythopolis (*see* *Ency. Brit. article* Jews, Nos. 31 and 32).

A.D. 67. “ At Alexandria the sedition of the people of the place against the Jews was perpetual, and this from that very time when Alexander the Great, upon finding the readiness of the Jews to assist him against the Egyptians, and as a reward for such assistance, gave them equal privileges in this city with the Greeks themselves. . . . But still conflicts perpetually arose with the Greeks . . . the soldiers rushed into that part of the city where the Jewish people

“lived together their houses were set on fire by the
 “Romans the place was overflowed with blood until
 “50,000 of the Jews lay dead, nor had the remainder been
 “preserved, had they not betaken themselves to supplication,
 “. . . . the Roman soldiers, being accustomed to obey orders,
 “left off killing at the first intimation, but the populace of
 “Alexandria bare so very great hatred to the Jews that it was
 “difficult to recall them, and it was a hard thing to make them
 “leave their dead bodies” (see Josephus, War, ii. chap. xviii.
 7 and 8; for confirmation and date, see Ency. Brit. article
 Alexandria).

A.D. 70. Jerusalem was razed to the ground by the Romans,
 and the plough made to pass over it (see Ency. Brit. article
 Chronology); “the whole number of Jews who perished in
 “this war is computed at upwards of 1,400,000” (see Ency.
 Brit. article Jews, No. 48).

A.D. 70. After recording the incidents of this war Josephus
 remarks (War, vii. chap. i. 1), “As soon as the army had no
 “more people to slay, because there remained none to be the
 “objects of their fury, Cæsar gave orders that they should now
 “demolish the entire city and temple . . . & there was nothing
 “left to make those that came thither believe it had ever been
 “inhabited; this was the end which Jerusalem came to”. And
 in the due sequence of his narration he goes on to relate, viz.
 in chap. iii. 3, as follows: “For as the Jewish nation is widely
 “dispersed over all the habitable earth, among its inhabitants,
 “so it is very much intermingled with Syria by reason of its
 “neighbourhood and had the greatest multitudes in Antioch
 “. . . . where they enjoyed the same privileges of citizens as
 “the Greeks themselves and they multiplied to a great
 “number they also made proselytes of a great many
 “of the Greeks perpetually. But about this time, when the
 “present war began and all men had taken a great hatred
 “against the Jews Antiochus delivered up to them
 “some Jews that were foreigners who were accordingly
 “all burnt upon the theatre immediately: they did also fall
 “violently upon the multitude of the Jews those that
 “would not sacrifice after the manner of the Greeks were
 “slain”.

A.D. 71. When Titus, the Roman general, had destroyed
 Jerusalem, he, being the son of the Emperor Vespasian (who
 before his accession had reduced most of Judea except Jeru-
 salem, the siege of which he left to his son Titus), left the
 country, went to Alexandria and thence to Rome, where he was
 received by his father (see Ency. Brit. article Rome, Nos. 327

to 336, and Josephus, War, vii. chap. v. 3). All the soldiery having marched out beforehand by companies, and in their several ranks under their various commanders, in the night time, they remained about the gates near the temple of Isis, where the Emperor Vespasian and his son Titus had rested the foregoing night, and as soon as it was day they came out crowned with laurel; after being duly received by the senate, these two put up the accustomed prayers, and the pomp of the triumph commenced, the images of the gods were carried in procession, trophies of enormous weight and four stories in height were borne along, "and last of all the spoils, was carried the law of the Jews, after which Vespasian marched in the first place, and Titus followed him". (For all the latter portion of this paragraph and more copious details, see paragraphs 4 to 7 of above-named chapter in Josephus, who, as related in his own autobiography, page 76, was there at the time, and in Vespasian's own house.) The importance of this circumstance as regards the elucidation of our subject will be apparent at a glance to all thoughtful readers—why should the emperor and his son, who afterwards succeeded him, have stayed all night in the temple of Isis and emerged therefrom crowned with laurel, if they were not worshippers of the Egyptian goddess, and if during their stay within that temple they had not gone through the ceremony of being crowned with laurel by the officiating priests for their services against the Jews?—for which assistance they of course had the priestly support afterwards, as they no doubt had had before, for the visit of Titus to Alexandria on his way home, or rather out of his way home, is not void of import, as his father had previously gone there also, out of his way to Rome, when he left Judea, and, as stated in *Ency. Brit. article* Rome, No. 335, "continued some months in Alexandria".

A.D. 75. "Vespasian now sent orders that the Jewish temple in Egypt should be destroyed. Lupus, the prefect, however only shut it up, after having taken out the consecrated gifts, but his successor Paulinus stripped it completely and excluded the Jews entirely from it" (*see Kitto's Ency. article* Alexandria, or Josephus, War, vii. chap. x.).

"There is scarce any part of the globe where Jews are not to be found; they continue their vain expectations of a Messiah to deliver them from the low estate into which they are fallen—and few can ever be persuaded to embrace Christianity . . . in many countries and in different ages they have been terribly massacred, and in general have been better treated by the Mahometans and pagans than by the Christians . . . it is said that in this country the life of a Jew was

“formerly at the disposal of the chief lord where he lived, and
 “likewise all his goods. So strong also were popular prejudices
 “and suspicions against them, that in A.D. 1348 a fatal distemper
 “raging in a great part of Europe, it was said that they had
 “poisoned the springs and wells, in consequence of which
 “1,500,000 of them were massacred; in A.D. 1492, 500,000 of
 “them were driven out of Spain and 150,000 out of Portugal.
 “Edward I. did the same, in short they were everywhere per-
 “secuted, oppressed, and most rigorously treated, but a more
 “generous system is now followed” (*see* *Ency. Brit. article*
Jews, No. 51).

Having now shown that the disasters which befell the Jews about the time of Christianity, began before Jesus, called Christ, is supposed to have commenced his ministrations, that they extended far beyond the radius affected by his personal teaching as described by the Evangelists, and in fact that they were merely a continuation of long antecedent troubles, caused by the antagonism to them evinced by other nations, among whom the animosity of the Egyptians was well known to be the most implacable, as Josephus, writing soon after Jerusalem had been destroyed by the Romans and much mischief wrought upon them by the Greeks, significantly remarks; plainly showing that although it was the hand of Babylon, Greece, and Rome that smote, the Jews of 1,800 years back knew well that it was Egypt, their enemy of 3,000 years ago, that stirred the nations up against them.

Having, as I say, now shown these things, I must direct the reader's attention to the preceding passages concerning Alexandria, and more especially to the college there, presided over by an Egyptian priest, and to the fact that this place was the successor and heiress of Heliopolis, Memphis, and Thebes, the head-quarters of Egyptian idolatry, that it abounded in Egyptian pundits and was a theological centre right up to the time of Jesus Christ's alleged ministration, at which very time the school of the Eclectics was especially flourishing there, the system of which was to extract whatever was thought good from the teachings of all other sects and philosophies.——
 Now, when it is remembèred that I have shown that the New Testament is not an inspired work, although it pretends to be so—that it was avowedly written too long after the supposed crucifixion to be a genuine record of words spoken, as it pretends—that no miracles were really performed, therefore that the records of them are false—that the Sermon on the Mount is nothing more than a selection of extracts from the Jewish

writers, put together without thread or connection—that a portion of Christ's teaching is taken from the fables of Æsop—and that the principal tenets and mysteries are borrowed from the Egyptian idolatry;———and when it is also borne in mind that the work of the Eclectics was going on in Alexandria at the same time as the writing of the New Testament, and that from this very city and school a number of the Apocryphal books, such as the Wisdom of Solomon, Ecclesiasticus and others emanated, it seems to me that nothing further is required (in order to demonstrate that the New Testament was also the work of Alexandria, and elaborated for political purposes by the Egyptian school of Eclectic priests, who stole expressions which they pretend were inspired by the Holy Ghost), than to show that the early *Christian Church* was closely, and vitally, connected with the said city and school of Alexandria; this I will now do.

“It was in the school of Alexandria that the Christian theology appears to have assumed a regular and scientific form” (see Gibbon's *Decline and Fall of the Roman Empire*, chap. xv. page 373).

“The Alexandrian school of the Jews, and afterwards of the Christians, was long in the highest esteem, and we have reason to think that the Christian school at Alexandria, besides producing many eloquent preachers, paid great attention to the copying out of the books of the Holy Scriptures, of which we have an instance in that very ancient MS. now extant in the British Museum, known by the name of the Alexandrian MS., because written by Thecla, a noble virgin of that city. Alexandria received the Gospel by the ministry of St. Mark, and the church of St. Mark there is celebrated for the tomb of the Evangelist” (see Calmet's *Dict. of the Bible*, *Article Alexandria*).

“Alexandria early became one of the strongholds of the Christian faith” (see Kitto's *Cyclopædia of Biblical Literature*, *Article Alexandria*: Edinburgh, 1862).

When it is remembered that, as already quoted, Origen and Clement, two of the most learned of the early Christian fathers, were brought up at Alexandria, *and in this school*,—that many others were Alexandrians also,—and that the celebrated St. Athanasius (an Egyptian by birth and a most enthusiastic defender of “the mysteries of the Trinity”, and “the incarnation and “divinity of the Word and Holy Spirit”) was Bishop of Alexandria, I need say no more to make this last link in the chain quite complete enough for all practical purposes.

In this Egyptian matter of a sham religious record, invented

to stir up continual animosity against the Jews, and called Christianity, those who could, from their own personal knowledge, have disproved the statements of the Evangelists, had died in the ordinary course of nature, as I have shown by the dates, or had been slain during the Jewish War which culminated in the destruction of Jerusalem, before their writings were put forth, and we know that, after this, the opponents of the Church were relentlessly put down, and often even ruthlessly massacred for their so-called heresies; while such books of any importance, as were written to expose the imposture, were entered in the "Index Expurgatorius", in order that they should be sedulously hunted out and destroyed by the band of political conspirators who, as Christian priests, were bound together, and for centuries spared no pains and hesitated at no injustice to compass their ends. It has therefore come about, that, in these days, no direct and publicly known personal testimony to the imposture can possibly be brought forward, for all learning and literature, with the care of schools, colleges, universities, libraries, &c., was handed over to the Christian priests, by their confederates, the bandit and illiterate kings, who, at the head of savage hordes from the dark forests where Isis was worshipped, trampled down all foes of the Church, and royally divided the spoil. It thus comes about, I say, that scarcely anything is left to examine the Christian pretensions by, but the New Testament itself, and scarcely any means left available for exposing the whole affair, but by showing how "the inspired Evangelists" contradict each other, as I have shown, and by using methods, such as inferential reasoning, which this designing clique, even with all its craft, could not foresee and provide against.

Originated for purposes of revenge, built on a foundation of falsehoods, set going by secret machinations and dark oaths backed up by wholesale massacres, the Christian plot can never become religion, can never in fact lead to such knowledge of God, and such human happiness, as He has placed within the reach of those who go His way to attain it; for leaning on the myth, so long known to mankind as Jesus Christ, is like resting a ladder against the wind, in the hopes of thereby climbing up to heaven.

There is one more point on which a few words may also be desirable, namely. Having been devised by the priestcraft of ancient Egypt, and carefully prepared by the Eclectic school at Alexandria, with the view of further injuring their enemies the Jews, by fostering animosity against them, wherever the remnants of the nation might congregate in scattered clusters

after Jerusalem was destroyed,———were the doctrines formulated in the New Testament, and disseminated far and wide by means of the Church, such as would be likely to accomplish that result?

They certainly were, and moreover the early Christian method of spreading the Gospel was eminently calculated to further these ends;———for acting on Matthew x. 5 to 7, “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel, and as ye go, preach, saying, The kingdom of heaven is at hand”; the apostles and other early propagandists especially selected such places for their operations as contained a settlement of Jews, such as Phenice, Cyprus, Antioch, &c. (*see* Acts xi. 19, 20); “So that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks” (Acts xix. 10),—such as Ephesus again (xix. 17), and very many other places;—the result of their efforts at conversion was attended with wonderful success, for the Jews were rapidly converted, *into corpses*, by the Greeks and other votaries of Isis, and the lost sheep of the house of Israel speedily found that the result of Christian preaching to mixed populations was, that “The kingdom of heaven was at hand”, especially for them;—but how many living Jews were converted is another matter, for, if there is one thing better known than another, it is the remarkable manner in which Jews of all grades, educated and ignorant, rich and poor, have steadfastly held on to the Mosaic faith, and persistently rejected Christianity, though their property and their lives were, as they well knew they would be, confiscated with ready zeal by their pious persecutors.

Jerusalem, as we have said, having been destroyed before the gospels were promulgated, no person being left who could by personal testimony prove their falsehood, and such Jewish communities as existed far and near having been systematically broken up, those who had escaped massacre being scattered still more at every blow, the Jews themselves would naturally be at a disadvantage in any attempt they might have made to refute the new doctrines by their own sacred books, as well as by the civic records of Jerusalem, for not only were the latter destroyed, but those, who could have spoken with a real grasp of what their own tenets really were, had been thinned out by the stabbing process mentioned by Josephus (the first victim of which was the high priest) and by many other means, besides the wholesale massacres to which the Israelites had in general been subjected;—therefore such little gatherings of Jews

distributed far and wide, engaged in pursuing their various avocations to support life under exceptional disadvantages, and endeavouring at the same time to establish some sort of order in their extemporised synagogues, often no doubt without the aid of any trained Levite priest, had just that dangerous amount of knowledge which is the most fertile soil for the growth of disputes, with that lack of authoritative referees for settling them ; and nothing could have been better calculated, not only to stir up enemies to the Jews among the Greeks and other worshippers of Isis, but also to sow dissensions among the Jews themselves, as, half dead with the result of hardship, hovering between hope and fear, these partly educated, but still fervent adherents to the Jewish faith, met and discussed, in their own vehement and wrangling fashion, matters which had been carefully and artfully provided for the purpose by the wily school of Alexandria, and, although there was nothing in the New Testament that could convert a Jew, there was plenty to excite not only debate but discord.

For while, by this sham record, the Pagans were incensed against the Jews for their supposed rejection, ill-treatment, and crucifixion of the god Horus, when he revisited the world in human form, the Jews themselves were set against each other by the representation that he was their long-promised Messiah, to which end a vast number of little expressions, used by the Hebrew prophets with reference to an infinite variety of matters, had been perverted from their meaning, that is to say had been woven into the New Testament without the slightest regard to the original context and circumstances under which they were first written, and dragged into the Gospels, Epistles, &c. often most incongruously, and without the slightest relevance to the matter in hand ; which words, little expressions, and prophecies, being known parrot fashion to the scattered Jews, caught their ear, and disturbed their judgment, in a way which had they been masters of their own Scriptures could never have happened.——

They were all ready to receive the Messiah, for they had long been expecting him ; Moses himself had stated that the Lord had promised him as follows (Deut. xviii. 18), “ I will raise them “ up a prophet from among their brethren, like unto thee ”, and Moses had commanded them to hear him, which command had taken such root into the national mind, that the word Messiah itself (Hebrew משיח viz. *Msih* or *Msyh*) is merely an intentional variation of the name of Moses (Hebrew משה viz. *Msh*) ; this person they had, from subsequent training, learned to expect should arise from the seed of David, therefore they

were quite ready to welcome any authenticated "Son of David" as the Messiah, but had no knowledge of any "Son of God";—the Egyptians and Greeks, on the other hand, were quite familiar with the "Son of God", but had no expectations whatever connected with the "Son of David";—here however was one who claimed to be *both*, and the Jews of Jerusalem were said to have killed him; as for killing the "Son of God", the Jews, for the best of all reasons, were under no apprehensions about that, but as for killing the "Son of David", who, if he had lived, might have re-established the kingdom and sat on the throne of his fathers, that was another matter.——

Moses had told them that the king they should hereafter set over them, from among their brethren, should not multiply horses unto himself (Deut. xvii. 14 to 16), which Zachariah, in ix. 9, had supplemented by, "Rejoice, O daughter of Jerusalem, behold thy king cometh unto thee, lowly and riding upon an ass"; and was not this person—said to have been the Messiah and Son of David—represented in Matt. xxi. 7 as riding into Jerusalem on an ass?——but then his mother, in so far as her pedigree can be settled through her cousin Elizabeth (Luke i. 5), was of the tribe of Levi, and although Joseph the carpenter was her husband, and descended according to the Evangelists from David, in a direct line, or rather *in two direct lines*, namely by *two different sons* of David! which extraordinary style of pedigree is set right by the equally peculiar circumstance that *two* of their male descendants eventually begot Joseph (*see* Matthew i. and Luke iii.), but which Joseph, it is especially said, did *not* beget Jesus, who is stated to have been begotten by the Holy Ghost;—and the Jews did not believe in ghosts of any sort whatever.——

From Matthew v. 17, they learned that he had said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfil".—But from John x. 8, they heard that he had said, "All that ever came before me are thieves and robbers", which opinion of his *adopted* ancestors, though no doubt true, especially where Jacob, David, and certain others were concerned, did not describe Moses in a manner flattering to their national feelings, though it no doubt expressed the Egyptian view fairly enough.——

The whole tenour of his teaching was incentive to Sabbath-breaking whenever that subject was broached, such for instance as John v. 16, 17, when he is supposed to have been blamed for doing certain things on that day; his answer is stated to have been, "My Father worked hitherto and I work",—this being a remarkably sore subject with the Jews, who were perpetually

twitted by the Egyptians and Greeks for their superstitious reverence for the Sabbath.——

He was reported to have been literally born of a virgin, in fulfilment of Isaiah's allegorical prophecy, "Behold a virgin shall conceive",—and although the words were written in a totally different connection, there seemed no doubt something miraculous about it (no matter how much it was unsubstantiated), which was enough to unsettle partially educated men, who though they had no acquaintance with the Holy Ghost still had a remarkably superstitious reverence for the words of their old prophets.——

The Messiah whom they expected was to bring union and peace, glory to the Jews and happiness to Israel—whereas *this* Messiah had pointedly said (Matt. x. 21, 34 to 36) that children should rise up against their parents and cause them to be put to death, that brother should deliver up brother, and the father should deliver up the child, that he had not come to send peace on earth but a sword, and that he had come to set a man at variance against his father, daughter against mother, daughter-in-law against mother-in-law, and that a man's foes should be those of his own household—all of which Christian principles the Jews no doubt found perfectly descriptive of their own homes as they debated about the Son of David *alias* the Son of God—concerning whom they further read in the ruthlessly outspoken words of Luke (xii. 49, 51, 52, xiv. 26, xix. 27), "I am come to send fire on the earth, and what will I if it be already kindled? Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather division, for from henceforth there shall be five in one house, divided three against two and two against three . . . If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea and his own life too (as a natural consequence) he can not be my disciple . . . but those mine enemies, which would not that I should reign over them, bring hither, and slay them before me", as the kings and warriors of Egypt, for example, are *pictorially* represented on the monuments as doing, being continually portrayed with a bunch of about a hundred human beings suspended by their hair in one hand, and a knife in the other ready to decapitate them all before the altar of Isis, in honour of Horus god of Victory;—but then had not angels heralded his birth, singing "Peace on earth, and good will towards men" (Luke ii. 14)? Surely the Jews wanted peace; they would doubtless have been very glad, just then, of a little goodwill—but alas! had not that heavenly host of angels gone away, without leaving any address?—and

did not St. Paul, in his Epistle to the Romans xvi. 20, promise the brethren very positively that "The God of peace shall bruise Satan under their feet shortly"?—was not Satan *alias* Typhon, the devil of the Egyptians?—was not Jerusalem Typhon's city, Typhon who rested on the seventh day and begat Judea?—*Certainly not*, from a Jewish point of view, but *positively so* as an article of mystic faith from an Egyptian point of view well known to the Jews.—So what did it all mean?—Was he the Messiah of the root of David who should reinstate the kingdom?—Because if so, no matter how much alien blood was shed and waded through, all right, Jews were good at that; or was he . . . well, it would be somewhat startling to see now, suddenly raised from the dead, all those Jews who have been murdered before they solved that question——.

But they, deeply dyed remnant of blood-stained progenitors, had they not deserved that fate? Did not the blood of the race of Canaan, foully shed in countless gallons on the soil where their fathers had hospitably received Abraham and his descendants, silently appeal to Him who rules all things that the remnant of their race, scattered by a blow more ancient and more thorough than had yet befallen the Jews, might have a chance once more to show the world what kind of men these ruthless invaders had slain, in order that they might live in houses which they had not built, and drink from wells they had not dug, gathering grapes from vines they had not planted?——Well, perhaps it may, that blood,—which saturated the soil its fathers had reclaimed from the primeval forests, wrested from the ferocious beasts of prey, and by dint of plough and spade had rendered fertile and productive,—may have appealed silently for another chance, from the soil of the vineyards which its own sinews had planted and its own flesh had manured,—but I feel assured it never cried for vengeance; that is not a feeling which the race of Ham can experience, it is foreign to the faculties of their nature, though they can fight in the flesh well enough for the life God has given them; but as retribution did overtake the Jews, I rejoice in the fact that the instrument used to decapitate that nation, thus founded in massacre, was neither of Hamite make nor wielded by Hamite hands: of this however in the next Chapter when speaking of the Egyptians.

Before entering upon this enquiry as to how the sham record, on which Christianity is founded, came about and why, I stated that although I did so for the satisfaction of studious men, it would not affect my position —namely, that Christianity,

as a religion, is utterly false and bad—whether I should succeed in correctly tracing the originators of the frauds, their objects and mode of action, or not; having now said what I have to say on the subject, I again draw attention to the fact that it does not affect my position, although I know that, now I have brought the truth so far to view, evidences innumerable will be discovered, not only to support my conclusions, but probably to prove them more definitely; it is however as a matter of principle that I draw a line between the two portions of this subject, and I do so for the reason that all false religions, like robbery, murder, and many other things, are wrong, according to the eternal principles which God has ordained for the conduct and governance of His world,—that they are equally wrong whether their originators, perpetrators, and their motives, are discovered or not—and although I have, as a separate matter, unearthed the authors of the scheme and disclosed the objects they chiefly had in view, my more immediate concern was to expose the fallacies of the Christian religion itself, as I had previously exposed the presumptuous pretensions of the Israelites——not that I cared to raise a hand in malice against either, but that as these two chiefly cumbered the ground on which the religion of the whole race of Ham must stand, and as the stately edifice of steadfast faith in the Almighty Creator who loves us all, could not be built until these injurious doctrines had been somewhat cleared away, I, as the pioneer of The New Nation, have commenced the work of clearance. Many a boulder have I removed already from the path of those who will soon come in laden with truth, and many a pitfall have I filled up for them; but much remains to do, in preparing the way for all those who will hereafter raise the edifice on the foundation which I hope to lay bare.

In many ways I have shown the fallacies of Christianity; although, as I observed in a very early part of this Chapter, I need have gone no further even then; for having shown that the Evangelists contradict each other on twenty different occasions, I had then proved that the New Testament was not the inspired “Word of God”. The Church have always known that the assertion of infallibility on supernatural grounds was necessary to retain the position claimed for the New Testament, and therefore have strenuously insisted upon the inspiration of the writers, knowing that, if that were disproved, all else must be abandoned, as I now claim must be the case; for if any positive error is proved (such as can be demonstrated by two contradic-

tory statements, one of which must be wrong), or if any one of the Christian strong points have been successfully combated and upset, it not only knocks down that point, but the whole fabric must fall with it also ; and this is the inalienable penalty of pretending to divine inspiration, for God can not err ; and as the Evangelists have most palpably blundered into unexpected contradictions, which quite exclude the possibility of each other, they could not have been inspired by Him, therefore they knowingly told untruths ; and as the Church, partly from its own spirit of intolerance, and partly from having taken up the position of infallibility for its founders, practically says,—It is *all* true, and you must believe it *all* or be damned ; you must not believe just what you like, you must believe it all or you can not be saved,—I, as a consequence, claim that its defenders can not now relinquish the especially defeated points and stand on the others, even if I have left them any plank to stand on, which I doubt.

The world at large have little idea how the mind of man is retarded in its healthy growth by priestcraft, which would still degrade all nations to the depths of superstition, and total misconception of the attributes of the Divine Creator, if other influences were not now counteracting their power, and the results of their injurious teaching ; for does not Pius IX., “ Our most Holy Lord, by Divine Providence Pope”, in his Encyclical letter of November 21, 1873, given at Rome, and addressed to “ all Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries in the Grace and Communion of the Apostolic See”, say —“ Let us endeavour to appease the anger of Heaven, provoked by the sins of men, so that at last the Almighty may arise and command the winds that they be still”. Setting aside the ignorant notion, that the standing still of the winds of heaven, which bring fresh air and vivifying influences into stagnant and unhealthy places like that which he inhabited, would benefit mankind ; is not this idea of “appeasing the anger of Heaven” the key-note to the whole ecclesiastical strain ? Is it not an echo of the priestly nonsense about “ the wrath of the gods”, talked centuries ago, and which caused then, and still causes in some dark places of the universe, those human sacrifices to an offended deity, which disgraced humanity in bygone times, and still causes the absurd fastings and penances to appease the wrath of Him who loves all whom He has, by His beneficent power, called into the privilege of existence, and who stands with open arms in every inch of space to welcome the heart that comes to Him in love and gratitude for the privilege of living in this beautiful world,

which nothing but man's blindness mars; that blindness being the result of priestcraft, and a malady to which those who shun the light of day, preferring for their own ends to work underground, like this blind leader of the blind, are especially subject, and one which is extremely catching among people of weak minds, but the casting aside of which is as the entrance into a new and happy life, even on earth, as a preparation for enjoying a higher and a better one hereafter.

We all know that the plain common sense, and vigorous instincts, of what are socially called practical men, are daily rendering the Christian Church less Christian, by exposing its fallacies; while another class, with the view of making things pleasant, or rather with the view of stretching the Establishment so that all parties may be accommodated within its limits, follow at their heels paring down various fundamental doctrines, and making excuses or pleading that other doctrines do not mean what they really mean, (which in a left-handed way confesses that they are ashamed of the whole affair); but the "running with the hare and crying with the hounds" of this second class, is neither good for the Church nor its opponents, and those, who thus attempt to keep afloat that which they are ashamed of, deserve the contempt of both sides—it can not be too generally known and understood that those clergymen, who do not preach that there is a devil and a hell, are not preaching Christianity, for Jesus Christ himself is stated by the Evangelists to have spoken of, and to, the Devil on various occasions,—and also to have said that those who do not believe the gospel shall be damned. Therefore all Christian ministers who do not preach these things are unfairly teaching in his name that which he (or rather those who wrote out his part in that drama which was not acted), did not teach, flaunting as doctrine odd rags from the standards of both parties, too unlike in shape and texture to be ever pieced together, but they flaunt them to rally simple folks together for their own worldly profit; and are not true to either one side or the other.

As each man is responsible for his own acts, it is clearly his right to think for himself, and moreover it is culpable negligence not to do so. Those who have been too indolent to think for themselves have paid the clergy to think for them, in return for which the gentry in holy orders have but too often perverted what little common sense was left among their followers, who have never risen beyond the stage when, frightened of Typhon, Jupiter, Pluto, Woden or some other deity, they propitiated him with sacrifices at the shrine, which they tremblingly

approached, and begged the presiding priest to offer up; the awe and reverence with which they enter church, the gentle footstep and downcast look are remnants of their old idolatry, for the whole church is but the work of man's hands, there can be nothing more sacred in a church as a whole than there is in any of its parts, each and all of which is as much the work of man's hands as the idols which such people used to venerate, but whose place has been since taken by brass candlesticks and other articles of ecclesiastical superstition. God's church needs no stained glass to make it holy, no incense to perfume it, no candles to light it up, no bishop to consecrate it, or any thing else; for His church is the whole universe, all of which is holy, and there is more to be seen of Him, and the mind can get closer to Him, on a moor, or a mountain, by the seaside, or in a garden, than in any building devoted to psalm-singing, and that empty ostentation which self-satisfied ignorance displays at church.

It is not however among the indolent mass of men, who neither think nor care, that the chief stronghold of priestcraft is to be found; that stronghold consists in the grip they have on the women, for whether the result has arisen from the wish to repair the fault imputed to Mother Eve, or whether it is from the way in which the clergy has become mixed up with matters in which women naturally take especial interest, such as christening, marrying, churching, &c., it is very sure that ladies have long been the most devoted worshippers at the holy shrines, and, shall I add, the most ardent and effective supporters of priestcraft; men who would have stood firm before a charge of cavalry, or would have faced the whole bench of bishops in fair logical argument, have given it up when those eyes and that voice have greeted their first unorthodox essay with "Oh, I am sorry you have written this, you have quite upset those things that made me so happy, you know I go to church; it is so pleasant to smile kindly on the clergyman, and our church is attended by such nice people, and I was just making up such a darling bonnet for next Sunday; what have you done it for, what harm did he do you?" Thousands, aye millions, have thrown down their arms, and surrendered, before a volley such as this, but now that Eve stands no longer on the page of history holding out temptation to the father of mankind, they may, and I trust they will, think differently.

Many people go to church in order to while away the tedium of the Sabbath day, when every other outlet for that energy, which is the sign of life within, is rigorously closed to the orthodox; some go "to worship the ministers", but the majority

merely go as a matter of ceremonial, thinking that it makes them look respectable ; but no amount of church-going prevents them from driving a keen bargain, and those who drive the keenest bargains, and insist the most unfairly on their technical rights, will often give the most liberally towards the building or endowment of churches, as a sort of set-off ;—what is this but another phase of the old fashion of purchasing indulgences and plenary pardons from the Church of Rome, with their pretended releases from the pains of purgatory ? and what are all these but the sacrifices to Woden, Jupiter, Baal, and Chemosh, the flesh of which was eaten by the priests and the fat burned on their altars ?

This however is just the very thing that suits the genuine representatives of that priestcraft which, having nothing to sell that represented the healthy sweat of a living man, invented nonsense about the bloody sweat of a dead one, and called the science of such things Christianity, selling it in doles at so much an *Ave Maria*, and so much a *Pater noster* ; making a good thing out of wafers, made from flour they did not grind and grain they neither sowed nor reaped, but a better by making believe to be cannibals, conjuring with bread and wine, and pretending to eat the body and drink the blood of him whom they also pretend lives and reigns throughout eternity, one substance with the Creator by whom all things were made. And as long as congregations forego their privilege, and neglect their duty, of exercising their own reason, it will no doubt be a very good thing for that craft to which nothing is so fatal as reason ; the true priest avoids it as the most deadly of poisons ;—you may sing as much as you like, lift your arms about, pull a long face, drop down on your knees and go through endless forms with profound reverence for unmeaning symbols, and you are all right, because he is all right, and gets your money if you belong to the class who pay ; and if you do not, you still have your use, for you can sit in the free seats so as to make the concern look flourishing ;—but ask awkward questions, try to bring the priest face to face with sense, bring reason to bear, and as soon as he finds you have the best of it, you are a heretic, you are one to be shunned, avoided and cold-shouldered by all the flock,—and no wonder, for you,—and a few such as you,—might perchance upset that profitable system of trading upon the credulity of others, which the brotherhood have carried on so long.

In saying this I hope that the Levite, Mahometan, Brahmin, Buddhist, Pagan and other priests will not flatter themselves that, because this Chapter is devoted to Christianity, these remarks are intended to apply especially to Greek, Armenian,

or Roman Catholic priests, or to Church of England, Episcopal, Independent, Baptist, Wesleyan or Methodist ministers, for this is not so, as I speak, more or less, of all. Priestcraft, far and near, under whatever shape or form it raises its head, is the enemy to all mankind,—it was instituted in the first place for private and personal ends, and, unproductive in itself, has been carried on by duplicity for the exclusive benefit of a class; I am not speaking of individuals, or of any particular place, but I speak of it as a system; I do not oppose it here, or there, or in any special place, but anywhere and everywhere; I recognize no guerilla opponent, fighting for his own hand without commission, victory over them is like killing the fly that buzzes in front of the tiger lying in wait for his prey; let it buzz, when the tiger is disposed of will be time enough to attend to the fly;——I range myself against every known form of public worship conducted by those who make it their trade,——I say that there is not one that forms even a decently adequate idea of God,——I say that there is not one that teaches consistent doctrine,——I say that among all nations and among all peoples the priests are the most designing and narrow-minded portion of the community;——and I say that, although in this work I necessarily include a great variety of topics, and upon most subjects occupy new ground, the conclusions drawn from the whole are consistent, and reverent where reverence is due, that they are the beginning of true religion and a higher conception of God, and that as a body they mutually support each other; therefore, as in warfare the campaign is not decided by skirmishes of twos and threes, but by a grand pitched battle of all the forces, so I refrain from fencing with the hundreds of sectarian schisms into which each of the religions are broken up; it is time they leave off skirmishing and join the main body, for the whole race of Shem,—which, as I believe, includes every branch of the priestly fraternity,—is challenged to show one consistent form of religion, in actual existence, which does not degrade man's conception of God, and which is taught by a body of men who do not delude ignorant people for their own benefit.

I will not descend to repeat the pitiable frauds by which the early Christian Church sought to keep up the pretence of performing miracles; their winking virgins, their liquefying blood of martyrs, &c. These things have been exposed in various works devoted to that purpose, until even the Church of Rome became ashamed of them and practically desisted; for clerical magic is part of all genuine priestcraft and always has been, depending entirely, in the amount of its development, upon the gullibility of the worshippers; the magical tricks of

the Egyptian priests, the conjuring of Moses and Aaron, the divination of the Druids, the impostures connected with Catholic saints, the juggling dodges of African idolators, the sprinkling of holy water and the laying on of hands are all varieties of the same thing, differing in degree but not in kind, each apportioned to the capacity of the dupe.

Neither will I dwell upon the very successful mode of obtaining and accumulating wealth without earning it, carried on by these people for centuries, or the millions of acres and amount of real property held by the Churches or Ecclesiastical Commissioners of various countries, obtained in the olden time by disseminating false doctrines, and working upon the fears of people in delicate health with plenty of money, so that they should make bequests to the Church, in order to save their souls from purgatory;—or the perpetual begging of those who, rolling in wealth, are always asking for more;—for clerical greed is not peculiar to Christianity, as the ruins of ancient Assyrian, Egyptian and other temples prove to this day. The two hundred and fifty-seven popes who have succeeded each other, each evolved from the college of cardinals out of its own body, that body being the outcome of the whole brotherhood, is not the only instance of a continuous system being adopted for keeping up the profitable deception; these, sitting at Rome, pull the wires which direct the whole Catholic priestcraft, in carrying out their secret conspiracies to stir up domestic confusion, local strife and national war, which brings on that darkness in which they thrive best;—where missionaries go, there follows war, no matter from which Church they hail; each glebe, each diocese, is worked to one common end, vicar and bishop work for the good of the Church, which gets a reputation for being charitable by inducing others to give and making them their almoners, but these same men would not even lay a brick or wash a surplice, to save some hard-worked drudge from unfair toil;—each of the many thousand priests who work in the service of the Grand Lama of Thibet, works in the same way for that undying priesthood, whose boast it is that century after century the same soul lives in each succeeding Lama;—and away, and away back into the far-off depths of the earliest Egyptian *priestcraft*, those ancient *conspirators* carried out the same plot, leagued together *in the name of Sem* (or as in English *Shem*);—of these things, further on, as, in the proper sequence of our work, such matters need unfolding in due course, for what is needful will be done, each in its place; but the reader will remember this observation as he reads the words derived from Shem's name, in my first and fourth chains of etymological

evidence concerning that race. All these things are part of the deep-laid stratagem of that designing clique, which, generation after generation, has never put a hand to the great plough which fertilizes the earth by the sweat of man, has never delved for the coal that cooks their food, has never furled a sail when He who rules the wind has piped all hands to do their duty ; but which has changed front continually and popped up under all sorts of phases, in all sorts of places, to puzzle and perplex the world about all sorts of artfully contrived doctrines, and set them cutting each other's throats, so that every other chain of continuity may be broken, and all threads of bygone knowledge scattered, weft from woof, yarn from yarn, and cleft into gossamer shreds, except that one chain of continuous craft, which binds together the psalm-singing, shuffling band ; who, with stealthy glare, tread cat-like, sniffing their prey ; ready at all times to expound holy writ, and look demure, but ready at all times also to fan the flames of war and devastation.

Among the vast body of priests there are of course good men, scions of the best and kindest-hearted breeds, men whose souls are pure as man's soul can be, men who are a credit to the cloth these others wear, but they are not the living soul of the priesthood, they are out of place ; they do a little good where they are by occupying positions these people would otherwise hold, by pumping a little wholesome doctrine into the body politic, and by keeping the others within bounds ; but they do much harm by conferring respectability on the race, which, when of pure breed and uncontrolled by other races, revels in blood-customs at Dahomey, and hacks human victims at Orissa, as in ancient Greece they built their fiendish altars of calcined human thigh-bones, remnants of the ghastly offerings with which they pretended to propitiate their gods, and smeared human blood on the trees of the Hercynian forest, where such fearful deeds were done, by these priests and educators of the people, that Roman soldiers, inured to the sight of blood on many a well-contested field, turned sick at the sight of the ghastly remnants that met their gaze in these dense solitudes ; which burned heretics at the stake and tortured victims on the rack throughout Europe, and would do it again to-morrow if they dared. These are the true priests, these are the men of pure Shemite blood ; climate may have changed their skins black, swarthy, copper-coloured, red, brown, brownish, yellow or white, but it has not changed their hearts since the cry first went forth among them of, "Blessed be the "Lord God of Shem, and Canaan shall be his servant", which, being interpreted, means, "Good luck to the god-making

“business, and Canaan, poor simple-minded thing, shall build houses, dig wells and plant vineyards for us, who neither toil nor spin”; but those who are not of this stock should not form part of their league to pervert the mind of man from the true worship of his Creator, the omnipotent, supreme and only God, He who in His might made all things out of nothing, and only asks that we should enjoy our life, behave kindly to each other, and thank Him for our existence.

To the class of priests who are of priestly breed, it would probably be in vain to talk until their avocation is gone, and this to all appearance, can scarcely happen in my life-time; but to those who have some strain of kindly blood in them, I would say that nothing is more pernicious than zeal without knowledge, and that before working in a cause, where the vital interests of man are concerned, they should make sure that they have selected the side which conduces to man's benefit and to the proper appreciation of God, instead of blindly swearing to uphold a craft more crafty than they think. Many of these have thought much, no doubt, but knowing little, their thoughts have little value, and if they squirted out their little protest against the fallacies of the profession they followed, that squirt was soon subdued by the army of neighbouring priests, who to them compose the world: or in extreme cases their bantlings have been smothered by too much tender nursing, performed by well-trained nurses of a special type I need not describe, who take good care the good man's book gets widely circulated among the cutters of the nearest paper mill, or burned at some reliable place, while he, poor soul, thinks he has set the Thames on fire with a slow match, and waits to see it blaze, until standing and waiting he takes a chill, and another vicar ascends those henceforth better guarded steps. Others, again, know much, but do not think; happy themselves, as they would be anywhere, and under any circumstances, they shed a little glow of sunshine around the path they tread; but the knowledge of such men produces no fruit, all the good they do springs from the well of their own kindly hearts,—knowledge only becomes a force, when careful thought has kept it well confined until such time as maturity has fermented the mash of which it is composed; then, and not until then, it may burst forth in a sparkling stream, with power commensurate to the object for which that knowledge was picked up for an honest purpose by patient toil.

It is waste of labour for men, whether of the honest type who find themselves entangled in the clerical web, or those who, being outside it, see certain things that are wrong and

hope to do good by pointing them out, to raise their tiny voices in protests, which, as centuries of experience have proved, result in no lasting improvement; far less will vague talk or meaningless denunciations avail from those who smell the rottenness, but dislike to face it long enough to bear a hand in casting it out. To do any good, men's thoughts must be clear and defined, they must not give way any longer under the dread of being reproached with *infidelity* when it is really their conscientious *fidelity* to God that gives offence; they who put their trust in the all-wise and beneficent Creator must no longer fear to be called godless, atheist, unorthodox, rationalist, monsters in human shape, Antichrist, or anything else which priestly ingenuity may invent, and priestly power hurl, they must stand shoulder to shoulder, and unflinchingly bear the harmless discharge of that venom which only injures those who shrink from it; there is no occasion to retort, no occasion to say an ill-natured word, I have performed the unpleasant duty of saying all that need be said, and those who think with me should stick to each other and act; to such men I would say, compare your own natural manly views with those of other men, and you will find that more of you are agreed than what you imagine; but as soon as any of the fraternity of priests, and pretended savants, blurt out a lot of so-called learning, purposely selecting subjects you are not familiar with, instead of making use of arguments all can understand, as I try to do, then think of the cuttle-fish, do not trouble to follow him into water you can not see in, let the thing go; but hold the tighter to the one fact that God is good, and believe nothing which detracts from His infinite goodness and glory, and use such peaceful and constitutional means as may be in your power to establish the worship of God on that foundation.

It is well known that a bad, brooding Atheism is on the increase, especially on the Continent, this has been brought about by the first impact of improved education against the unyielding "*non possumus*" of the Church; the people begin to reason and want to understand, the clergy know that reason is fatal to them and are therefore *obliged* to stick to their text, *viz.*, "He who believeth not shall be damned" (Mark xvi. 16); the people refuse to be bounced into believing things that will not bear the test of reason, and throw it up altogether; liberated from the shackles of superstition, but not sufficiently educated to think logically about God, they gravitate into Atheism, which in due course leads to Communism, Nihilism, &c., and the crash which must inevitably come between the unyielding, unreasoning, dogmatic superstition of priestcraft, and the selfish desperation

of men whose fears of hell have led them to cast aside all hopes of a future life, is something awful to contemplate, for the meeting of these extremes will deluge the world, and Europe more especially, in blood; and come it must, unless philosophy steps forward, and, standing midway between the two, calls both to order, reminds them of The First Cause, and wins them back to gratitude and love.

True religion must be based on man's loving veneration of God, free from all unworthy doubts of His goodness, free from fear, and full of hope that by suitable worship of Him we may so cultivate our hearts and minds that we may learn to know Him, as by suitable study we learn to know His ways in all matters where it is fit that we should know them.

Oh how different this world would now be, if those who have been privileged to teach mankind had preached to their flocks concerning the wonderful evidences of God, which surround man and show His universal presence, if they had raised men's minds by dilating on the wonders which the telescope and microscope have brought to view, the infinitely great and the infinitely little, the myriads of stars shining in immeasurable space as revealed by astronomy, all guided by the power of Him who alone knows the purpose of their constant evolutions, the countless forms of life and beauty, existing in the air we breathe, in the water we drink, and in the solid earth we walk on, for an insect once seen through a microscope becomes an object to be admired; cruelty is the offspring of ignorance, such knowledge is its speediest cure, a cure that renders war impossible between those who have truly felt its civilizing influence; but unfortunately for the peoples at large, the knowledge of God and His works has never been that which any clergy have loved to teach; they will puzzle their followers about baptism, confirmation, the Lord's supper, penance, extreme unction, the imposition of hands, and a thousand other human institutions, ritualistic ceremonies, and ecclesiastical observances, but the clergy have never loved to teach the ways of God; indeed, they have always opposed men of science; we all know the treatment of Galileo at Rome, and the persecution to which such invaluable men of patient research and far-seeing wisdom, have been time and again subjected; the clergy of Europe, however, have no longer the power to torture men upon the rack, and science has achieved of late such triumphs in its study of God's ways, that the clergy scarcely dares just now to raise its voice against it, but still they turn their backs upon science, pretending to ignore these matters, and when obvious reflections arise from increased knowledge and any of the errors of their past teaching made

apparent, they trot out their bespattering apparatus as much as they now dare, and call all things, which are not to the glorification of their own caste, heresy, or rationalism, no matter how much it is to the glory of God, for the servants of darkness love not the heralds of light. When the knowledge and love of God is written in all hearts, as it must be when science has shown God to the world in all His glory so far as man is able to conceive Him, priests and parsons, monks and ministers, rabbis and reverends, vicars and fakirs, gurus and curés, brahmins, rishis, avinas, powwows, godis, rahins, friars, bonzes, ulemas, dairis, sheiks, cheriffs, isanuses, guebres, hotris, pfaffes, jaliliyas, wakihs, shamuns, ardas, sadrs, boyes, &c., &c., &c., will fatten no longer on their flocks; they know it well and try to postpone the time;—but as a cock by crowing at night can not make it day, so neither can the night owl scare the rising sun by its screeches;—the orb will rise at its appointed time, and so will rise into glory and splendour that light which men call knowledge, the perfection of which is God Himself.

The non-recognition of a truth is no evidence against it, and no man knows what discoveries are yet in store for us, which, as men begin to realize God's universal presence, and no longer look upon Him as a form to be seen by Adam, Abraham, Moses, or any other human being, may speedily, and surely will in due time, lead us to that higher knowledge of Him which we were designed to attain for our own happiness, and, if I may use such an expression, "for His glory"; the pursuit of such knowledge, in reverence, faith and love, being in itself one of the most important branches of true religion. For thousands of years saucepan-lids, and kettle-lids, fluttered in vain before people's eyes, as they were raised by steam from the boiling water beneath them, and during all that time, as at the very moment when the tiny force thereby evinced first attracted attention, the power of steam, though unknown to man, was as great as it is now. Had the reasoning powers of those who first were led to ponder on the subject, when the application of that force was first considered, led them to estimate its full value, even as far as we know it now, and to proclaim that thousands of tons could thereby be whisked about as handily as a walking-stick in a man's hand, no person would have believed them, but it would nevertheless have been the truth, and a man might as well try to limit the extent of a tornado with a chalk line as deny the power of steam nowadays. The difference, however, between Egyptian priests and men like the Marquis of Worcester, Sir William Morland, Dr. Papin, Captain Savery, Newcomen, James Watt, and those who, following

them, have within 200 years given us all those varied forms of the steam-engine which have done so much for civilization, is evinced by the fact that “*two thousand years ago*, Hero, in explaining several pseudo-miracles, shows how sounds and motions of tangible objects were made to ensue on the lighting of an altar, the motion being effected through the medium of hot air or steam; and in one of them steam generated in a vessel concealed within the altar, was conducted through the bodies of two statues standing beside it, and made to press on some wine so as to raise it in a pipe, and make it flow out of two phials held in their hands, conveying the idea to the uninformed multitude that these idols assisted in the libations” (see *Cyclopedia of Useful Arts*, London, 1851, *article* Steam-engine, page 696). The one set of men use knowledge in the service of mankind, the other for their own selfish ends only; the one thereby leads us to a higher appreciation of Him who created this force for our use, the other, with priestly instinct, endeavoured to mislead. Christianity came, wars followed each other, millions perished, and among them those who put this knowledge to bad account, for the knowledge of even this much of the motive power of steam was lost as a science for about 1,700 years;—and still the boiling water bubbled in the pot, lifting the pot lids before men’s eyes, for steam though unknown was still a fact.

In like manner thousands of facts daily appeal to man for recognition; protoplasm, galvanism, electricity and such like wonders, though they existed from the beginning of earthly time as much as the simpler and more visible results of gravitation, were, like the laws of that science, unknown for centuries, and remained totally unrecognized, until their existence was affirmed by their discoverers, who were greeted with the *usual doubts*, if not positive disbelief and denial; but now that protoplasm, galvanism, electricity, &c., have been proved, recognized and partly appreciated, no man can deny their existence;—so does our God, the sublime Creator and sole Sustainer of the universe, daily and hourly appeal to us for recognition, daily and hourly He proves before our eyes that He is all, everywhere and for ever;—millions live and die without having conceived any idea of the kind, but, as in the case of steam or electricity (belief in which was hard to build, but which no man could now shake), once let a man realize such conception of God and it is as impossible to shake his faith in it, or to make him believe that he could thwart the purpose of God, as it would be to persuade him that he could impede the motion of the sun; and from that moment the pope might as:

well spit down Mount Vesuvius to extinguish the volcano as try to convert a body of such men to Christianity or any other form of religion now taught by priests ; for God speaks daily and hourly, to such men, in a language all who attend can understand,—and man answers in words unspoken,—answers even in thought, formulated in any and every language in words not uttered, and finds a communication at once ; for God lives here by the side of each of us, we walk about in Him for He is everywhere, sustaining all the universe He has made.

In natural religion, one great branch of which is science, man continually finds things which he can not understand, and which no man has yet understood, but yet the palpable facts remain patent and visible, like the self-evident power and eternity of God ;—in the Egyptian, Mosaic, Buddhist, Brahminic, Christian, Mahometan and all other known forms of religion, he also finds things he can not understand, and the only thing that remains is doctrine, which is not a patent, visible, and self-evident fact ; this therefore can only be distinguished from the former as unnatural religion, therefore not of God. Christianity, and all these so-called religions, exist only by depending on the traditions of man ; the patent facts of God are eternal, and can not perish for they are the direct emanations of His unerring wisdom and unfailing might, upheld unceasingly by Him ; the others are the emanations of man's folly and weakness, upheld by man only, therefore perishable ; and the sooner they perish the better.

The intuitive feeling of man is to worship the Creator, exactly in the same way as it is the intuitive feeling of the child to love its mother ; these things come naturally and without teaching. The forms of worship adopted by Christianity, Mahometanism, and all other so-called religions, do not spring up naturally, they are therefore artificial, consequently the work of man and not the work of God ; and although babies, as soon as they can lisp, are taught to pray to "Gentle Jesus, meek and mild", and although in all other religions, the budding mind is invariably trained in the wrong direction, yet in spite of the force of habit, thus artificially inculcated, the mind instinctively turns to One, greater than all that any religion has yet revealed, as soon as it is old enough, and free enough, to think for itself.

It has been however the fashion to be either Jew, Buddhist, Brahmin, Christian, Mahometan, or what not, and few people dare to use their reason sufficiently to stand up against the fashion of their locality, even for the sake of the beneficent Creator who not only made them, but who, in the infinity of His

all-containing greatness, conceived this grand emanation of His Sublime Mind, which we call this earth,—and all the other globes, by whose systematic revolutions time is measured, as they unceasingly and unerringly revolve through space, guided and upheld by Him. If all, or any, of the many other creeds could be right, it would still be safe to ignore them and to worship Him only; but being wrong they cannot be otherwise than offensive to Him, who is alone entitled to man's gratitude, love, and worship, and, in proportion only, as they are cast aside, and replaced by the worship of The One God, whose evidences are continually and indisputably before us, who is Eternity in time, Infinity in space, Omnipotence in might, the Perfection of reason and goodness, the Creator and First Cause of all things, present everywhere, who was never seen by man in this life, and never had a prophet, so, in proportion only, will the earth know peace and happiness.

There is no known form of religion, or idolatry, which has not been the direct cause of bloodshed and misery; all history attests that Christianity and Mahometanism, which are the two most recent of such developments, have deluged Europe, Asia, and Africa with blood, and the experience of recent years shows plainly that they are both powerless to prevent war, even if they do not actually cause it. It is therefore time that a more peacefully cohesive influence should take their place; to facilitate which, and to unite mankind, in the only way by which they ever can be united upon religious matters, it is my purpose, when I have completed these volumes, and taken some necessary rest, to prepare a form of public and family worship, for the use of consistent believers in God's benevolence; a worship in which, not only The New Nation, but also all those who do not form part of the Shemite conspiracy to keep the world at war, may join, with the full knowledge that He who created all things laid the foundation thereof, before the earth existed, and before time was; for His omnipresence is its evidence, and His perfection is its foundation.







